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BEAUTIFUL THOUGHTS

FROM

FRENCH AND ITALIAN AUTHORS.

BEAUTIFUL THOUGHTS

FROM

French and Italian Authors

WITH ENGLISH TRANSLATIONS

BY

CRAUFURD TAIT RAMAGE LL.D

AUTHOR OF "NOOKS AND BY-WAYS OF ITALY," "DRUMLANRIG CASTLE AND THE DOUGLASES," "BEAUTIFUL THOUGHTS FROM LATIN AUTHORS," "BEAUTIFUL THOUGHTS FROM GREEK AUTHORS," "BEAUTIFUL THOUGHTS FROM GERMAN AND SPANISH AUTHORS" ETC

THIRD EDITION

"By the study of letters we become the contemporaries of all ages and the citizens of all climes"

DE LA MOTHE

Liverpool

EDWARD HOWELL

1880

EDWARD HOWELL, PRINTER, LIVERPOOL.

TO

JAMES RUSSELL, Esq.,

OF BRECKENSIDE,

This Volume

IS INSCRIBED,

BY THE COMPANION OF HIS YOUTH,

THE FRIEND OF HIS RIPER YEARS,

AND THE ADMIRER OF HIS PRACTICAL WISDOM

AND MORAL WORTH.

Library of Princeton Theological Seminary
APR 4 1895

PREFACE TO SECOND EDITION.

In the present edition the reader will find that it is more fully illustrated by references to the other volumes containing Greek, Latin, German, and Spanish "Beautiful Thoughts," than it was in the former. The references are given in such a way that they suit any edition of his works, and the Editor has added many quotations from English authors. The pleasurable feelings which these volumes, it is hoped, are calculated to afford, are so aptly expressed in the following few lines by a friend who had received delight from them in a sick room, that the Editor may be forgiven for adding them.

LINES

WRITTEN ON DR RAMAGE'S "BEAUTIFUL THOUGHTS FROM LATIN AUTHORS."

These "Thoughts," so beautiful and deftly cull'd,
Seem like fair flowers some cunning hand has pull'd,
Or cut with knife, and sever'd from the stem
Whereon they grew, as Nature order'd them;
The fragrance may be 'minished, and a trace
Of threaten'd withering shade each lovely face;
Yet am I thankful for the sweet perfume,
Which is a gladness to me in my room;
And thankful for the beauty and the blow
Of flowers that cheer me and instruct me so,
Gather'd by art, in beds, or lengthened in a row.

Wallace Hall, *June* 1875.

PREFACE TO FIRST EDITION.

THE Editor is glad to know, by the favour with which his two former works from Latin and Greek Authors have been received, that he was not mistaken in thinking that there must be a large number of readers whose tastes were so far uncorrupted by the frivolous literature of the day, that they could still enjoy the more substantial and simple food which the earlier ages supply. The Latin work was undertaken for his own amusement, and when this purpose was accomplished, it was thrown aside for many more years than Horace recommends before publication. The present work has been carried out on the same principle as the former, illustrated still more fully by constant reference to parallel passages from English, Latin, and Greek authors.

It has been questioned how far quotation are allowable to illustrate the subject of an author, and no doubt there is a mean in this, as in everything else—a boundary on either side of which the truth cannot exist. French

scholars will recollect the witty sally of Bayle, when he was criticising some work adorned with the plumes of others: "Ce livre est chargé d'un si grand nombre de citations, qu'elles offusquent et empêchent de voir l'ouvrage de l'auteur,"—an expression which reminds one of the song of the peasant boy of Poitou, when he was lost in the mazes of Paris:—

"La hauteur des maisons
Empêch' de voir la ville."

Although quotation may, no doubt, be carried to excess, yet there is frequently as much ability in making a happy application of a thought of another writer as in its first conception. Like the busy bee, who gathers honey from every flower, the diligent student rejoices when he finds a beautiful expression to set off his subject. Cicero drew largely on Greek writers to illustrate his works, and did not think it unworthy of his genius to be indebted to those who had preceded him. Socrates says in Plato (Phædr. c. 11), that he was himself like a vessel, which was continually filled with water flowing from different springs, with which he refreshed his pupils.

It is of importance that quotations should be accurately given, but the memory is so treacherous that strange substitutions often take place. The Editor trusts that he has supplied a means by which glaring

blunders may be avoided, and with the assistance of the copious indices attached to each volume, no difficulty will be found in discovering any passage that may be in the works. *Cuique sua annumeravimus* (Columella xii. 3),—We have rendered to Cæsar what belongs to Cæsar.

The Editor has added a number of the more celebrated epigrammatic sayings that are floating about without their origin being very clearly fixed. The reader who wishes to enter more fully into this subject will find much curious information in an interesting little work of Edouard Fournier's, entitled "L'Esprit dans l'Histoire."

As the work is intended for the benefit of some whose acquaintance with the French and Italian languages may not enable them to read the original with ease, the Editor has thought it right to give English translations, which no doubt will be unnecessary to many readers, into whose hands the work may fall. He is responsible for the correctness of the translations, except in Ariosto and Tasso, where he has selected the translations of Fairfax and Rose. It has been stated truly enough, that the thoughts in the passages selected for some specialty will be best brought out by a simple prose translation, and that in the ordinary poetical translations much "that is poetry is not accurate, and what is accurate is not poetry." So strongly did the Editor

feel the force of this remark, that he has adopted prose translations in all the French extracts, and in the greater number of the Italian.

The Editor has to return his grateful acknowledgments to William Hunter Arundell, Esq., of Barjarg Tower, for his kindness in allowing him the free use of his valuable library.* In a remote country district, it is rare to find such a collection of first-rate editions of French and Italian works; and the liberality with which its possessor places it at the service of the scholar, deserves to be thus publicly acknowledged.

The Editor intended to have completed the series by a volume from German and Spanish writers; but though he has a considerable collection of passages from these

* It is rich, not only in English and foreign literature, but in illuminated missals of a very early date, some, apparently, of the ninth or tenth century, if we may judge from the peculiar form of the character, though the precise year is nowhere given. They are wonderful specimens of monkish labour and ingenuity. Every page is highly ornamented with a variety of flowers and leaves, skilfully arranged; and the countenance of the "Madonna dolorosa" is, in many instances, depicted with great pathos, showing that the designer might, under a happier destiny, have become a distinguished artist. There is also a very rare illuminated copy of the "Romaunt of the Rose," of the fourteenth century, by Guillaume de Lorris, and his continuator, Jehan de Meun, (1260-1320,) who modified so far the original plan of the poem, that he made it exclusively the vehicle of the severest attacks upon the civil and ecclesiastical society of the age. This is evidently an original copy, and, from the stamped initials of Charles I. on the outside, had belonged to that unfortunate monarch's library.

languages, it would require more labour to complete the work than he feels at present able to bestow. It is said that such works are not of an ambitious character; he acknowledges that such is the case; but if his labours prove serviceable, as they seem to have been to a large body of readers, he feels that his pains have not been thrown away.

CRAUFURD TAIT RAMAGE.

WALLACE HALL, *Dec.* 1, 1865.

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ITALIAN.

	BORN	DIED		BORN	DIED
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BEAUTIFUL THOUGHTS

FROM

FRENCH AUTHORS.

DANIEL D'ANCHÈRES

FLOURISHED A.D. 1608.

DANIEL D'ANCHÈRES was born at Verdun towards the end of the sixteenth century. Little is known of his history, except that he was of good extraction, and is said to have accompanied James I. to England. His principal work was a tragedy, "Tyr et Sidon; ou, Les Funestes Amours de Belcar et Méliane."

PROSPERITY.

Tyr et Sidon.

C'est un faible roseau que la prospérité.

Prosperity is a feeble reed.

So Seneca, Ep. 98:—"Fragilibus innititur, qui adventitio lætus est." "He leans on a feeble reed who takes pleasure in what is external to himself."

See (Gr.) Life, dramas of.

BALZAC

BORN A.D. 1594—DIED A.D. 1655.

JEAN-LOUIS GUEZ DE BALZAC, a member of the French Academy, was born at Angoulême in 1594. Employed at first in Rome as the agent of the Cardinal de Lavalette, he afterwards settled at Paris, where he became favourably known to Richelieu. Here he spent his time in literary pursuits. His principal works are, "Aristippe," "Le Prince," "Le Socrate Chrétien," "Le Barbon."

God and Man.

Socrate Chrétien.

Dieu est le poète, les hommes ne sont que les acteurs Ces grandes pièces qui se jouent sur la terre ont été composées dans le ciel.

God is the author, men are only the players. These grand pieces which are played upon earth have been composed in heaven.

So Petronius Arbiter, fragm., p. 673, ed. Burman., 1709 :—"Mundus totus exercet histrionem."

And Shakespeare, "As You Like It," ii. 1 :—

"All the world 's a stage,
And all the men and women merely players."

BEAUMARCHAIS.

BORN A.D. 1732—DIED A.D. 1799.

Pierre Augustin Caron de Beaumarchais, born at Paris, 1732, was the son of a watchmaker, who intended that he should pursue his own trade, but his natural inclination drew him to higher studies. He was a proficient in music, and in this way became known to Louis XV., who employed him to give lessons on the harp and guitar to his daughters. Introduced to court, he became a favourite of the financier, Duverney, and through his assistance succeeded, while still young, in making a large fortune. He then gave himself up to literary pursuits. His two most celebrated comedies are "Le Barbier de Séville," and "La Mariage de Figaro."

Worthlessness of much that is Set to Music.

Barbier de Séville, i. 1.

Ce qui ne vaut pas la peine d'être dit, on le chante.

That which is not worth the trouble of being spoken, they sing.

This is somewhat the same idea as we find in Seneca, Ep. 108 :—"Eadem negligentius audiuntur, minusque percutiunt, quamdiu solutâ oratione dicuntur; ubi accessere numeri et egregium sensum adstrinxere certi pedes, eadem illa sententia, velut lacerto excussa, torquetur." "Things are heard more negligently and affect less when they are expressed in prose; but when they are sung in verse and given forth in certain cadences, the very same idea darts out like an arrow from a strong arm."

Wits.

Barbier de Séville, i. 1.

Que les gens d'esprit sont bêtes !

What silly people wits are !

Commonplace People.

Barbier de Séville, iii. 7.

Médiocre et rampant, et l'on arrive à tout.

Be commonplace and creeping, and everything is within your reach.

Throw sufficient Dirt—some will Stick.

Barbier de Séville, iii. 13.

Calomniez, calomniez; il en reste toujours quelque chose.

Calumniate enough, something of the calumny always sticks.

This is the Latin proverb:—"Audacter calumniare; semper aliquid hæret."

See Bacon, "De Dignitate et Augmentis Scientiarum," viii. 2.

Not Necessary to Understand Things of which we Speak Confidently.

Barbier de Séville, v. 4.

Il n'est pas nécessaire de tenir les choses pour en raisonner.

It is by no means necessary to understand things to speak confidently about them.

The Right Man is Not Always in the Right Place.

Barbier de Séville, v. 4.

Il fallait un calculateur, ce fut un danseur qui l'obtint.

An accountant was the person wanted, but a dancer got the place.

Sydney Smith, in his "Lectures" delivered at the Royal Institution in 1824-26, refers to this idea in a different way. He says—"If you choose to represent the various parts in life by holes upon a table, of different shapes, some circular, some triangular, some square, some oblong; and the persons acting those parts by bits of wood of similar shapes, we shall generally find that the triangular person has got into the square hole, the oblong into the triangular, and a square person has squeezed himself into a round hole."

See (Gr. Ger.) Man, right, in the right place.

BOILEAU.

BORN A.D. 1636—DIED A.D. 1711.

Nicolas Boileau-Despreaux, a celebrated poet, was born at Paris or at Crosne, in 1636. He at first devoted himself to law, and then to theology: but having a taste for neither, he at last applied him-

self to literature, and soon occupied a distinguished place on the French Parnassus. Louis XIV. settled on him a pension of 2000 livres, and gave him the privilege of printing all his works. The "Lutrin" was published in 1674, and is only inferior to the "Rape of the Lock." His "Art Poétique" will stand a comparison with the celebrated Epistle to the Pisos in regularity of plan, felicity of transition, and a firm, sustained elegance of style. The dying farewell of Racine is the most expressive eulogy on the private character of Boileau. "*Je regarde comme un bonheur pour moi de mourir avant vous,*" said Racine, in taking a final leave of his faithful and generous friend.

A Truthful Character.

Sat. i. 51.

Je ne puis rien nommer, si ce n'est par son nom.
J'appelle un chat un chat, et Rolet un fripon.

I must call everything by its name. I call a cat a cat, and Rolet a scoundrel.

The second line passed into a French proverb from its simplicity. The Greeks had also a proverb to the same effect:—Τὰ σῦκα σῦκα, τὴν σκάφην σκάφην λέγων. "He calls figs figs, and a boat he calls a boat."

A Bigot.

Sat. iv. 19.

Un bigot orgueilleux, qui dans sa vanité
Croit duper jusqu'à Dieu par son zèle affecté,
Couvrant tous ses défauts d'une sainte apparence,
Damne tous les humains de sa pleine puissance.

A proud bigot, who is vain enough to think that he can deceive even God by affected zeal, and throwing the veil of holiness over vices, damns all mankind by the word of his power.

See Molière, "Don Juan," v. 2.

So Pollok, "The Course of Time," viii. 66.

"He was a man
Who stole the livery of the Court of Heaven
To serve the devil in."

To Boast of One's Pedigree.

Sat. v. 5.

Mais je ne puis souffrir qu'un fat, dont la mollesse
N'a rien pour s'appuïer qu'une vaine noblesse,
Le pare insolemment du mérite d'autrui,
Et me vante un honneur qui ne vient pas de lui.

But it is intolerable that a silly fool, with nothing but empty birth to boast of, should in his insolence array himself in the merits of others, and vaunt an honour which does not belong to him.

See (Lat.) Pedigree, to boast of.

Virtue.

Sat. v. 42.

La vertu d'un cœur noble est la marque certaine.

Virtue alone is the unerring sign of a noble soul.

See (Lat.) Virtue alone, true nobility (Gr.) is from God.

Vice in High Places.

Sat. v. 57.

Mais fussiez-vous issu d'Hercule en droite ligne,
Si vous ne faites voir qu'une bassesse indigne,
Ce long amas d'aïeux, que vous diffamez tous,
Sont autant de témoins que parlent contre vous ;
Et tout ce grand éclat de leur gloire ternie
Ne sert plus que de jour à votre ignominie.

But even though you be sprung in direct line from Hercules, if you show a low-born meanness, that long succession of ancestors whom you disgrace are so many witnesses against you ; and this grand display of their tarnished glory but serves to make your ignominy more evident.

See (Lat.) Vice conspicuous in high places.

Folly of Man.

Sat. viii. 1.

De tous les animaux qui s'élèvent dans l'air,
Qui marchent sur la terre ou nagent dans la mer,
De Paris au Pérou, du Japan jusqu'à Rome,
Le plus sot animal, à mon avis, c'est l'homme.

Of all the animals which fly in the air, walk on the ground, or swim in the sea, from Paris to Peru, from Japan to Rome, the most foolish animal in my opinion is man.

See (Gr.) Fools, race of.

Changeableness of Man.

Sat. viii. 35.

Mais l'homme, sans arrêt dans sa course insensée,
Voltige incessamment de pensée en pensée :

Son cœur, toujours flottant entre mille embarras,
Ne sait ni ce qu'il veut ni ce qu'il ne veut pas :
Ce qu'un jour il abhorre, en l'autre il le souhaite.

But man, never halting in his senseless career, flits ceaselessly from thought to thought; his heart always at sea, amidst a thousand embarrassments, knows neither what it wishes nor what it does not wish: what it one day detests, the next it desires.

See (Lat.) Changeableness of man.

Changeableness of Man.

Sat. viii. 49.

Voilà l'homme en effet. Il va du blanc au noir.
Il condemne au matin ses sentimens du soir.
Importun à tout autre, à soi-même incommode,
Il change à tous momens d'esprit comme de mode :
Il tourne au moindre vent, il tombe au moindre choc :
Aujourd'hui dans un casque et demain dans un froc.

Behold man in his real character. He passes from white to black; he condemns in the morning what he maintained the evening before. Worrying all around, not less an enemy to himself, he changes every moment his opinions, as he does the fashion of his coat; the least puff of wind wheels him round; he is upset by the slightest rebuff: to-day in a helmet, to-morrow in a cowl.

Money Beautifies Everything.

Sat. viii. 209.

L'or même à la laideur donne un teint de beauté :
Mais tout devient affreux avec la pauvreté.

Gold gives an appearance of beauty even to ugliness: but everything becomes frightful with poverty.

Shakespeare, "Merry Wives of Windsor," iii. 4 :—

> "Oh what a world of vile ill-favour'd faults
> Looks handsome in three hundred pounds a year!"

Honour.

Sat. x. 167.

L'honneur est comme une île escarpée et sans bords ;
On n'y peut plus rentrer dès qu'on en est dehors.

Honour is like an island, rugged and without a landing-place; we can never more re-enter when we are once outside of it.

Pope ("Essay on Man," ep. iv., l. 195) says :—

> "Honour and shame from no condition rise;
> Act well your part—there all the honour lies."

Nature.

Sat. xi. 43.

Le naturel toujours sort et sait se montrer.
Vainement on l'arrête, ou le force à rentrer :
Il rompt tout, perce tout, et trouve enfin passage.

Nature always springs to the surface and manages to show what she is. It is vain to stop or try to drive her back. She breaks through every obstacle, pushes forward, and at last makes for herself a way.

See (Lat.) Nature driven out returns.

Time Flies.

Epître. iii. 47.

Le temps fuit, et nous traîne avec soi.
Le moment où je parle est déjà loin de moi.

Time flies and draws us with it. The moment in which I am speaking is already far from me.

See (Lat.) Time in perpetual flux.

The Happiness of Humble Life.

Epître. vi. 99.

Qu'heureux est le mortel qui, du monde ignoré,
Vit content de soi-même en un coin retiré !
Que l'amour de ce rien qu'on nomme Renommée
N'a jamais enivré d'une vaine fumée ;
Qui de sa liberté forme tout son plaisir,
Et ne rend qu'à lui seul compte de son loisir.

Happy the man who, unknown to the world, lives content with himself in some retired nook! whom the love of this nothing called Fame has never intoxicated with its vain smoke: who makes all his pleasure dependent on his liberty of action, and gives an account of his leisure to no one but himself.

See (Lat.) Tranquillity, Life of.

What is Superfluous?

L'Art Poét., i. 61.

Tout ce qu'on dit de trop est fade et rebutant.

Everything that one says too much is insipid and tedious.

See (Lat.) Superfluous.

THE FEAR OF ONE EVIL LEADS INTO A WORSE.

L'Art Poët., i. 64.

Souvent la peur d'un mal nous conduit dans un pire.

Often the fear of one evil leads us into a worse.

See (Lat.) Extremes.

FROM GRAVE TO GAY.

L'Art Poët., i. 75.

Heureux qui dans ses vers sait d'une voix légère
Passer du grave au doux, du plaisant au sévère.

Happy the poet who can pass easily from grave to gay, from lively to severe.

So Pope, "Essay on Man," iv. 379 :—

"Formed by thy converse happily to steer
From grave to gay, from lively to severe."

See (Lat.) Profit and Pleasure.

A SUBJECT SHOULD BE WELL CHOSEN.

L'Art Poët., i. 153.

Ce que l'on conçoit bien s'énonce clairement,
Et les mots pour le dire arrivent aisément.

Whatever we conceive well we express clearly, and words flow with ease.

See (Lat.) Abilities, Choose Subjects suited, &c.

HASTEN SLOWLY.

L'Art Poët., i. 171.

Hâtez-vous lentement, et sans perdre courage
Vingt fois sur le métier remettez votre ouvrage.

Hasten slowly, and without losing heart put your work twenty times upon the anvil.

See (Lat.) Styles, Correction of.

AN HONEST CRITIC.

L'Art Poët., i. 198.

La vérité n'a point cet air impétueux.

Truth has not such an urgent air.

A FOOL.

L'Art Poët., i. 232.

Un sot trouve toujours un plus sot qui l'admire.

A fool always finds one still more foolish to admire him.

THE TRUE.

L'Art Poët., iii. 48.

Le vrai peut quelquefois n'être pas vraisemblable.

The true sometimes may be not like to the true.

A SIMPLETON.

L'Art Poët., iv. 50.

Un fat quelquefois ouvre un avis important.

A simpleton sometimes gives important advice.

This is a proverb, expressed in an ancient Greek verse :—

πολλάκι γὰρ καὶ μωρὸς ἀνὴρ μάλα καίριον εἶπεν.

"For often the fool has spoken very seasonably."

CARE SITS BEHIND THE HORSEMAN.

L'Art Poët., v. 44.

Le chagrin monte en croupe et galope avec lui.

Care mounts behind and gallops along with him.

So Shakespeare, "Romeo and Juliet," act ii. sc. 3 :

"Care keeps his watch in every old man's eye,
And where care lodges sleep will never lie ;"

and Dr Walcot, "Ode" xv., vol ii.—

"Care to our coffin adds a nail no doubt ;
And ev'ry grin, so merry, draws one out."

See (Lat.) Care.

GALL IN THE HEART OF THE GODLY.

Lutrin, i. 12.

Tant de fiel entre-t-il dans l'âme des dévots ?

Can such bitterness enter into the heart of the godly ?

See (Lat.) Resentment in heavenly minds.

A DINNER WARMED AGAIN.

Lutrin, i. 104.

Un dîner réchauffé ne valut jamais rien.

A dinner warmed again was never worth anything.

THE SPIRIT OF ECCLESIASTICS.

Lutrin, i. 185.

Pour soutenir les droits que le ciel autorise,
Abîme tout plutôt ; c'est l'esprit de l'Église.

To support your rights authorised by Heaven, destroy everything rather than yield ; such is the spirit of the Church.

BONNARD

BORN A.D. 1744—DIED A.D. 1784.

BERNARD DE BONNARD, of poor extraction, was born at Semur, 1744, and became tutor in 1779 to the sons of the Duke of Orleans. He was succeeded in 1784 by Mme. de Genlis. He died of small-pox in 1784. His most admired works are "Epître à M. de Boufflers," and "L'Epître à un Ami revenant de l'Armée."

SILENCE.

Le silence est l'esprit des sots
Et l'une des vertus du sage.

Silence is the understanding of fools and one of the virtues of the wise.

BOUFFLERS

TRUTH.

La morale a besoin, pour être bien reçue,
Du masque de la fable et du charme des vers ;
La vérité plaît moins quand elle est toute nue ;
Et c'est la seule vierge en ce vaste univers
Q'on aime à voir un peu vêtue.

Morality has need, that it may be well received, of the mask of fable and the charm of poetry ; truth pleases less when it is naked ; and is the only virgin in this vast universe whom one likes to see a little clothed.

DE BRÉBEUF

BORN A.D. 1618—DIED A.D. 1661.

JEAN DE BRÉBEUF was born at Thorigny in Lower Normandy, of an illustrious family, in 1618. His chief works are a burlesque parody of the seventh book of the Æneid, a translation of Lucan, "Poésies diverses," and "Éloges poétiques."

THE INVENTION OF LETTERS.

C'est de lui que nous vient cet art ingenieux
De peindre la parole et de parler aux yeux ;
Et par les traits divers de figures tracées,
Donner de la couleur et du corps aux pensées.

It is from him [Cadmus] that this ingenious art comes to us of painting words and speaking to the eyes; and by the different forms of traced figures, giving colour and body to the thoughts.

"I would give," said Corneille, "one of my tragedies for these four lines." So Lucan, "Phars." iii. 220:—

> "Phœnices primi, famæ si creditur, ausi
> Mansuram rudibus vocem signare figuris."

BRET

BORN A.D. 1717—DIED A.D. 1792.

ANTOINE BRET, advocate, was born at Dijon in 1717, and died at Paris, 1792. He was a voluminous writer of romances, poems, comedies, fables, and fugitive pieces, but never rose above mediocrity.

LOVE.

École Amoureuse, sc. vii.

Le premier soupir de l'Amour
Est le dernier de la Sagesse.

The first sigh of love is the last of wisdom.

LA BRUYÈRE

BORN A.D. 1639—DIED A.D. 1696.

JEAN DE LA BRUYÈRE was born at Dourdan in Normandy, towards the beginning of the seventeenth century, but of his literary history little information has come down to us. He bought the office of treasurer at Caen, and remained there till Bossuet, becoming acquainted with his great talents, got him employed to teach history to the Duke of Burgundy, grandson of the great Condé. La Bruyère, with a pension of one thousand crowns, passed the remainder of his life in the service of his pupil, following his literary pursuits. He was admitted a member of the French Academy in 1693, and died suddenly of apoplexy at Versailles in 1696.

"The 'Characters' of La Bruyère," says Voltaire, "may justly be regarded as one of the wonderful productions of the age in which he lived. Among the ancients we find no such work. A style rapid, concise, and nervous; expression animated and picturesque; a use of language altogether new, without transgressing its established rules, drew the attention of the world, and the allusions to living characters under a very slight veil succeeded in insuring its

success. When La Bruyère showed his work in manuscript to Malézieux, he was told that the book would have many readers, and its author many enemies. When the generation whose follies it attacked had passed away, it lost somewhat of its original fame, yet as it contains much that applies to all times and places, it will never be altogether forgotten."

This work was much admired by Locke, and will always be a favourite with all readers of taste and discernment. Of the numerous editions of the "Characters," the best is that published in 1827. 2 vols. 8vo, with a life of the author by M. Sicard.

Difficulty of Writing a Book.

Les Caractères, c. 1.

C'est un métier que de faire un livre comme de faire une pendule. Il faut plus que de l'esprit pour être auteur.

It is quite as much of a trade to make a book as to make a clock. It requires more than mere genius to be an author.

Mediocrity.

Les Caractères, c. 1.

Il y a de certaines choses dont la médiocrité est insupportable, la poésie, la musique, la peinture, le discours public. Quel supplice que celui d'entendre déclamer pompeusement un froid discours, ou prononcer de médiocres vers avec toute l'emphase d'un mauvais poète.

There are certain things in which mediocrity is not to be endured, such as poetry, music, painting, public speaking.

What punishment it is to hear a person declaiming pompously a dull and stupid oration, or repeating mediocre verses with all the emphasis of a bad poet.

See (Lat.) Mediocrity.

Perfection in Art.

Les Caractères, c. 1.

Il y a dans l'art un point de perfection comme de bonté ou de maturité dans la nature : celui qui le sent et qui l'aime a le goût parfait ; celui qui ne le sent pas, et qui aime en-deçà ou au-delà, a le goût défectueux. Il y a donc un bon et un mauvais goût, et l'on dispute des goûts avec fondement.

In art there is a point of perfection, as of goodness or maturity in nature ; he who is able to perceive it, and who loves it, has per-

fect taste; he who does not feel it, or loves on this side or that, has an imperfect taste. There is, then, a good and a bad taste, and it is not without just reason that men dispute respecting tastes.

See (Lat.) Taste, Differences of.

In What the Genius of a Writer Consists.

Les Caractères, c. 1.

Tout l'esprit d'un auteur consiste à bien définir et à bien peindre. Homère, Platon, Virgile, Horace, ne sont au-dessus des autres écrivains que par leurs expressions et par leurs images; il faut exprimer le vrai pour écrire naturellement, fortement, délicatement.

The whole genius of an author consists in describing well, and delineating character well. Homer, Plato, Virgil, Horace, only excel other writers by their expressions and images: we must indicate what is true if we mean to write naturally, forcibly, and delicately.

See (Lat.) Style to be suited to the subject.

What is the Best Expression in Writing?

Les Caractères, c. 1.

Un bon auteur, et qui écrit avec soin, éprouve souvent que l'expression qu'il cherchait depuis long-temps sans la connaître, et qu'il a enfin trouvée, est celle qui était la plus simple, la plus naturelle, qui semblait devoir se présenter d'abord et sans effort.

A good author, and one that writes carefully, often discovers that the expression of which he has been long in search without being able to discover it, and which he has at last found, is that which was the most simple, the most natural, and which seems as if it ought to have presented itself at once, and without effort, to the mind.

How to Judge of a Work.

Les Caractères, c. 1.

Quand une lecture vous élève l'esprit, et qu'elle vous inspire des sentiments nobles et courageux, ne cherchez pas une autre règle pour juger de l'ouvrage: il est bon, et fait de main d'ouvrier.

When the perusal of a work exalts the mind and inspires you with noble and manly thoughts, seek for no other rule to judge of the work: it is excellent, and shows the hand of a master.

THE OBJECT AT WHICH A WRITER OUGHT TO AIM.

Les Caractères, c. 1.

Il porte plus haut ses projets et agit pour une fin plus relevée : il demande des hommes un plus grand et plus rare succès que les louanges, et même que les récompenses, qui est de les rendre meilleurs.

He aims at a higher mark and a nobler end : he claims from men a loftier and rarer success than praises or even than rewards, and that is to make men better.

THE DIFFERENT WAYS IN WHICH A BOOK IS READ BY MEN.

Les Caractères, c. 1.

Les sots lisent un livre et ne l'entendent point : les esprits médiocres croient l'entendre parfaitement : les grandes esprits ne l'entendent quelquefois pas tout entier : ils trouvent obscur ce qui est obscur, comme ils trouvent clair ce qui est clair. Les beaux esprits veulent trouver obscur ce qui ne l'est point, et ne pas entendre ce qui est fort intelligible.

Stupid people read a book and do not understand it : second-rate minds think that they understand it perfectly : master spirits sometimes do not understand it entirely : that appears to them obscure which is obscure, as that seems clear which is clear. Witlings try to look upon that as obscure which is not so, and not to understand what is perfectly intelligible.

LOGIC AND ELOQUENCE.

Les Caractères, c. 1.

Il semble que la logique est l'art de convaincre de quelque vérité ; et l'éloquence un don de l'âme, lequel nous rend maîtres du cœur et de l'esprit des autres ; qui fait que nous leur inspirons ou que nous persuadons tout ce qui nous plaît.

It seems to me that logic is the art of convincing us of some truth ; and eloquence a gift of the mind, which makes us master of the heart and spirit of others ; which enables us to inspire them with or persuade them of whatever we please.

ELOQUENCE.

Les Caractères, c. 1.

L'éloquence est au sublime ce que le tout est à sa partie.

Eloquence is to the sublime what the whole is to its part.

See (Lat. Gr.) Eloquence.

THE SUBLIME.

Les Caractères, c. 1.

Qu'est-ce que le sublime? Il ne paraît pas qu'on l'ait défini. Est-ce une figure? Naît-il des figures, ou du moins de quelques figures? Tout genre d'écrire reçoit-il le sublime, ou s'il n'y a que les grands sujets qui en soient capables? Peut-il briller autre chose dans l'églogue qu'un beau naturel, et dans les lettres familières comme dans les conversations qu'une grande délicatesse? Ou plutôt le naturel et le délicat ne sont-ils pas le sublime des ouvrages dont ils font la perfection? Qu'est ce que le sublime? où entre le sublime?

In what does the sublime consist? It does not appear that it has ever been defined. Is it a figure? does it arise from figures, or at least from some particular figures of speech? Can every species of writing be rendered sublime, or is it only subjects of a lofty character that are capable of it? Can anything else be remarked in the eclogue than a noble simplicity, and in familiar letters, as in conversation, anything but a great delicacy of touch? or rather are not naturalness and fineness of touch the sublime of works of which they form the perfection? What is the sublime? and into what does it enter?

See (Gr. Ger.) Sublime.

THE SUBLIME.

Les Caractères, c. 1.

Le sublime ne peint que la vérité, mais en un sujet noble; il la peint tout entière, dans sa cause et dans son effet; il est l'expression ou l'image la plus digne de cette vérité. Les esprits médiocres ne trouvent point l'unique expression, et usent de synonymes. Les jeunes gens sont éblouis de l'éclat de l'antithèse, et s'en servent. Les esprits justes et qui aiment à faire des images qui soient précises, donnent naturellement dans la comparaison et la métaphore. Les esprits vifs, pleins de feu, et qu'une vaste imagination emporte hors des règles et de la justesse, ne peuvent s'assouvir de l'hyperbole. Pour le sublime, il n'y a même entre les grands génies que les plus élevés qui en soient capable.

The sublime only paints the true, and that too in noble subjects; it paints it in all its phases, its cause and its effect; it is the most worthy expression or image of this truth. Ordinary minds cannot find out the exact expression, and use synonyms. Young people

are dazzled by the brilliancy of antithesis, and employ it. Matter-of-fact men, and those who like precision, naturally fall into comparisons and metaphor. Sprightly natures, full of fire, and whom a boundless imagination carries beyond all rules, and even what is reasonable, cannot rest satisfied even with hyperbole. As for the sublime, it is only great geniuses and those of the very highest order that are able to rise to its height.

No Man Necessary in this World.

Les Caractères, c. 2.

Qui peut avec les plus rares talents et le plus excellent mérite n'être pas convaincu de son inutilité, quand il considère qu'il laisse, en mourant, un monde qui ne se sent pas de sa perte, et où tant de gens se trouvent pour le remplacer ?

Who is able with the rarest talents and unrivalled merit not to be convinced of his being unnecessary, when he recollects that in dying he leaves a world which feels not his loss, and where so many people are found to fill up his place ?

Men of Great Genius Die Unnoticed by the World.

Les Caractères, c. 2.

Combien d'hommes admirables, et qui avaient de très-beaux génies, sont morts sans qu'on en ait parlé ! Combien vivent encore dont on ne parle point, et dont on ne parlera jamais !

How many wonderful men, and who possessed the noblest genius, have died without ever being spoken of ! How many live at the present moment of whom men do not speak, and of whom they will never speak !

So Taylor, "P. van Artevelde," Pt. I., act i., sc. 5 :—

"The world knows nothing of its greatest men."

See Gray, "Elegy," ver. 14.

Scarcely any one Thinks of the Merits of his Neighbour.

Les Caractères, c. 2.

Personne presque ne s'avise de lui-même du mérite d'un autre.

Scarcely any one takes notice, without his attention being drawn to it, of the merits of another

Men too much Occupied with their Own Affairs to think of Others.

Les Caractères, c. 2.

Les hommes sont trop occupés d'eux-mêmes pour avoir le loisir de pénétrer ou de discerner les autres : de là vient qu'avec un grand mérite et une plus grande modestie l'on peut être long-temps ignoré.

Men are too much occupied with themselves to have leisure to know others thoroughly, or to discern their real character ; hence it happens that with a great merit and a greater modesty, one may be a long time lost sight of.

See (Lat.) Modesty conceals.

Difficulty to Make One's-self a Great Name.

Les Caractères, c. 2.

Il n'y a point au monde un si pénible métier que celui de se faire un grand nom : la vie s'achève que l'on a à peine ébauché son ouvrage.

There is no employment in the world so laborious as that of making to one's-self a great name ; life ends before one has scarcely made the first rough draft of his work.

Criticism.

Les Caractères, c. 2.

Le plaisir de la critique nous ôte celui d'être vivement touché de très-belles choses.

The pleasure of criticism takes from us that of being deeply moved by very beautiful things.

Render Ourselves Worthy of Success, Whatever may be the Result.

Les Caractères, c. 2.

Nous devons travailler à nous rendre très-dignes de quelque emploi : le reste ne nous regarde point, c'est l'affaire des autres.

We must strive to make ourselves really worthy of some employment ; we need pay no attention to anything else, the rest is the business of others.

Modesty.

Les Caractères, c. 2.

La modestie est au mérite ce que les ombres sont aux figures dans un tableau : elle lui donne de la force et du relief.

Modesty is to merit what shade is to figures in a picture, giving it strength and relief.

Addison (*Spectator*, No. 231) says :—"A just and reasonable modesty does not only recommend eloquence, but sets off every talent which a man can be possessed of. It heightens all the virtues which it accompanies ; like the shades of paintings, it raises and rounds every figure, and makes the colours more beautiful, though not so glowing as they would be without it.

A Simple Exterior.

Les Caractères, c. 2.

Un extérieur simple est l'habit des hommes vulgaires ; il est taillé pour eux, et sur leur mesure : mais c'est une parure pour ceux qui ont rempli leur vie de grandes actions : je les compare à une beauté negligée mais plus piquante.

A simple garb is the proper costume of the vulgar ; it is cut for them, and exactly suits their measure ; but it is an ornament for those who have filled up their life with great deeds : I liken them to beauty in dishabille, but more bewitching on that account.

Birth.

Les Caractères, c. 2.

S'il est heureux d'avoir de la naissance, il ne l'est pas moins d'être tel qu'on ne s'informe plus si vous en avez.

If it is fortunate to be of noble ancestry, it is not less so to be such as that people do not care to be informed whether you are noble or ignoble.

Men of Rare Merit.

Les Caractères, c. 2.

Il apparaît de temps en temps sur la face de la terre des hommes rares, exquis, qui brillent par leur vertu, et dont les qualités éminentes jettent un éclat prodigieux. Semblables à ces étoiles extraordinaires dont on ignore les causes, et dont on sait encore moins ce qu'elles deviennent après avoir disparu, ils n'ont ni aïeuls ni descendants ; ils composent seuls toute leur race.

There appear from time to time on the earth men of rare abilities, noble natures, who are noted for their virtues, and whose eminent qualities throw a halo around them. Like those extraordinary stars, of the origin of which we are ignorant, and of which we know still less what they become after they have vanished from our eyes, they have neither ancestors nor descendants; they themselves constitute their whole race.

See (Lat.) Genius, men of.

The Bachelor.

Les Caractères, c. 2.

Un homme libre, et qui n'a point de femme, s'il a quelque esprit, peut s'élever au-dessus de sa fortune, se mêler dans le monde, et aller de pair avec les plus honnêtes gens : cela est moins facile à celui qui est engagé : il semble que le mariage met tout le monde dans son ordre.

A man unattached and without wife, if he have any genius at all, may raise himself above his original position, may mingle with the world of fashion, and hold himself on a level with the highest; this is less easy for him who is engaged: it seems as if marriage put the whole world in their proper rank.

See (Gr.) Bachelor.

The Favourites of Heaven.

Les Caractères, c. 2.

Les enfants des dieux, pour ainsi dire, se tirent des règles de la nature, et en sont comme l'exception. Ils n'attendent presque rien du temps et des années. Le mérite chez eux devance l'âge. Ils naissent instruits, et ils sont plutôt des hommes parfaits que le commun des hommes ne sort de l'enfance.

The children of the gods, so to say, are not included within the laws of nature; they form, as it were, a class by themselves. Time and years are nothing to them. Merit in their case far outstrips their age. They spring at once into the world possessed of all knowledge, and reach the perfect stature of men before the generality of mankind have got out of their swaddling clothes.

Shallow Brains.

Les Caractères, c. 2.

Les vues courtes, je veux dire les esprits bornés et resserrés dans leur petite sphère, ne peuvent comprendre cette universalité de talents que l'on remarque quelquefois dans un même sujet : où ils voient l'agréable, ils en ex-

cluent le solide : où ils croient découvrir les grâces du corps, l'agilité, la souplesse, la dexterité, ils ne veulent plus y admettre les dons de l'âme, la profondeur, la réflexion, la sagesse : ils ôtent de l'histoire de Socrate qu'il ait dansé.

Men of narrow views—I mean the shallow-brained, those confined within their own little sphere—find it difficult to imagine to themselves that universality of genius that is sometimes seen in the same being; where they see what is pleasing, they are apt to exclude what is substantial; where they think they have discovered the graces of the body, agility, suppleness, dexterity, they are not willing to admit the gifts of the mind, depth, forethought, wisdom; they would exclude from the history of Socrates that he knew how to dance.

So Webster, "The White Devil," i. 1 :—

"An excellent scholar! One that hath a head fill'd with calves' brains without any sage in it."

The Character of a Man is Revealed by the Simplest Act.

Les Caractères, c. 2.

Il n'y a rien de si délié, de si simple, et de si imperceptible, où il n'entre des manières qui nous décèlent. Un sot n'entre, ni ne sort, ni ne s'assied, ni ne se lève, ni ne se tait, ni n'est sur les jambes, comme un homme d'esprit.

There is no act in a man's conduct, however simple and inconsiderable, in which there does not appear some slight peculiarities that reveal his secret character. A fool does not enter a room, nor leave it, nor sit down, nor rise up, nor is he silent, nor does he stand on his legs, like a man of sense and understanding.

Motives the Real Test of a Man's Character.

Les Caractères, c, 2.

Le motif seul fait le mérite des actions des hommes, et le désintéressement y met la perfection.

It is motive alone that gives real value to the actions of men, and disinterestedness puts the cap to it.

Crimes and Weaknesses.

Les Caractères, c. 2.

Les hommes rougissent moins de leurs crimes que de leurs faiblesses et de leur vanité.

Men blush less for their crimes than for their weaknesses and vanity.

Envy.

Les Caractères, c. 2.

L'on me dit tant de mal de cet homme, et j'y en vois si peu, que je commence à soupçonner qu'il n'ait un mérite importun, qui éteigne celui des autres.

I am told so much evil of that man, and I see so little of it in him, that I begin to suspect that he possesses some inconvenient merit which extinguishes that of others.

See (Lat. Gr.) Envy.

Men and Women Seldom Agree on the Merits of a Woman.

Les Caractères, c. 3.

Les hommes et les femmes conviennent rarement sur le mérite d'une femme ; leurs intérêts sont trop différents. Les femmes ne se plaisent point les unes aux autres par les mêmes agréments qu'elles plaisent aux hommes : mille manières qui allument dans ceux-ci les grandes passions, forment entre elles l'aversion et l'antipathie.

Men and women seldom agree on the merits of a woman ; their interests are of too different a kind. The same charms do not please women that please men : a thousand winning ways which light up in the breasts of the latter powerful passions, create in the former aversion and antipathy.

A Blue-Stocking.

Les Caractères, c. 3.

On regarde une femme savante comme on fait une belle arme : elle est ciselée artistement, d'une polissure admirable, et d'un travail fort recherché : c'est une pièce de cabinet, que l'on montre aux curieux, qui n'est pas d'usage, qui ne sert ni à la guerre, ni à la chasse, non plus qu'un cheval de manège, quoique le mieux instruit du monde.

We regard a learned woman as we do a beautiful fowling-piece ; it is embossed artistically, finely polished, and of first-rate workmanship ; it is a cabinet curiosity, which one shows to the curious, is of no use, serves neither for war nor for the chase, as little as a riding-school horse, whatever may be its training.

Women are always in the Extreme.

Les Caractères, c. 3.

Les femmes sont extrêmes ; elles sont meilleures ou pires que les hommes.

Women are ever in extremes : they are either better or worse than men.

Secrets.

Les Caractères, c. 3.

Un homme est plus fidèle au secret d'autrui qu'au sien propre : une femme, au contraire, garde mieux son secret que celui d'autrui.

A man can keep the secret of another better than his own : a woman, on the contrary, keeps her own better than that of another.

See (Gr.) Secret, trust not to woman.

Secrets.

Les Caractères, c. 4.

L'on confie son secret dans l'amitié, mais il échappe dans l'amour.

We trust our secrets to our friends, but they escape from us in love.

The Beginning and Close of Love.

Les Caractères, c. 4.

Le commencement et le déclin de l'amour se font sentir par l'embarras où l'on est de se trouver seuls.

The beginning and end of love are marked by the embarrassment felt when the parties are left to themselves.

True Liberality.

Les Caractères, c. 4.

La libéralité consiste moins à donner beaucoup qu'à donner à propos.

Liberality consists less in giving much than in giving at the right moment.

See (Lat.) Generosity, false.

Things Much Wished for.

Les Caractères, c. 4.

Les choses les plus souhaitées n'arrivent point ; ou si elles arrivent, ce n'est ni dans le temps ni dans les circonstances où elles auraient fait un extrême plaisir.

Things that we wish most never come ; or if they come, it is neither at the moment nor in the circumstances in which they would give the greatest pleasure.

See (Gr.) Wishes, how seldom do we obtain.

Difference between a Simpleton and a Man of Sense.

Les Caractères, c. 5.

C'est le rôle d'un sot d'être importun : un homme habile sent s'il convient ou s'il ennuie : il sait disparaître le moment qui précède celui où il serait de trop quelque part.

It is the character of a simpleton to be a bore : a man of sense sees at once whether he be welcome or tiresome ; he knows to withdraw the moment that precedes that in which he would be in the least in the way.

The Silliness of Conversation.

Les Caractères, c. 5.

Si l'on faisait une sérieuse attention à tout ce qui se dit de froid, de vain, et de puéril dans les entretiens ordinaires, l'on aurait honte de parler ou d'écouter, et l'on se condamnerait peut-être à un silence perpétuel, qui serait une chose pire dans le commerce que les discours inutiles. Il faut donc s'accommoder à tous les esprits ; permettre comme un mal nécessaire le récit des fausses nouvelles, les vagues réflexions sur le gouvernement présent ou sur l'intérêt des princes, le débit des beaux sentimens, et qui reviennent toujours les mêmes ; il faut laisser Aronce parler proverbe, et Mélinde parler de soi, de ses vapeurs, de ses migraines, et de ses insomnies.

If we were to pay serious attention to all the dull, silly, and puerile observations that are made in ordinary conversation, we should be ashamed to speak or listen, and would perhaps condemn ourselves to unbroken silence, a thing worse in general intercourse than foolish talk. It is necessary, then, to adapt one's-self to minds of all kinds, to allow as a necessary evil the communication of false news, vague reflections on the proceedings of government, or on the private interest of princes, the delivery of fine-spun thoughts, always a mere repetition of what has been already said ; we must allow Aronce to speak in proverbs, and Melinde to speak of herself, her vapours, her headaches, and sleeplessness.

Vain and Silly Talkers.

Les Caractères, c. 5.

Qui peut se promettre d'éviter dans la société des hommes la rencontre de certains esprits vains, légers, familiers, délibérés, qui sont toujours dans une compagnie ceux qui parlent, et qu'il faut que les autres écoutent ?

Who can promise himself that he will escape in society the encounter of men, vain, frivolous, at home on all occasions, free and easy, men who are the chatterers in a company, and to whom all must listen?

How to Give Most Pleasure in a Company.

Les Caractères, c. 5.

L'esprit de la conversation consiste bien moins à en montrer beaucoup qu'à en faire trouver aux autres ; celui qui sort de votre entretien content de soi et de son esprit l'est de vous parfaitement. Les hommes n'aiment point à vous admirer, ils veulent plaire : ils cherchent moins à être instruits et même rejouis, qu'à être goûtés et applaudis ; et le plaisir le plus délicat est de faire celui d'autrui.

If we wish to give pleasure in company, the course to be pursued is, that we should think less of showing off our own abilities than of giving others an opportunity of shining ; he who leaves you satisfied with himself and with the display of his mental powers, is sure to be perfectly satisfied with you. Men care not to admire you, they wish to please ; they seek much less to be instructed, or even amused, than to be appreciated and applauded ; the most delicate species of pleasure is to give it to others.

The Disagreeable Men in the World.

Les Caractères, c. 5.

Parler et offenser pour de certaines gens est précisément la même chose : ils sont piquants et amers : leur style est mêlé de fiel et d'absynthe ; la raillerie, l'injure, l'insulte, leur découlent des lèvres comme leur salive. Il leur serait utile d'être nés muets ou stupides. Ce qu'ils ont de vivacité et d'esprit leur nuit davantage que ne fait à quelques autres leur sottise. Ils ne se contentent pas toujours de répliquer avec aigreur, ils attaquent souvent avec insolence : ils frappent sur tout ce qui se trouve sous leur langue, sur les présents, sur les absents ; ils heurtent de front et de côté comme des béliers : demande-t-on à des béliers qu'ils n'aient pas des cornes ? De même n'espère-t-on pas de réformer par cette peinture des naturels si durs, si farouches, si indociles. Ce que l'on peut faire de mieux d'aussi loin qu'on les découvre, est de les fuir de toute sa force et sans regarder derrière soi.

In the case of some people, to speak and to give offence is precisely the same: they are satirical and bitter: their style of conversation is a mixture of gall and wormwood; jeers, injurious language, insult, flow from their lips like their saliva. It would have been better for them to have been born dumb or stupid. Their liveliness and wit is more injurious to them than folly to others. They are not always satisfied with answering in bitter language, they attack with insolence, they pummel all within reach of their tongue, the present, the absent; they push frontwise and sidewise like rams; would not one sometimes wish that rams had no horns? in the same way would one not hope by this picture to reform and improve men with dispositions so harsh, so savage, so ungovernable. The best course to pursue, at whatever distance we discover such monsters, is to fly with all our might, and never to look behind us.

Sociability.

Les Caractères, c. 5.

L'on est plus sociable et d'un meilleur commerce par le cœur que par l'esprit.

We are more sociable, and get on better with people by the heart than the intellect.

Praise from Others.

Les Caractères, c. 5.

Il y aurait une espèce de férocité à rejeter indifféremment toutes sortes de louanges: l'on doit être sensible à celles qui nous viennent des gens de bien, qui louent en nous sincèrement des choses louables.

It would be a species of savageness to reject indifferently all sorts of praise: one ought to be alive to that which comes from men of honour and sense, who praise from the heart things which are worthy of praise.

See (Lat.) Praised, to be; (Gr.) Praise, sweet.

The Rude and Overbearing.

Les Caractères, c. 5.

Dans la société c'est la raison que plie la première. Les plus sages sont souvent menés par le plus fou et le plus bizarre; l'on étudie son foible, son humeur, ses caprices, l'on s'y accommode; l'on évite de le heurter, tout le monde lui cède: la moindre sérénité qui paraît sur son visage lui attire des éloges; on lui tient compte de n'être pas toujours insupportable. Il est craint, ménagé, obéï, quelquefois aimé.

In society it is the man of sense that yields first. The wisest are often led by the most foolish and whimsical: we study their foibles, humours, caprices; we adapt ourselves to them; we avoid knocking our heads against them; the whole world bend before them; the least calm that appears on their countenance is delightful; we consider it a gain that they are not always insufferable Such a man is feared, humoured, obeyed, sometimes loved.

A Scoffing Spirit.

Les Caractères, c. 5.

La moquerie est souvent indigence d'esprit.

Bantering is often poverty of wit.

A Disdainful Spirit.

Les Caractères, c. 5.

Le dédain et le rengorgement dans la société attire précisément le contraire de ce que l'on cherche, si c'est à se faire estimer.

A disdainful and haughty spirit in society has the very opposite effect that we wish, if it is to make ourselves esteemed and loved.

A Dupe.

Les Caractères, c. 5.

Vous le croyez votre dupe : s'il feint de l'être, qui est plus dupe, de lui ou de vous ?

You think a man to be your dupe: if he pretends to be so, who is the greatest dupe, he or you?

Gross Ignorance nourishes a Dogmatic Spirit.

Les Caractères, c. 5.

C'est la profonde ignorance qui inspire le ton dogmatique. Celui qui ne sait rien, croit enseigner aux autres ce qu'il vient d'apprendre lui-même ; celui qui sait beaucoup, pense à peine que ce qu'il dit puisse être ignoré, et parle plus indifféremment.

Gross ignorance produces a dogmatic spirit. He who knows nothing, thinks that he can teach others what he has himself just been learning: he who knows much, scarcely believes that what he is saying can be unknown to others, and consequently speaks with more hesitation.

Noble Deeds.

Les Caractères, c. 5.

Les plus grandes choses n'ont besoin que d'être dites simplement ; elles se gâtent par l'emphase. Il faut dire noblement les plus petites, elles ne se soutiennent que par l'expression, le ton, et la manière.

The noblest deeds require nothing but simple language : they are spoilt by emphasis. It is insignificant matters that stand in need of high-flown words, because it is the expression, the tone, and the manner that alone give them effect.

Whose Fault is it when a Secret is Revealed.

Les Caractères, c. 5.

Toute révélation d'un secret est la faute de celui qui l'a confié.

When a secret is revealed, it is the fault of the man who has intrusted it.

The Wise Man.

Les Caractères, c. 5.

Le sage quelquefois évite le monde de peur d'être ennuyé.

The wise man sometimes flies from society from fear of being tired to death.

See (Lat. Gr.) Wise man.

When a Man's True Character is seen.

Les Caractères, c. 6.

A mesure que la faveur et les grands biens se retirent d'un homme, ils laissent voir en lui le ridicule qu'ils couvraient, et qui y était sans que personne s'en aperçut.

It is when a man has lost his position in the world, or great wealth, that the silliness of his character, which was overlaid, is made apparent, and which was there though no one perceived it.

The Result of Trying to Turn a very Silly and Rich Man into Ridicule.

Les Caractères, c. 6.

Un projet assez vain serait de vouloir tourner un homme fort sot et fort riche en ridicule ; les rieurs sont de son côté.

It is vain to try to turn a very silly and rich man into ridicule: the laughers are all on his side.

To Make One's Fortune.

Les Caractères, c. 6.

Faire fortune est une si belle phrase, et qui dit une si bonne chose, qu'elle est d'un usage universel. On la connaît dans toutes les langues ; elle plaît aux étrangers et aux barbares, elle règne à la cour et à la ville, elle a percé les cloîtres et franchi les cœurs des abbayes de l'un et de l'autre sexe ; il n'y a point de lieux sacrés où elle n'ait pénétré, point de désert ni de solitude où elle soit inconnue.

To make one's fortune is so fine a phrase, and signifies such an excellent thing, that it is in universal use. We find it in all languages ; it pleases foreigners and barbarians, reigns at court and in the city ; it has got within cloisters, insinuated itself into abbeys of both sexes ; there is no place, however sacred, into which it has not penetrated, no desert or solitude where it is unknown.

To Make a Large Fortune.

Les Caractères, c. 6.

Il faut une sorte d'esprit pour faire fortune, et surtout une grande fortune. Ce n'est ni le bon, ni le bel esprit, ni le grand, ni le sublime, ni le fort, ni le delicat : je ne sens précisément lequel c'est ; j'attends que quelqu'un veuille m'en instruire.

It requires a kind of genius to make a fortune, and above all a large fortune. It is neither good behaviour, nor wit, nor talent, nor greatness of genius, nor strength, nor delicacy of mind ; I know not precisely what it is ; I am waiting till some one tell me.

A Moderate and a Great Fortune.

Les Caractères, c. 6.

Il n'y a rien qui se soutienne plus longtemps qu'une médiocre fortune : il n'y a rien dont on voie mieux la fin qu'une grande fortune.

There is nothing which continues longer than a moderate fortune : nothing of which one sees sooner the end than a large fortune.

How to Rise in the World.

Les Caractères, c. 6.

Il n'y a au monde que deux manières de s'élever, ou par sa propre industrie, ou par l'imbécilité des autres.

In the world there are only two ways of raising one's-self, either by one's own industry or by the weakness of others.

See (Ger.) World, to succeed in.

What Would be the Result if Thoughts, Books, and Authors depended on the Rich?

Les Caractères, c. 6.

Si les pensées, les livres, et leurs auteurs dépendaient des riches et de ceux qui ont fait une belle fortune, quelle proscription! Il n'y aurait plus de rappel: quel ton, quel ascendant ne prennent-ils pas sur les savants! Quelle majesté n'observent-ils pas à l'égard de ces hommes chétifs, que leur mérite n'a ni placés ni enrichis, et qui en sont encore à penser et à écrire judicieusement! Il faut l'avouer, le présent est pour les riches, l'avenir pour les vertueux et les habiles. Homère est encore, et sera toujours; les receveurs de droits, les publicains ne sont plus, ont-ils été? Leur patrie, leurs noms, sont-ils connus? Y a-t-il en dans la Grèce des partisans? Que sont devenus ces importants personnages qui méprisaient Homère, qui ne songeaient dans la place qu'à l'éviter, qui ne lui rendaient pas le salut, ou qui le saluaient par son nom, qui ne daignaient pas l'associer à leur table, qui le regardaient comme un homme qui n'était pas riche, et qui faisait un livre? Que deviendront les Fauconnets? iront-ils aussi loin dans la postérité que Descartes, né François et mort en Suède?

If thoughts, books, and their authors were to depend on the rich and those who have succeeded in the world, how would they be proscribed! There would be no right of appeal: what a haughty tone, what superiority they assume over the learned! With what arrogance they treat those poor contemptible beings whose merits have never raised them to high place nor riches, and who have still to think and write with judgment! We must grant that the present time is for the rich, the future for men of virtue and ability. Homer still exists, and will exist for all time: the farmers-general, the publicans, are no longer, but have they ever been? Are their countries and names known? Were there ever contractors in Greece? What have become of those mighty personages

who despised Homer, who thought of nothing in the public thoroughfares but how to avoid him ; who never returned his bow, or saluted him by name ; who never deigned to invite him to their table ; who looked upon him as a man who was not rich, and who was merely writing a book? What will become of the Fauconnets? Will they be carried down as far into posterity as Descartes, who was born in France and died in Sweden?

Misers.

Les Caractères, c. 6.

Il y a des âmes sales, pétries de boue et d'ordure, éprises du gain et de l'intérêt, comme les belles âmes le sont de la gloire et de la vertu : capables d'une seule volupté, qui est celle d'acquérir ou de ne point perdre ; curieuses et avides du denier dix, uniquement occupées de leurs débiteurs, toujours inquiètes sur le rabais, ou sur le décri des monnaies, enfoncées et comme abîmées dans les contrats, les titres, et les parchemins. De telles gens ne sont ni parents, ni amis, ni citoyens, ni Chrétiens, ni peut-être des hommes : ils ont de l'argent.

There are sordid souls, incrusted with mud and dirt, in love with gain and filthy lucre, as noble spirits are with glory and virtue ; capable of enjoying one single pleasure, that of acquiring money, and grasping it ; in search of and greedy after ten per cent., thinking of nothing but their debtors, always uneasy about the fall in the funds, or abatement in the value of money, plunged deep and as it were sunk in the abyss of contracts, titles, and parchments. Such people are neither relations, friends to any one, citizens, nor Christians. nor perhaps human beings : they have riches.

See (Lat. Gr) Miser.

A Court.

Les Caractères, c. 8.

Il faut qu'un honnête homme ait tâté de la cour : il découvre en y entrant, comme un nouveau monde qui lui était inconnu, où il voit régner également le vice et la politesse, et où tout lui est utile, le bon et le mauvais.

A high-principled gentleman should have some experience of a life at court ; on entering he discovers as it were a new world, hitherto unknown, where he sees vice veiled under good breeding, and may derive lessons equally from the good and the bad.

The Court.

Les Caractères, c. 8.

La cour est comme un édifice bâti de marbre ; je veux dire qu'elle est composée d'hommes fort durs mais fort polis.

The court is like a palace built of marble ; I mean that it is made up of very hard and very polished people.

The Effect of the Presence of a Prince on Men.

Les Caractères, c. 8.

Il n'y a rien qui enlaidisse certains courtesans comme la présence du prince ; à peine puis-je reconnaître à leurs visages, leurs traits sont alterés et leur contenance est avilie. Les gens fiers et superbes sont les plus défaits, car ils perdent plus du leur ; celui qui est honnête et modeste s'y soutient mieux, il n'a rien à réformer.

There is nothing that humbles certain courtiers so much as the presence of the prince : scarcely can I recognise them as the same men, their features are so changed, and they are so chop-fallen. The proud and arrogant are the most abashed, for they lose most : the man of high principle and modesty maintains his position best ; he has nothing to change.

The Vain and Proud.

Les Caractères, c. 8.

Vous voyez des gens qui entrent sans saluer que légèrement, qui marchent des épaules, et qui se rengorgent comme une femme ; ils vous interrogent sans vous regarder ; ils parlent d'un ton élevé, et qui marque qu'ils se sentent au-dessus de ceux qui se trouvent présents. Ils s'arrêtent, et on les entoure : ils ont la parole, président au cercle, et persistent dans cette hauteur ridicule et contrefaite jusqu'à ce qu'il survienne un grand, qui, la faisant tomber tout d'un coup par sa présence, les réduise à leur naturel, qui est moins mauvais.

You see people enter a room without bowing, except slightly, who advance with their shoulders, and are not less conceited than the most conceited of women ; they put a question without looking towards you ; they speak in a loud tone, meaning to let you know that they are above all those who are present. They stop and are immediately surrounded : they go on talking, preside in

the circle, and continue in this ridiculous and mock arrogance till the arrival of some greater man, who, making them suddenly collapse by their presence, reduces them to their natural manners, which are less absurd.

Different Reception some Men give you in Private and Public.

Les Caractères, c. 8.

Combien de gens vous étouffent de caresses dans le particulier, vous aiment et vous estiment, qui sont embarrassés de vous dans le public, et qui au lever ou à la messe évitent vos yeux et votre rencontre ! Il n'y a qu'un petit nombre de courtisans qui, par grandeur, ou par une confiance qu'ils ont d'eux-mêmes, osent honorer devant le monde le mérite qui est seul, et dénué de grands établissements.

How many people stifle you with caresses in private, are fond of you, express their esteem for you, but are embarrassed when they meet you in public, and who at the levee, or at mass, do all in their power to avoid meeting your eye or addressing you. It is only a small number of courtiers, who by their high rank, or the confidence they have in the position they hold in the world, that dare in the sight of all to honour men of merit, who depend upon their own exertions for a livelihood, and are destitute of large establishments.

Two Ways of Getting Rid of People.

Les Caractères, c. 8.

Il y a dans les cours deux manières de ce que l'on appelle congédier son monde, ou se défaire des gens : se fâcher contre eux, ou faire si bien qu'ils se fâchent contre vous et s'en dégoûtent.

In courts there are two ways of bidding the world begone, or ridding one-self of people : to be in a passion with them, or else to cause them to be angry and disgusted with you.

A Situation Deserved or Undeserved.

Les Caractères, c. 8.

Quelle plus grande honte y a-t-il d'être refusé d'un poste que l'on mérite, ou d'y être placé sans le mériter ?

Whether is it a greater disgrace to be refused a situation which we feel that we deserve, or to be placed in one which we do not deserve ?

To Bestow Gifts.

Les Caractères, c. 8.

C'est rusticité que de donner de mauvaise grâce : le plus fort et le plus pénible est de donner. Que coûte-t-il d'y ajouter un sourire ?

It is a proof of boorishness to confer a favour with a bad grace : it is the act of giving that is hard and painful. How little does a smile cost ?

How to Arrive at High Dignities.

Les Caractères, c. 8.

Il y a, pour arriver aux dignités, ce qu'on appelle la grand voie, ou le chemin battu ; il y a le chemin détourné ou de traverse, qui est le plus court.

To reach high dignities there is what is called the highway, or beaten track : there is also the by-path, or cross-road, which is the shortest.

The Ambitious Man.

Les Caractères, c. 8.

L'esclave n'a qu'un maître : l'ambitieux en a autant qu'il y a de gens utiles à sa fortune.

The slave has but one master ; the ambitious have as many as there are people who can contribute to the advancement of their fortune.

Men Change, but the same Transactions are Repeated.

Les Caractères, c. 8.

Dans cent ans le monde subsistera encore en son entier : ce sera le même théâtre et les mêmes décorations ; ce ne seront plus les mêmes acteurs. Tout ce qui se réjouit sur une grace reçue, ou ce qui s'attriste et se désespère sur un refus, tous auront disparu de dessus la scène. Il s'avance déjà sur le théâtre d'autres hommes, qui vont jouer dans une même pièce les mêmes rôles, ils s'évanouiront à leur tour ; et ceux qui ne sont pas encore, un jour ne seront plus ; de nouveaux acteurs ont pris leur place. Quel fond à faire sur un personnage de comédie.

In a hundred years the world will still subsist in its entirety : there will be the same theatre, and the same decorations ; there

will no longer be the same actors. All who have been gladdened by some favour, or saddened and thrown into despair by a refusal, will have vanished from the scene. At this moment there are entering upon the theatre of life other men, who are going to play in a similar piece the same characters ; they will vanish in their turn ; and those who are not yet in existence will also be no more: new actors have taken their place. What a mere mummer in a comedy is man !

See (Gr.) New, Nothing.

Men of Genius and the Great.

Les Caractères, c. 9.

Les grands dédaignent les gens d'esprit qui n'ont que de l'esprit : les gens d'esprit méprisent les grands qui n'ont que de la grandeur : les gens de bien plaignent les uns et les autres, qui ont ou de la grandeur ou de l'esprit, sans nulle vertu.

The great despise men of genius who have nothing but genius : men of genius despise the great who have nothing but greatness : the upright pity both, who have either greatness or genius without virtue.

The Great.

Les Caractères, c. 9.

Les grands croient être seuls parfaits, n'admettent qu'à peine dans les autres hommes la droiture d'esprit, l'habileté, la délicatesse, et s'emparent de cés riches talents comme de choses dues à leur naissance. C'est cependant en eux une erreur grossière de se nourrir de si fausses préventions : ce qu'il y a jamais eu de mieux pensé, de mieux dit, de mieux écrit, et peut-être d'une conduite plus délicate, ne nous est pas toujours venu de leur fonds. Ils ont de grand domaines, et une longue suite d'ancêtres : cela ne leur peut être contesté.

The rich think themselves alone perfect, scarcely admit in other men the right to possess genius, ability, delicacy of feeling, and appropriate these qualities as things due to their high birth. It is, however, an absurd mistake in them to feed their vanity with such false ideas : what has been best thought, best said, best written, and perhaps the highest principle, has not always come from that source. They have great domains, and a long line of ancestors ; that indeed is what may be granted.

Merit.

Les Caractères, c. 9.

Sentir le mérite ; et quand il est une fois connu, le bien

traiter : deux grandes démarches à faire tout de suite, et dont la plupart des grands sont fort incapables.

To recognise merit, and when it is once acknowledged, to treat it well; two great steps to take at once, and of which the high born are little capable.

It is not Sufficient to be Great and Powerful.

Les Caractères, c. 9.

Tu es grand, tu es puissant, ce n'est pas assez : fais que je t'estime, afin que je sois triste d'être déchu de tes bonnes grâces, ou de n'avoir pu les acquérir.

Thou art great, thou art powerful, that is not enough : claim my respect, that I may regret to have fallen from thy good graces, or never to have attained them.

Court and City.

Les Caractères, c. 9.

A la cour, à la ville, mêmes passions, mêmes faiblesses, mêmes petitesses, mêmes travers d'esprit, mêmes brouilleries dans les familles, et entre les proches, mêmes envies, mêmes antipathies ; partout des brus et des belles-mères, des maris et des femmes, des divorces, des ruptures, et de mauvais raccommodements ; partout des humeurs, des colères, des partialités, des rapports, et ce qu'on appelle de mauvais discours ; avec de bons yeux on voit sans peine la petite ville, la rue Saint Denis comme transportées à Versailles ou à Fontainebleau. Ici l'on croit se haïr avec plus de fierté et de hauteur, et peut-être avec plus de dignité : on se nuit reciproquement avec plus d'habileté et de finesse ; les colères sont plus éloquentes, et l'on se dit des injures plus poliment et en meilleurs termes ; l'on n'y blesse point la pureté de la langue ; l'on n'y offense que les hommes ou que leur réputation ; tous les dehors du vice y sont spécieux, mais le fond, encore une fois, y est le même que dans les conditions les plus ravalées ; tout le bas, tout le faible, et tout l'indigne s'y trouvent. Ces hommes si grands, ou par leur naissance, ou par leur faveur, ou par leurs dignités ; ces têtes si fortes et si habiles ; ces femmes si polies et si spirituelles, tous méprisent le peuple, et ils sont peuple.

At court, in the city, the same passions, the same weaknesses, the same caprices, the same misunderstandings in families and be-

tween relations, the same envy, the same antipathies; everywhere daughters-in-law, mothers-in-law, husbands, wives, divorces, ruptures, and ill-arranged reconcilements; everywhere temper, resentment, partiality, stories, and evil-speaking: if we use our eyes well we can see the city, the street Saint Denis, as it were, transferred to Versailles or Fontainebleau. Here it is supposed that they hate with more violence and arrogance, and perhaps with more dignity; they are more dexterous and cunning in committing wrong; passion is more eloquent, and they rail in a more polished tone, and with more refinement; they never dim the purity of the language; they only maltreat men or their good name: vice has at court a fair outside, but the foundation, I again say, is exactly the same as in the lowest ranks; everything that is mean, weak, and base is to be found there. These men so noble, either by birth, or influence, or dignities; these heads, so strong and so able; these women, so polished and so witty, one and all despise the populace, and yet they themselves belong to the same low class.

The People.

Les Caractères, c. 9.

Qui dit le peuple dit plus d'une chose; c'est une vaste expression, et l'on s'étonnerait de voir ce qu'elle embrasse, et jusques où elle s'étend. Il y a le peuple qui est opposé aux grands,—c'est la populace et la multitude: il y a le peuple qui est opposé aux sages, aux habiles, et aux vertueux,—ce sont les grands comme les petits.

He who uses the word people refers to more than one thing; it is a vast expression, and one would be astonished to see what it embraces, and how far it extends. There is the people opposed to the great,—that is the populace and the many: there is the people opposed to the wise, the able, the virtuous,—these include the great as well as the little.

Forms of Government.

Les Caractères, c. 10.

Quand l'on parcourt, sans la prévention de son pays, toutes les formes de gouvernement, l'on ne sait à laquelle se tenir. Ce qu'il y a de plus raisonnable et de plus sûr, c'est d'estimer celle où l'on est né la meilleure de toutes, et de s'y soumettre.

When we run over in our mind, without feeling any prepossession for our country, all the different forms of government, one knows not which to choose. What is most consistent with reason and safest, is to regard that government under which we are born as the best of all, and quietly to submit to it.

Innovations in a State.

Les Caractères, c. 10.

Quand on veut changer et innover dans une république, c'est moins les choses que le temps que l'on considère. Il y a des conjonctures où l'on sent bien qu'on ne saurait trop attenter contre le peuple ; et il y en a d'autres où il est clair qu'on ne peut trop le ménager. Vous pouvez aujourd'hui ôter à cette ville ses franchises, ses droits, ses priviléges ; mais demain ne songez pas même à réformer ses enseignes.

When changes and innovations are proposed in a state, it is not so much the things as the time that is to be considered. There are conjunctures when there may be no danger in attacking the rights of a people, and there are other times when we cannot be too cautious. You may to-day take from this city its franchises, its rights, its privileges ; but to-morrow think not even of touching its coats of arms.

The People.

Les Caractères, c. 10.

Quand le peuple est en mouvement, on ne comprend pas par où le calme peut y rentrer ; et quand il est paisible, on ne voit pas par où le calme peut en sortir.

When the people are greatly agitated, we see not how tranquillity is ever again to be brought about ; and when they are undisturbed, we do not understand how tranquillity should ever be broken.

The Character of the French.

Les Caractères, c. 10.

Le caractère des Français demande du sérieux dans le souverain.

The nature of the French requires that their sovereign should be grave and earnest.

When a Monarchy Prospers.

Les Caractères, c. 10.

Tout prospère dans une monarchie où l'on confond les intérêts de l'état avec ceux du prince.

Everything prospers in a monarchy where the interests of the state are at one with those of the prince.

The Respective duties of Prince and People.

Les Caractères, c. 10.

Il y a un commerce ou un retour de devoirs du souverain à ses sujets, et de ceux-ci au souverain. Quels sont les plus assujettissants et les pénibles? je ne le déciderai pas. Il s'agit de juger d'un côté entre les étroits engagements du respect, des secours, des services, de l'obéissance, de la dépendance ; et d'un autre, les obligations indispensables de bonté, de justice, de soins, de défense, de protection. Dire qu'un prince est arbitre de la vie des hommes, c'est dire seulement que les hommes, par leurs crimes, deviennent naturellement soumis aux lois et à la justice, dont le prince est dépositaire : ajouter qu'il est maître absolu de tous les biens de ses sujets, sans égards, sans compte ni discussion, c'est le language de la flatterie, c'est l'opinion d'un favori, qui se dédira à l'agonie.

There is an interchange or return of duties by the sovereign to his subjects, and again by the latter to their sovereign. Which of these is the most engrossing and galling? I shall not decide. The question lies, on the one hand, between the strict obligation of deference, assistance, services, obedience, dependence; and on the other, the bounden duty of showing kindness, administering justice, caring for, defending and protecting his subjects. To say that a prince is arbiter of the lives of men, is to say only that men, by their criminal conduct, bring themselves naturally under the control of laws and justice, of which the prince is the proper depositary: to add that he is the absolute master of all the property of his subjects, without let or hindrance, and without inquiry, is the language of flattery, is the opinion of a courtier, who will be ready to retract when put to the proof.

Few General Rules for Governing Well.

Les Caractères, c. 10.

Il y a peu de règles générales et des mesures certaines pour bien gouverner ; l'on suit le temps et les conjonctures, et cela roule sur la prudence et sur les vues de ceux qui règnent : aussi le chef-d'œuvre de l'esprit c'est le parfait gouvernement ; et ce ne serait peut-être pas une chose possible, si les peuples, par l'habitude où ils sont de la dépendance et de la soumission, ne faisaient la moitié de l'ouvrage.

There are few general rules and fixed lines of conduct to be followed in good government; we must adapt ourselves to times

and circumstances, and this is dependent on the prudence and private opinions of those who are on the throne : therefore, perfect government must be regarded as the master-piece of the mind of man, and it would perhaps be impossible to reach it, did not the people, from their habits of dependence and submission, do more than half the work.

The Nature of Man.

Les Caractères, c. 11.

Ne nous emportons point contre les hommes en voyant leur dureté, leur ingratitude, leur injustice, leur fierté, l'amour d'eux-mêmes, et l'oubli des autres ; ils sont ainsi faits, c'est leur nature : s'en fâcher, c'est ne pouvoir supporter que la pierre tombe, ou que le feu s'élève.

Let us not take offence at men because of their rudeness, ingratitude, injustice, arrogance, love of self, and forgetfulness of others ; they are so formed, such is their nature : to be annoyed with them for such conduct is the same as to exclaim against a stone falling or a fire burning.

Various Characters of Mankind.

Les Caractères, c. 11.

Inquiétude d'esprit, inégalité d'humeur, inconstance de cœur, incertitude de conduite : tous vices de l'âme, mais différents, et qui, avec tout le rapport qui paraît entre eux, ne se supposent pas toujours l'un l'autre dans un même sujet.

Restlessness of mind, capricious humour, fickleness of heart, indecision ; all imperfections, but different in character, and which, though they may be considered to be closely related to each other, are not always to be found in the same being.

See (Lat. Gr.) Changeableness of man.

Indecision.

Les Caractères, c. 11.

Il est difficile de décider si l'irrésolution rend l'homme plus malheureux que méprisable : de même s'il y a toujours plus d'inconvénients à prendre un mauvais parti qu'à n'en prendre aucun.

It is not easy to determine whether indecision of character brings more unhappiness or contempt on man : also whether greater inconvenience arises from coming to a foolish resolution, or to none at all.

A Capricious Man.

Les Caractères, c. 11.

Un homme inégal n'est pas un seul homme ; ce sont plusieurs : il se multiplie autant de fois qu'il a de nouveaux goûts et de manières différentes : il est à chaque moment ce qu'il n'était point, et il va être bientôt ce qu'il n'a jamais été ; il se succède à lui-même : ne demandez pas de quelle complexion il est, mais quelles sont ses complexions ; ni de quelle humeur, mais combien il a de sortes d'humeurs. Ne vous trompez-vous point ? Est-ce Eutichrate que vous abordez ? Aujourd'hui quelle glace pour vous ; hier il vous cherchait, il vous caressait, vous donniez de la jalousie à ses amis. Vous reconnaît-il bien ? Dites-lui votre nom.

A capricious man is not one man merely ; he is several at once ; he multiplies himself as often as he has new tastes and different behaviours ; at each moment he is what he was not before, and he is going to be soon what he has never been ; he is continually succeeding to himself : do not ask of what temperament he is, but of what temperaments. Don't deceive yourself. Is it Eutichrate whom you approach ? To-day he is icy cold to you ; yesterday he was searching for you all over the town, he was caressing you, you caused jealousy to his friends. Does he recognise you ? Tell him your name.

Discourtesy.

Les Caractères, c. 11.

L'incivilité n'est pas un vice de l'âme ; elle est l'effet de plusieurs vices, de la sotte vanité, de l'ignorance de ses devoirs, de la paresse, de la stupidité, de la distraction, du mépris des autres, de la jalousie ; pour ne se répandre que sur les dehors, elle n'en est que plus haïssable, parce que c'est toujours un défaut visible et manifeste ; il est vrai, cependant, qu'il offense plus ou moins selon la cause qui le produit.

Discourtesy does not spring merely from one bad quality of the mind, but from several, from foolish vanity, from ignorance of what is due to others, from indolence, from stupidity, from distraction of thought, from contempt of others, from jealousy ; not to dwell on anything but what is seen outwardly, it is only the more hateful from being a defect of mind always visible and palpable ; it is true, however, that it is more or less offensive according to the quality that produces it.

The Bad Temper of a Man not to be Excused.

Les Caractères, c. 11.

Dire d'un homme colère, inégal, querelleur, chagrin, pointilleux, capricieux, c'est son humeur, n'est pas l'excuser, comme on le croit, mais avouer, sans y penser, que de si grands défauts sont irrémédiables.

To say of a man who is choleric, uncertain, quarrelsome, surly, captious, capricious, that it is his humour, is not to excuse him, as is often thought, but to confess, without intending it, that these great faults are irremediable.

Poverty the Mother of Crimes.

Les Caractères, c. 11.

Si la pauvreté est la mère des crimes, le défaut d'esprit en est le père.

If poverty is the mother of crimes, want of sense is the father of them.

A Knave.

Les Caractères, c. 11.

Il est difficile qu'un fort malhonnête homme ait assez d'esprit : un génie qui est droit et perçant conduit enfin à la règle, à la probité, à la vertu. Il manque du sens et de la pénétration à celui qui s'opiniâtre dans le mauvais comme dans le faux : l'on cherche en vain à le corriger par des traits de satire qui le désignent aux autres et où il ne se reconnaît pas lui-même : ce sont des injures dites à un sourd. Il serait désirable pour le plaisir des honnêtes gens et pour la vengeance publique, qu'un coquin ne le fût pas au point d'être privé de tout sentiment.

It is difficult to believe that a great knave can be a man of sense ; instinctive genius, which goes straight to the root of every subject, leads naturally to right principle, integrity, and virtue. Whoever persists in walking in the ways of unrighteousness and lying proves that he is neither wise nor sagacious. Such a man cannot be led to amend his ways by flashes of satire, which he does not understand, though all the world see the application. It is like addressing words to the deaf. Were knaves less dull in the perception, it would be a great advantage for honest men and for public vengeance.

Unkind Fathers.

Les Caractères, c. 11.

Il y a d'étranges pères, et dont toute la vie ne semble occupée qu'à préparer à leurs enfants des raisons de se consoler de leur mort.

There are unnatural fathers, the whole of whose life seems only employed in furnishing their children with reasons why they should be comforted at their death.

Arrogance.

Les Caractères, c. 11.

À quelques uns l'arrogance tient lieu de grandeur ; l'inhumanité, de fermeté ; et la fourberie, d'esprit.

In some people arrogance takes the place of greatness of mind ; want of humanity is in the room of firmness of character ; and low cunning, of understanding.

See (Lat. Gr.) Arrogance.

Knaves.

Les Caractères, c. 11.

Les fourbes croient aisément que les autres le sont : ils ne peuvent guère être trompés, et ils ne trompent pas long-temps.

Knaves easily believe that others are like to themselves : they can hardly be deceived, and they do not deceive others for any length of time.

Deceit.

Les Caractères, c. 11.

On ne trompe point en bien ; la fourberie ajoute la malice au mensonge.

We never deceive for a good purpose ; knavery adds malice to falsehood.

For what Legal Deeds have been Invented.

Les Caractères, c. 11.

Parchemins inventés pour faire souvenir ou pour convaincre les hommes de leur parole : honte de l'humanité.

Legal deeds invented to remind men of their promises, or to convict them of having broken them : a stigma on the human race.

How Peace might be Produced in Large Cities.

Les Caractères, c. 11.

Otez les passions, l'intérêt, l'injustice, quel calme dans les plus grandes villes ! Les besoins et la subsistance n'y font pas le tiers de l'embarras.

Take away human passions, selfish interests, injustice, what a heavenly calm would then be in the largest cities ! Necessitous circumstances and a struggle for livelihood do not cause one-third of the troubles that prevail there.

How Easily, in general, a Great Grief is Softened.

Les Caractères, c. 11.

Il ne faut quelquefois qu'une jolie maison, dont on hérite, qu'un beau cheval, ou un joli chien, dont on se trouve le maître, qu'une tapisserie, qu'une pendule, pour adoucir une grande douleur, et pour faire moins sentir une grande perte.

Sometimes it needs only that we should inherit a fine mansion, a handsome horse, or a pretty dog, a piece of tapestry, a clock, to assuage a great grief, or obliterate a great loss.

A Happy and Miserable Life.

Les Caractères, c. 11.

Si la vie est misérable, elle est pénible à supporter ; si elle est heureuse, il est horrible de la perdre.

If life be miserable, it is painful to endure ; if it be happy, it is frightful to lose

Death.

Les Caractères, c. 11.

Ce qu'il y a de certain dans la mort est un peu adouci par ce qui est incertain : c'est un indéfini dans le temps, qui tient quelque chose de l'infini et de ce qu'on appelle éternité.

What is certain in death is somewhat softened by what is uncertain ; it is an indefiniteness in the time, which holds a certain relation to the infinite, and to what is called eternity.

Old Age.

Les Caractères, c. 11.

L'on craint la vieillesse, que l'on n'est pas sûr de pouvoir atteindre.

We dread old age, which we are not sure of reaching.

Old Age.

Les Caractères, c. 11.

L'on espère de vieillir, et l'on craint la vieillesse ; c'est-à-dire, l'on aime la vie et l'on fuit mort.

We hope to reach old age, and we dread old age ; that is to say, we love life, and we fly death.

Dr Johnson ("Vanity of Human Wishes," p. 253) says:—

"Enlarge my life with multitude of days,
In health, in sickness, thus the suppliant prays ;
Hides from himself his state, and shuns to know
That life protracted is protracted woe."

Long Illness before Death.

Les Caractères, c. 11.

Une longue maladie semble être placée entre la vie et la mort, afin que la mort même devienne un soulagement, et à ceux qui meurent et à ceux qui restent.

A long illness seems to be placed between life and death, in order that death even may become a comfort, both to those who die and to those who remain after us.

Life is a Sleep.

Les Caractères, c. 11.

La vie est un sommeil. Les vieillards sont ceux dont le sommeil a été plus long : ils ne commencent à se réveiller que quand il faut mourir. S'ils repassent alors sur tout le cours de leurs années, ils ne trouvent souvent ni vertus ni actions louables qui les distinguent les unes des autres : ils confondent leurs différents âges ; ils n'y voient rien qui marque assez pour mesurer le temps qu'ils ont vécu. Ils ont eu un songe confus, informe, et sans aucune suite : ils sentent néanmoins, comme ceux qui s'éveillent, qu'ils ont dormi long-temps.

Life is a sleep. Old men are those whose sleep has been the longest : they only begin to wake up when they must die. If they go back, then, over the whole course of their years, they often find neither virtues nor praiseworthy deeds to distinguish one from the other : they jumble their different ages, they see no fixed points to enable them to measure the time which they have lived. They have had a confused dream, shapeless and without result : they feel, nevertheless, like those who have awoke, that they have slept a long time.

See (Gr.) Life, an airy dream.

Three Great Events for Man.

Les Caractères, c. 11.

Il n'y a pour l'homme que trois événements, naître, vivre, et mourir ; il ne se sent pas naître, il souffre à mourir, et il oublie de vivre.

There are only three great events for man—to be born, to live, and to die ; man does not know when he is born, he suffers at his death, and he forgets to live.

Children have neither Past nor Future.

Les Caractères, c. 11.

Les enfants n'ont ni passé ni avenir ; et, ce qui ne nous arrive guère, ils jouissent du présent.

Children have neither past nor future ; and what scarcely ever happens to us, they enjoy the present.

The Vain and the Modest.

Les Caractères, c. 11.

Un homme vain trouve son compte à dire du bien ou du mal de soi : un homme modeste ne parle point de soi.

A vain man finds it wise to speak good or ill of himself : a modest man does not talk of himself.

See (Ger.) Modest and vain.

False Modesty.

Les Caractères, c. 11.

La fausse modestie est le dernier raffinement de la vanité : elle fait que l'homme vain ne paraît point tel, et se fait valoir au contraire par la vertu opposée au vice qui fait son caractère : c'est un mensonge. La fausse gloire est l'écueil de la vanité : elle nous conduit à vouloir être estimés par des choses qui à la vérité se trouvent en nous, mais qui sont frivoles et indignes qu'on les relève : c'est une erreur.

False modesty is the last refinement of vanity : it causes a vain man not to appear so, and makes him be esteemed for the virtue, the very opposite of the vice, which is the basis of his character : it is a lie. False glory is the rock on which vanity is wrecked : it leads us to wish to be esteemed for things which are really found in us, but which are frivolous and unworthy of being noticed : it is a mistake.

Jeerers.

Les Caractères, c. 11.

Il semble que l'on ne puisse rire que des choses ridicules : l'on voit néanmoins de certaines gens qui rient également des choses ridicules et de celles que ne le sont pas. Si vous êtes sot et inconsidéré, qu'il vous échappe devant eux quelque impertinence, ils rient de vous : si vous êtes sage et que vous ne disiez que des choses raisonnables, et du ton qu'ils les font dire, ils rient de même.

One ought only to laugh at what is ridiculous, yet we see people who laugh equally at what is ridiculous and at what is not so. If you are silly and muddle-headed, and some nonsense escape you, they laugh; if you are shrewd, and speak rationally, in a tone with which no fault can be found, they laugh all the same.

Jealousy and Emulation.

Les Caractères, c. 11.

La jalousie et l'émulation s'exercent sur le même objet, qui est le bien ou le mérite des autres ; avec cette différence, que celle-ci est un sentiment volontaire, courageux, sincère, qui rend l'âme féconde, qui la fait profiter des grands exemples, et la porte souvent au dessus de ce qu'elle admire ; et que celle-là, au contraire, est un mouvement violent et comme un aveu contraint du mérite qui est hors d'elle ; qu'elle va même jusques à nier la vertu dans les sujets où elle existe, ou qui, forcée de la reconnaître, lui refuse les éloges ou lui envie les récompenses : une passion stérile qui laisse l'homme dans l'état où elle le trouve, qui le remplit de lui-même de l'idée de sa réputation, qui le rend froid et sec sur les actions ou sur les ouvrages d'autrui, qui fait qu'il s'étonne de voir dans le monde d'autres talents que les siens, ou d'autres hommes avec les mêmes talents dont il se pique : vice honteux, et qui par son excès rentre toujours dans la vanité et dans la présomption, et ne persuade pas tant à celui qui en est blessé qu'il a plus d'esprit et de mérite que les autres, qu'il lui fait croire qu'il a lui seul de l'esprit et du mérite.

Jealousy and emulation are called forth by the same object, which is the prosperity or talents of others, with this difference, that the latter is a feeling natural to man, noble, frank, which gives energy to the soul, makes it profit by great examples, and

often carries it beyond what it admires; whereas the former, on the contrary, is a vehement mental disturbance, and, as it were, a compulsory confession of excellence which it cannot reach; it goes even to deny virtue in cases where it exists, or if forced to acknowledge its existence, refuses the praises due, or envies the rewards which belong to it: a barren passion which leaves man as he is, fills him with conceit, with a high idea of his own importance, makes him insensible and dead to the noble deeds and works of others, which makes him feel astonished to see others possessing abilities like his own, or others with talents, on which he prides himself; a shameful vice, and which by its excess always passes into vanity and presumption, which does not so much persuade the man who is troubled with it that he has more talent and merit than others, as that he alone has all talent and merit centred in his own person.

See (Gr.) Emulation.

Envy and Hatred.

Les Caractères, c. 11.

L'envie et la haine s'unissent toujours, et se fortifient l'une l'autre dans un même sujet; et elles ne sont reconnaissables entre elles, qu'en ce que l'une s'attache à la personne, l'autre à l'état et à la condition.

Envy and hatred are always united, and gather strength each from being engaged on the same object; they are not to be distinguished from each other, except that the one fastens itself on the person, and the other on the state and condition of the individual.

See (Gr.) Hatred and Envy.

Men in General of Average Talents.

Les Caractères, c. 11.

L'on voit peu d'esprits entièrement lourds et stupides; l'on en voit encore moins qui soient sublimes et transcendants. Le commun des hommes nage entre ces deux extrémités: l'intervalle est rempli par un grand nombre de talents ordinaires, mais qui sont d'un grand usage, servent à la république et renferment en soi l'utile et l'agréable; comme le commerce, les finances, le détail des armées, la navigation, les arts, les métiers, l'heureuse mémoire, l'esprit du jeu, celui de la société et de la conversation.

Few men are found thoroughly dull and stupid, still fewer that possess towering and transcendent talents. The common run of mankind oscillate between these two extremes: the space between is filled with a large number of men of average abilities, but of real use and service to the state, possessing among them whatever

is useful and agreeable in the world, as for instance commerce, finances, all the details connected with great armies, navigation, various handicrafts, men of wonderful memory, the spirit of speculation, of society and conversation.

Forde, in his "Line of Life," 1620, says—"Great men are by great men (not good men by good men) sifted: their lives, their actions, their demeanours examined, for that their places and honours are hunted after, as the beazer (beaver) for his preservatives."

A Conceited Coxcomb.

Les Caractères, c. 11.

Tout le monde dit d'un fat qu'il est un fat, personne n'ose le lui dire à lui-même : il meurt sans le savoir et sans que personne se soit vengé.

All the world says of a coxcomb that he is a coxcomb; no one dares to say it to his face: he dies without knowing it, and without any one being avenged on him.

Difficulty of being Happy by Ourselves.

Les Caractères, c. 11.

Tout notre mal vient de ne pouvoir être seuls ; de là le jeu, le luxe, la dissipation, le vin, les femmes, l'ignorance, la méfiance, l'envie, l'oubli de soi-même et de Dieu.

All the mischief that befalls us spring from not being able to live alone; hence gambling, luxurious habits, dissipation, love of wine and women, ignorance, suspicion, envy, forgetfulness of self and of God.

Men Discount in Old Age the Vices of their Youth.

Les Caractères, c. 11.

La plupart des hommes emploient la première partie de leur vie à rendre l'autre misérable.

Most men employ the first part of their life to make the other part miserable.

Christian Philosophy.

Les Caractères, c. 11.

Bien loin de s'effrayer ou de rougir même du nom de philosophe, il n'y a personne au monde qui ne dût avoir une forte teinture de philosophie. Elle convient à tout le monde : la pratique en est utile à tous les ages, à tous les sexes, et à toutes les conditions : elle nous console du bonheur d'autrui, des indignes préférences, des mauvais succès,

du déclin de nos forces ou de notre beauté : elle nous arme contre la pauvreté, la vieillesse, la maladie, et la mort, contre les sots et les mauvais railleurs ; elle nous fait vivre sans une femme, ou nous fait supporter celle avec qui nous vivons.

Very far from being frightened, or even blushing at the name of philosopher, there is no one in the world who ought not to have a strong tincture of philosophy. It suits the whole world ; the application of it is to the advantage of all ages, all sexes, and all conditions ; it comforts us when our neighbours outstrip us in the race of life, or when the unworthy are preferred before us ; it consoles us for bad success in life, for decline of strength or beauty ; it arms us against poverty, old age, disease, and death, against fools and ill-natured sneerers ; it enables us to live without a wife, or enables us to submit to the caprices of her with whom we live.

The only Real Misfortune that Befalls Man.

Les Caractères, c. 11.

Il n'y a pour l'homme qu'un vrai malheur, qui est de se trouver en faute, et d'avoir quelque chose à se reprocher.

The only real misfortune that can befall man is to find himself in fault, and to have done something of which he need be ashamed.

One Great Effort more Easy than Steady Perseverance.

Les Caractères, c. 11.

La plupart des hommes, pour arriver à leurs fins, sont plus capables d'un grand effort que d'une longue persévérance. Leur paresse ou leur inconstance leur fait perdre le fruit des meilleurs commencements. Ils se laissent souvent devancer par d'autres qui sont partis après eux, et qui marchent lentement mais constamment.

The greater part of mankind, in aiming at a certain end, are more capable of one great effort than of continued perseverance. Their sloth or unsteadiness causes them to lose the fruit of the best beginnings. They often allow themselves to be passed by those who have started on their journey long after them, and who advance slowly but steadily.

The Fool.

Les Caractères, c. 11.

Le sot est automate, il est machine, il est ressort ; le poids l'emporte, le fait mouvoir, le fait tourner et tou-

jours, et dans le même sens, et avec la même égalité : il est uniforme, il ne se dément point ; qui l'a vu une fois, l'a vu dans tous les instants et dans toutes les périodes de sa vie ; c'est tout au plus le bœuf qui meugle ou le merle qui siffle ; il est fixé et déterminé par sa nature, et j'ose dire par son espèce : ce qui paraît le moins en lui, c'est son âme, elle n'agit point, elle ne s'exerce point, elle se repose.

The simpleton is an automaton, he is a machine, he is worked by a spring ; mere gravity carries him forward, makes him move, makes him turn, and that unceasingly and in the same way, and exactly with the same equable pace : he is uniform, he is never inconsistent with himself ; whoever has seen him once, has seen him at all moments, and in all periods of his life ; he is like the ox who bellows, or the blackbird which whistles : he is fixed and immovable by his nature, and I daresay by his species ; that which is least visible in him is his soul ; it does not act, it is not exercised, it takes its rest.

Affectation.

Les Caractères, c. 11.

L'affectation dans le geste, dans le parler, et dans les manières est souvent une suite de l'oisiveté ou de l'indifférence ; et il semble qu'un grand attachement ou de sérieuses affaires jettent l'homme dans son naturel.

Affectation in gesture, speaking, and manner is often a result of inertness or indifference ; and it seems as if devotion to an object or serious business made men natural.

We Seldom Repent of Speaking Little.

Les Caractères, c. 11.

L'on se repent rarement de parler peu, très souvent de trop parler : maxime usée et triviale, que tout le monde sait, et que tout le monde ne pratique pas.

We seldom repent of speaking little, very often of speaking too much : a vulgar and trite maxim, which all the world knows, but which all the world does not practise.

The Favour of Princes.

Les Caractères, c. 12.

La faveur des princes n'exclut pas le mérite, et ne le suppose pas aussi.

The favour of princes does not preclude the existence of merit, and yet does not prove it to exist.

The Opinion which one Beautiful Woman has of another.

Les Caractères, c. 12.

Si une belle femme approuve la beauté d'une autre femme, on peut conclure qu'elle a mieux que ce qu'elle approuve. Si un poète loue les vers d'un autre poète, il y a à parier qu'ils sont mauvais et sans conséquence.

If a beautiful woman speaks favourably of the beauty of another woman, we may be sure that she possesses more of the kind of beauty she is praising. If a poet praises the verses of another poet, you may wager anything that they are stupid, and of no real value.

Languages.

Les Caractères, c. 12.

Les langues sont la clef ou l'entrée des sciences, et rien davantage ; le mépris des unes tombe sur les autres. Il ne s'agit point si les langues sont anciennes ou nouvelles, mortes ou vivantes ; mais si elles sont grossières ou polies, si les livres qu'elles ont formés sont d'un bon ou d'un mauvais goût. Supposons que notre langue pût un jour avoir le sort de la grecque et de la latine : serait-on pédant quelques siècles après qu'on ne la parlerait plus, pour lire Molière ou La Fontaine ?

Languages are the key or entry to the sciences, and nothing more : contempt for the one redounds on the other. The question is not whether languages be ancient or modern, dead or living ; but whether they be rude or polished, whether the books found in them show a good or a bad taste. Let us suppose that the same fate should befall our language as the Greek and Latin : would the reading of Molière and La Fontaine several ages after the language had ceased to be spoken be the act of a pedant ?

Men cannot be Judged like a Picture.

Les Caractères, c. 12.

Il ne faut pas juger des hommes comme d'un tableau ou d'une figure sur une seule et première vue ; il y a un intérieur et un cœur qu'il faut approfondir : le voile de la modestie couvre le mérite et le masque de l'hypocrisie cache la malignité. Il n'y a qu'un très-petit nombre de connoisseurs qui discerne, et qui soit en droit de prononcer.

Ce n'est que peu à peu, et forcés même par le temps et les occasions, que la vertu parfaite et le vice consommé viennent enfin à se déclarer.

We must not form our opinion of men as of a picture or a piece of sculpture, by one and a first view; there is an inward depth and a heart, which we must fathom: the veil of modesty hangs over merit, and the mask of hypocrisy conceals malignity. There are only a small number of judges able to distinguish what is real, and who have a right to give an opinion. It is only little by little, and when laid bare by times and opportunities, that perfect virtue and consummate vice at last show themselves in their true colours.

A Morose and Stern Character.

Les Caractères, c. 12.

Un homme de talent et de réputation, s'il est chagrin et austère, il effarouche les jeunes gens, les fait penser mal de la vertu, et la leur rend suspecte d'une trop grande réforme et d'une pratique trop ennuyeuse: s'il est au contraire d'un bon commerce, il leur est une leçon utile, il leur apprend qu'on peut vivre gaiement et laborieusement, avoir des vues sérieuses sans renoncer aux plaisirs honnêtes: il leur devient un exemple qu'on peut suivre.

A man of talent and reputation, if he be of a peevish and morose disposition, frightens the young, causes them to have a false opinion of virtue, and to imagine that it requires too great a change in their character, and a wearisome mode of life; if he be, on the contrary, pleasing and affable in manner, he teaches them a useful lesson, he shows them how they may live happily and laboriously, how they may have grave thoughts without renouncing the innocent pleasures of life: he becomes to them an example which they may follow.

Physiognomy.

Les Caractères, c. 12.

La physionomie n'est pas une règle qui nous soit donnée pour juger des hommes: elle nous peut servir de conjecture.

Physiognomy is not a rule given to us to judge of the character of men: it may enable us to make a conjecture.

The Look of Intelligence.

Les Caractères, c. 12.

L'air spirituel est dans les hommes ce que la régularité

des traits est dans les femmes : c'est le genre de beauté où les plus vains puissent aspirer.

An intelligent look in men is what regularity of features is in women : it is the kind of beauty to which the most vain may aspire.

We need not Care for the Opinion of those who do not Know our Character.

Les Caractères, c. 12.

Ceux qui, sans nous connaître assez, pensent mal de nous, ne nous font pas de tort ; ce n'est pas nous qu'ils attaquent, c'est le fantôme de leur imagination.

Those who, without being thoroughly acquainted with our real character, think ill of us, do us no wrong ; it is not we whom they attack, but the phantom of their own imagination.

What Proves often to be the Truth.

Les Caractères, c. 12.

Le contraire des bruits qui courent des affaires ou des personnes est souvent la vérité.

The very opposite of the stories which circulate respecting affairs and persons is often the truth.

Be Cautious in Forming an Opinion of the Character of Individuals.

Les Caractères, c. 12.

La règle de Descartes, qui ne veut pas qu'on décide sur les moindres vérités avant qu'elles soient connues clairement et distinctement, est assez belle et assez juste pour devoir s'étendre au jugement que l'on fait des personnes.

The rule of Descartes, who is unwilling that we should come to a decision on the most insignificant matters before we have got a clear and distinct knowledge of them, is so seemly and so fair that it ought to be extended to the judgment we pass on men.

The Neglect of a Man of Merit, and the Admiration of a Fool.

Les Caractères, c. 12.

Du même fonds dont on néglige un homme de mérite l'on sait encore admirer un sot.

It is the same principle which leads us to neglect a man of merit that induces us to admire a fool.

A Coxcomb.

Les Caractères, c. 12.

Un fat est celui que les sots croient un homme de mérite.

A coxcomb is one whom simpletons believe to be a man of merit.

The Fool and the Wit.

Les Caractères, c. 12.

La même chose souvent est dans la bouche d'un homme d'esprit une naïveté ou un bon mot ; et dans celle du sot, une sottise.

The same thing is often in the mouth of a man of sense a lively or witty saying ; and in that of the ass a silliness.

Mediocrity.

Les Caractères, c. 12.

L'une des marques de la médiocrité de l'esprit est de toujours conter.

One of the surest marks of a mediocre mind is to be always prosing.

The Simpleton and the Coxcomb.

Les Caractères, c. 12.

Le sot est embarrassée de sa personne : le fat a l'air libre et assuré ; l'impertinent passe à l'effronterie : le mérite a de la pudeur.

The simpleton is embarrassed how he is to hold himself ; the coxcomb has a familiar and confident air ; the flippant go as far as impudence : merit has bashfulness.

The Clever Man.

Les Caractères, c. 12.

L'habile homme est celui qui cache ses passions, qui entend ses intérêts, qui y sacrifie beaucoup de choses, qui a su acquérir du bien ou en conserver.

The clever man is he who conceals his passions, who understands his own interests, who sacrifices much to them, who has known to acquire wealth or to keep it.

Good Sense and Good Taste.

Les Caractères, c. 12.

Entre le bon sens et le bon goût il y a la différence de la cause à son effet.

Between good sense and good taste there is the difference between cause and effect.

Genius and Talent.

Les Caractères, c. 12.

Entre esprit et talent il y a la proportion du tout à sa partie.

Between genius and talent there is the proportion of the whole to its part.

A Discerning Spirit.

Les Caractères, c. 12.

Après l'esprit de discernement, ce qu'il y a au monde de plus rare, ce sont les diamants et les perles.

After a spirit of discernment the next rarest things in the world are diamonds and pearls.

The Public the Best Judge of the Character of Men.

Les Caractères, c. 12.

L'on voit des hommes que le vent de la faveur pousse d'abord à pleines voiles ; ils perdent en un moment la terre de vue, et font leur route ; tout leur rit, tout leur succède ; action, ouvrage, tout est comblé d'éloges et de récompenses, ils ne se montrent que pour être embrassés et felicités. Il y a rocher immobile qui s'élève sur une côte; les flots se brisent au pied ; la puissance, les richesses, la violence, la flatterie, l'autorité, la faveur, tous les vents ne l'ébranlent pas : c'est le public où ces gens échouent.

We see men whom the gale of royal favour sweeps on at first with flowing sails ; they lose in a moment sight of land, and push on in their course ; everything smiles on them, everything succeeds ; all they do, their works, everything is loaded with praises and rewards ; they show themselves only to be embraced and wished joy. There is, however, an immovable rock, which rises at one side ; the billows break at its foot ; power, riches, violence, flattery, authority, royal favour, the most boisterous winds shake it not ; it is the public on which these people run aground.

On what Wise Conduct Turns.

Les Caractères, c. 12.

Le sage conduite roule sur deux pivots, le passé et l'avenir. Celui qui a la mémoire fidèle et une grande pré-

voyance est hors du péril de censurer dans les autres ce qu'il a peut-être fait lui-même, ou de condamner une action dans un pareil cas, et dans toutes les circonstances où elle lui sera un jour inévitable.

Wise conduct turns upon two pivots, the past and the future. He who has a faithful memory and forethought, is in little danger of blaming others for what he has perhaps himself been guilty, or of condemning an action in a similar case, or in exactly the same circumstances in which he foresees he may one day find himself.

Men Distinguished for Good Faith and Probity.

Les Caractères, c. 12.

La manière dont on se récrie sur quelques uns qui se distinguent par la bonne foi, le désintéressement, et la probité, n'est pas tant leur éloge que le décréditement du genre humain.

The way in which some are praised who are distinguished for good faith, disinterestedness, and noble conduct, is not so much a eulogium pronounced on them as a reproach to the whole human race.

The Justice we Owe to Others.

Les Caractères, c. 12.

Une circonstance essentielle à la justice que l'on doit aux autres, c'est de la faire promptement et sans différer : la faire attendre, c'est injustice.

We ought to do at once and without delay whatever we owe to our neighbours : to make them wait for what is due to them is the essence of injustice.

The Education of Children.

Les Caractères, c. 12.

C'est un excès de confiance dans les parents d'espérer tout de la bonne éducation de leurs enfants, et une grande erreur de n'en attendre rien et de la négliger.

For parents to hope everything from the good education they bestow on their children is an excess of confidence, and it is an equally great mistake to expect nothing, and to neglect it.

The Education of Children.

Les Caractères, c. 12.

Quand il serait vrai, ce que plusieurs disent, que l'éducation ne donne point à l'homme un autre cœur ni une

autre complexion, qu'elle ne change rien dans son fond, et ne touche qu'aux superficies, je ne laisserais pas de dire qu'elle ne lui est pas inutile.

Even though it were true what many say, that education gives not to man another heart, nor another temperament, that it changes nothing in reality, and touches only the outside crust, I would not hesitate to say that it is not useless.

Those who Employ their Time ill are the first to Complain of its Shortness.

Les Caractères, c. 12.

Ceux qui emploient mal leur temps sont les premiers à se plaindre de sa brièveté. Comme ils le consument à s'habiller, à manger, à dormir, à de sots discours, à se résoudre sur ce qu'ils doivent faire et souvent à ne rien faire, ils en manquent pour leurs affaires ou pour leurs plaisirs : ceux au contraire qui en font un meilleur usage en ont de reste.

Those who employ their time ill are the first to complain of its shortness. As they spend it in dressing, eating, sleeping, foolish conversation, in determining what they ought to do, and often in doing nothing, time is wanting to them for their real business and pleasures : those, on the contrary, who make the best use of it have plenty and to spare.

In what Liberty Consists.

Les Caractères, c. 12.

La liberté n'est pas oisiveté, c'est un usage libre du temps ; c'est le choix du travail et de l'exercice. Être libre, en un mot, n'est pas ne rien faire, c'est être seul arbitre de ce qu'on fait ou de ce qu'on ne fait point. Quel bien en ce sens que la liberté !

Liberty is not idleness, it is an unconstrained use of time ; it is the choice of work and of exercise. To be free, in a word, is not to be doing nothing, it is to be one's own master as to what one ought to do or not to do. What a blessing in this sense is liberty !

See (Lat. Gr.) Liberty.

No Road too long to the Man who Walks Deliberately.

Les Caractères, c. 12.

Il n'y a point de chemin trop long à qui marche lente-

ment et sans se presser : il n'y a point d'avantages trop éloignés à qui s'y prépare par la patience.

There is no road too long to the man who advances deliberately and without undue haste ; there are no honours too distant to the man who prepares himself for them with patience.

To Pay Court to no One, and to Expect it From no One.

Les Caractères, c. 12.

Ne faire cour à personne, ni attendre de quelqu'un qu'il vous fasse la sienne, douce situation, âge d'or, état de l'homme le plus naturel !

To pay court to no one and to expect it from no one, pleasant situation, golden age, the most natural state of man !

Success Gilds Everything.

Les Caractères, c. 12.

Les hommes, sur la conduite des grands et des petits indifféremment, sont prévenus, charmés, enlevés par la réussité : il s'en faut peu que le crime heureux ne soit loué comme la vertu même, et que le bonheur ne tienne lieu de toutes les vertus. C'est un noir attentat, c'est une sale et odieuse entreprise, que celle que le succès ne saurait justifier.

Both as to high and low indifferently, men are prepossessed, charmed, fascinated by success : successful crimes are praised very much like virtue itself, and good fortune is not far from occupying the place of the whole cycle of virtues. It must be an atrocious act, a base and hateful deed, which success would not be able to justify.

See (Lat.) Might makes right.

A Wicked Man Cannot be a Great Man.

Les Caractères, c. 12.

Dans un méchant homme il n'y a pas de quoi faire un grand homme. Louez ses vues et ses projets, admirez sa conduite, exagérez son habileté à se servir des moyens les plus propres et les plus courts pour parvenir à ses fins : si ses fins sont mauvaises, la prudence n'y a aucune part ; et où manque la prudence, trouvez la grandeur si vous le pouvez.

In the wicked there are not materials to form a great man. Dilate upon the wisdom of his views and designs, admire his con-

duct, exaggerate as you choose his ability to find the most fit and direct means to reach the ends at which he aims: if these ends be base, forethought can have no part in them: and when forethought is wanting, find greatness if you can.

The Way of Salvation Reduced in these Latter Days to Rule and Method.

Les Caractères, c. 13.

L'on a été loin depuis un siècle dans les arts et dans les sciences, qui toutes ont été poussées à un grand point de raffinement, jusques à celle du salut, que l'on a réduite en règle et en méthode, et augmentée de tout ce que l'esprit des hommes pouvait inventer de plus beau et de plus sublime. La dévotion et la géometrie ont leurs façons de parler, ou ce qu'on appelle les termes de l'art: celui qui ne les sait pas n'est ni dévot ni géomètre. Les premiers dévots, ceux même qui ont été dirigés par les apôtres, ignoraient ces termes: simples gens qui n'avaient que la foi et les œuvres, et qui se réduisaient à croire et à bien vivre.

We have made great progress during the last century in arts and sciences, which have all been pushed to a high point of refinement, and even the salvation of men has been reduced to rule and method, and embellished by all that the spirit of men could invent that is most beautiful and sublime. Devotion and geometry have their fashions of speaking, or what they call terms of art; he who does not know them is neither pious nor a mathematician. The early Christians, those even who had been the pupils of the apostles, were ignorant of these terms: simple people, who had nothing but faith and works, and who were reduced to believe, and to lead a good life.

Genuine Piety.

Les Caractères, c. 13.

Je ne doute point que la vraie dévotion ne soit la source du repos: elle fait supporter la vie et rend la mort douce: on n'en tire pas tant de l'hypocrisie.

I do not doubt but that genuine piety is the spring of peace of mind: it enables us to bear the sorrows of life, and lessens the pangs of death: the same cannot be said of hypocrisy.

Time Passes and Cannot be Recalled

Les Caractères, c. 13.

Chaque heure en soi, comme à notre égard, est unique: est-elle écoulée une fois, elle a péri entièrement, les

millions des siècles ne la ramèneront pas. Les jours, les mois, les années s'enfoncent et se perdent sans retour dans l'abîme des temps. Le temps même sera détruit; ce n'est qu'un point dans les espaces immenses de l'éternité, et il sera effacé. Il y a de légères et frivoles circonstances du temps qui ne sont point stables, qui passent, et que j'appelle des modes, la grandeur, la faveur, les richesses, la puissance, l'autorité, l'indépendance, le plaisir, les joies, la superfluité. Que deviendront ces modes quand le temps même aura disparu? La vertu seule, si peu à la mode, va au-delà des temps.

Every hour in itself, so far as we are concerned, stands by itself: when it has once passed it has perished entirely, millions of ages will not bring it back. Days, months, years sink and are lost without return in the abyss of time. Time even will be destroyed; it is only a point in the boundless duration of eternity, and will be blotted out altogether. There are slight and frivolous circumstances connected with time, which endure not, which pass away, and which I call fashions, such as grandeur, royal favour, riches, power, authority, independence, pleasure, joys, superfluity. What will become of these fashions when time itself shall have disappeared? Virtue alone, so little in fashion, stretches far beyond all time.

Few Families that are not United with High and Low.

Les Caractères, c. 14.

Il y a peu de familles dans le monde qui ne touchent aux plus grands princes par une extremité, et par l'autre au simple peuple.

There are few families in the world who do not reach at the one end of the line to the noblest princes, and at the other to simple plebeians.

The Guilty and Innocent.

Les Caractères, c. 14.

Un coupable puni est un exemple pour la canaille : un innocent condamné est l'affaire de tous les honnêtes gens.

The guilty punished is an example for the rabble: the condemnation of the innocent is the business of every honest man.

How the Preacher is Criticised.

Les Caractères, c. 15.

L'on fait assaut d'éloquence jusqu'au pied de l'autel et en la présence des mystères. Celui qui écoute s'établit

juge de celui qui prèche, pour condamner ou pour applaudir, et n'est pas plus converti par le discours qu'il favorise que par celui auquel il est contraire. L'orateur plait aux uns, déplait aux autres, et convient avec tous en une chose, que comme il ne cherche point à les rendre meilleurs, ils ne pensent pas aussi à la devenir.

Men assail eloquence even at the foot of the altar, and in presence of the holy mysteries of religion. He who listens erects himself judge of the preacher, to condemn or applaud, being in no respect more influenced by the sermon which he approves than by that which he condemns. The orator pleases some, displeases others, and agrees with all in one thing, that as he does not seek to make them better, they too do not think of becoming so.

The only Effect that a First-Rate Sermon often Produces on the Hearers.

Les Caractères, c. 15.

Le solide et l'admirable discours que celui qu'on vient d'entendre ! Les points de religion les plus essentiels, comme les plus pressants motifs de conversion, y ont été traités ; quel grand effet n'a-t-il pas dû faire sur l'esprit et dans l'âme de tous les auditeurs ! Les voilà rendus ; ils en sont émus et touchés au point de résoudre dans leur cœur, sur ce sermon de Théodore, qu'il est encore plus beau que le dernier qu'il a prêché.

What a solid and admirable sermon is that which we have just heard ! The most essential points of religion, as well as the most constraining motives for conversion, have been treated in it ; how seriously it ought to affect the mind and souls of the hearers ! Behold the whole result : they are moved and affected so far as to resolve in their minds, that the sermon of Theodore, to which they have listened, is still more beautiful than the last which he preached.

Who is it that Says there is no God ?

Les Caractères, c. 16.

Je voudrais voir un homme sobre, modéré, chaste, équitable, prononcer qu'il n'y a point de Dieu ; il parlerait du moins sans intérêt ; mais cet homme ne se trouve point.

I should like to see a man sober in his habits, moderate, chaste, just in his dealings, assert that there is no God ; he would speak

at least without interested motives: but such a man is not to be found.

See (Lat.) God, no nation; (Ger.) certainty of.

The Existence of a God.

Les Caractères, c. 16.

L'impossibilité où je suis de prouver que Dieu n'est pas me découvre son existence.

The very impossibility in which I find myself to prove that God is not discovers to me His existence.

The Existence of a God.

Les Caractères, c. 16.

Je sens qu'il y a un Dieu, et je ne sens pas qu'il n'y en ait point; cela me suffit, tout le raisonnement du monde m'est inutile; je conclus que Dieu existe. Cette conclusion est dans ma nature; j'en ai reçu les principes trop aisément dans mon enfance, et je les ai conservés depuis trop naturellement dans un âge plus avancé, pour les soupçonner de fausseté. Mais il y a des esprits qui se défont de ces principes. C'est une grande question s'il s'en trouve de tels; et quand il serait ainsi, cela prouve seulement qu'il y a des monstres.

I feel that there is a God, and I do not feel that there is none: that is enough for me; all the reasoning in the world is useless, so far as I am concerned; I conclude that there is a God. This conclusion is in my nature: I have imbibed its principles too thoroughly in my infancy, and I have preserved them ever since too naturally in a more advanced age, to suspect that they are false. But there are spirits who get rid of these principles. It is an important question to know if there be really such, and even if there were, that only proves that there are monsters in the world.

How Far does Fanaticism Carry Man!

Les Caractères, c. 16.

Jusques où les hommes ne se portent-ils point par l'intérêt de la religion, dont ils sont si peu persuadés, et qu'ils pratiquent si mal!

To what excesses do men rush for the sake of religion, of whose truth they are so little persuaded, and to whose precepts they pay so little regard.

See (Lat.) Bigotry.

Every One has a Religion of his Own.

Les Caractères, c. 16.

Cette même religion que les hommes défendent avec chaleur et avec zèle contre ceux qui en ont une toute contraire, ils l'altèrent eux-mêmes dans leur esprit par des sentiments particuliers ; ils y ajoutent et ils en retranchent mille choses souvent essentielles, selon ce qui leur convient, et ils demeurent fermes et inébranlables dans cette forme qu'ils lui ont donnée. Ainsi, à parler populairement, on peut dire d'une seule nation qu'elle vit sous un même culte, et qu'elle n'a qu'une seule religion : mais à parler exactement, il est vrai qu'elle en a plusieurs, et que chacun presqu'a la sienne.

This very religion, which men defend so vehemently and so zealously against those who think differently, they are themselves constantly changing from their own change of sentiments ; they add, substract a thousand things often of the most essential character to suit their own convenience, and remain only a while steady and immovable in the form they have adopted. Thus, to speak popularly, we may say of a nation, that it has one worship and one religion, but in reality it has many ; in fact, each man almost has his own peculiar form.

Two Worlds.

Les Caractères, c. 16.

Il y a deux mondes ; l'un où l'on séjourne peu, et dont l'on doit sortir pour n'y plus rentrer : l'autre où l'on doit bientôt entrer pour n'en jamais sortir. La faveur, l'autorité, les amis, la haute réputation, les grands biens, servent pour le premier monde ; le mépris de toutes les choses sert pour le second. Il s'agit de choisir.

There are two worlds ; one where we live a short time, and which we leave never to return ; the other, which we must soon enter, never to leave. Influence, power, friends, high fame, great wealth, are of use in the first world ; the contempt of all these things is for the latter. We must choose between these two.

See (Ger.) Worlds, two.

He who has Lived one Day has Lived an Age.

Les Caractères, c. 16.

Qui a vécu un seul jour a vécu un siècle ; même soleil, même terre, même monde, mêmes sensations, rien ne resemble mieux à aujourd'hui que demain ; il y aurait

quelque curiosité à mourir, c'est-à-dire, à n'être plus un corps, mais à être seulement esprit. L'homme, cependant, impatient de la nouveauté, n'est point curieux sur ce seul article ; né inquiet et qui s'ennuie de tout, il ne s'ennuie point de vivre, il consentirait peut-être à vivre toujours. Ce qu'il voit de la mort la frappe plus violemment que ce qu'il en sait ; la maladie, la douleur, le cadavre, le dégoûtent de la connaissance d'un autre monde ; il faut tout le sérieux de la religion pour le réduire.

Whoever has lived a single day has lived an age ; the same sun, the same earth, the same world, the same sensations, nothing resembles to-day so much as to-morrow : it ought to be a matter of curiosity to die, that is to say, to be no longer a body, but to be merely a spirit. Man, however, though anxious for novelty, is not curious on this single point ; naturally restless, and weary of everything, he never tires of life, he would consent, perhaps, to live always. What he sees of death strikes him more forcibly than what he knows ; disease, pain, the dead body, disgust him with the knowledge of another world : it requires all the seriousness of religion to reconcile him to it.

See (Ger.) New, nothing.

BUSSY-RABUTIN.

What we Love.

Lettre à Mme. de Sévigné, A.D. 1667.

Quand on n'a pas ce que l'on aime,
Il faut aimer ce que l'on a.

When we have not what we love, we must love what we have.

CAMPISTRON

BORN ABOUT A.D. 1656—DIED A.D. 1723.

Jean-Galbert de Campistron, born at Toulouse about 1656, of a noble family, was dangerously wounded in a duel in his seventeenth year, and therefore sent to Paris, where he became known to Racine. He was admitted to the French Academy in 1701, and died suddenly in 1723. His most successful tragedies are "Andronic," "Acis et Galathée," "Tiridate."

THE HEART.

Pompeia, ii. 5.

Le cœur sent rarement ce que la bouche exprime.

The heart seldom feels what the mouth expresses.

CHAMFORT.

BORN A.D. 1741—DIED A D. 1794.

SEBASTIAN-ROCH-NICOLAS DE CHAMFORT, a French Academician, born in a village near Clermont, in Auvergne, was brought to Paris in his infancy, and educated at the College des Grassins, where he gave proofs of good abilities. He gave himself up to literature. Though he was attached to the revolutionary party, this did not prevent him from being imprisoned. He was, however, released, and died in 1794. His best works are a comedy, "Marchand de Smyrne," and a tragedy, "Mustapha et Zéangir."

CHANCE.

Le hazard est un sobriquet de la Providence.

Chance is a nickname of Providence.

See (Ger.) Chance.

A LITTLE PHILOSOPHY LEADS MAN TO DESPISE LEARNING.

Maximes et Pensées.

Peu de philosophie mène à mépriser l'érudition : beaucoup de philosophie mène à l'estimer.

A small inkling of philosophy leads man to despise learning ; much philosophy leads man to esteem it.

So Bacon :—"Breves haustus in philosophiâ ad atheismum ducunt, largiores autem reducunt ad Deum." "Small draughts of philosophy lead to atheism ; but larger bring back to God."

So Pope, "Essay on Criticism," l. 215 :—

> "A little learning is a dangerous thing ;
> Drink deep, or taste not the Pierian spring ;
> There shallow draughts intoxicate the brain,
> And drinking largely sobers us again."

THE PUBLIC.

Le public ! le public ! combien faut-il de sots pour faire un public ?

The public ! the public ! how many fools are required to make up a public !

CHATEAUBRIAND.

BORN A.D. 1769—DIED A.D. 1848.

FRANÇOIS AUGUSTE, VICOMTE DE CHATEAUBRIAND, was born at St Malo, Brittany, in 1769. After studying at Dol and Rennes, he entered the army in 1786, and on the establishment of the Reign of Terror emigrated to America, where he remained till 1792. After the 18th Brumaire 1799, he returned to France, and became a contributor to the *Mercure*. His reputation as a writer was established in 1802 by the publication of the "Génie du Christianisme," and in the following year he entered the diplomatic service of the First Consul, by whom he was sent as secretary to the French Embassy at Rome. On the execution of the Duke d'Enghien, he resigned his appointments, and lived in retirement till the restoration. At Ghent he officiated as Foreign Minister to Louis XVIII., and in 1815 was elected member of the Chamber of Peers. He was employed for many years in various capacities, and died in July 1848, after witnessing the second revolution of that year, which ushered in the republic. His "Mémoires" were published after his death, and contain much curious information.

GENIUS AND TASTE.

Le génie enfante, le goût conserve. Le goût est le bon sens du génie ; sans le goût, le génie n'est qu'un sublime folie. Ce toucher sûr par qui la lyre ne rend que le son qu'elle doit rendre est encore plus rare que la faculté qui crée. L'esprit et le génie diversement répartis, enfouis, latents, inconnus, passent souvent parmi nous sans déballer, comme dit Montesquieu ; ils existent en même proportion dans tous les âges, il n'y a que certaines nations, qu'un certain moment où le goût se montre dans sa pûreté. Avant ce moment, après ce moment tout pèche par défaut ou par excès. Voilà pourquoi les ouvrages accomplis sont si rares ; car il faut qu'ils soient produits aux heureux jours de l'union du goût et du génie. Or, cette grande rencontre, comme celle de quelques astres, semble n'arriver qu'après la révolution de plusieurs siècles, et ne dure qu'un instant.

It is genius that brings into being, and it is taste that preserves. Without taste genius is nought but sublime folly. This unerring touch, by which the lyre only gives back the note which is demanded, is still more rare than the creative faculty. Wit and

genius distributed in various quantities, sunk deep in man, latent and unknown even to the possessor, pass often amidst us without being unpacked, as Montesquieu says; they exist in the same proportions in all ages: but as ages run on, there are only certain nations, and among these nations only a certain point of time when taste is developed in all its purity. Before and after this moment everything offends from incompleteness or excess. That is the reason why perfect works are so rare, for they must be produced at the auspicious moment when taste and genius are conjoined. Now, this rare apposition, like that of some stars, seems only to happen after the revolution of many ages, and only lasts for an instant.

LA CHAUSSÉE.

BORN A.D. 1692—DIED A.D. 1754.

PIERRE-CLAUDE NIVELLE DE LA CHAUSSÉE, born at Paris 1692, devoted his life to literature, but his works were of no great value. Voltaire says of him that he was "*un des premiers après ceux qui ont du génie.*" He was a French Academician, and died in 1754.

ALL THE WORLD IN THE WRONG.

La Gouvernante, i. 3.

Quand tout le monde a tort, tout le monde a raison.

When all the world are in the wrong, all the world are in the right.

CHÉNIER.

BORN A.D. 1764—DIED A.D. 1811.

MARIE-JOSEPH DE CHÉNIER was born at Constantinople, where his father was Consul-General. He studied at Paris, entered the military service, but after two years left it, and devoted himself to literature. By flattering the passions of the people in his tragedy of "Charles IX.," he acquired great popularity. He was attached to the revolutionary party, and was even accused of sending his brother to the scaffold. He was a voluminous writer.

HOMER.

Epître à Voltaire.

Brisant des potentats la couronne éphémère,
Trois mille ans ont passé sur la cendre d'Homère ;

Et depuis trois mille ans, Homère respecté
Est jeune encore de gloire et d'immortalité !

Crushing the ephemeral crown of the potentates of this earth, three thousand years have passed over the ashes of Homer; and during three thousand years Homer listened to with respect is still young with glory and immortality.

REASON.

C'est le bon sens, la raison qui fait tout :
Vertu, génie, esprit, talent, et goût.
Qu'est-ce vertu ? raison mise en pratique.
Talent ? raison produite avec éclat.
Esprit ? raison qui finement s'exprime.
Le goût n'est rien qu'un bon sens délicat,
Et le génie est la raison sublime.

It is good sense, reason that produces everything : virtue, genius, wit, talent, and taste. What is virtue? reason in practice. Talent? reason enveloped in glory. Wit? reason which is chastely expressed. Taste is nothing else than good sense delicately put in force, and genius is reason in its most sublime form.

A TYRANT.

Timoleon.

N'est-on jamais tyran qu'avec un diadème ?

Is there no tyrant except he that wears a crown?

CLAUDE-MERMET.

BORN ABOUT A.D. 1550—DIED ABOUT A.D. 1601.

CLAUDE-MERMET, born at Saint-Rambert, where he attracted the notice of the Duke of Savoy, and was appointed by him to the command of his native town. His best works are a tragedy, "Sophonisbe," and "Le Temps Passée, œuvre poétique, sententieuse, et morale."

FRIENDS.

Les amis de l'heure présente
Ont le naturel du melon ;
Il faut en essayer cinquante
Avant qu'en rencontrer un bon.

The friends of the present day are of the nature of melons ; we must try fifty before we meet with a good one.

CORNEILLE.

BORN A.D. 1606—DIED A.D. 1684.

PIERRE CORNEILLE, the celebrated dramatic writer, was born at Rouen in 1606, and educated at the College of the Jesuits, for whom he is said to have always preserved a sincere respect. He was intended for the legal profession, but he soon abandoned it, and devoted himself to literary pursuits, which were more congenial to his taste. His first attempt was a drama, "Mélite," which appeared in 1625, and had considerable success; but his fame was not established till the appearance of the "Cid" in 1637, which at once placed him in the front rank of dramatic writers, and excited the envy and persecution of Richelieu. The "Cid" was universally admired, and was followed by "Horace," "Cinna," "Pompée," "Polyeucte," the comedy of "Le Menteur," and numerous other dramatic pieces.

WRINKLES THE TOKENS OF WEIGHTY DEEDS.

Le Cid, i. 1.

Ses rides sur son front ont gravé ses exploits,
Et nous disent encore ce qu'il fut autrefois.

The wrinkles on his forehead are the marks which his mighty deeds have engraved, and still indicate what he was in former days.

Racine ridiculed this verse in his farce of the "Plaideurs:" in it he says of an old bailiff:—

"Ses rides sur son front gravaient tous ses exploits."

So P. J. Bailey, "Festus:"—

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by the heart throbs. He most lives
Who thinks most, feels the noblest, acts the best."

A SINGLE MOMENT MAKES GREAT CHANGE.

Le Cid, i. 1.

Une moment donne au sort des visages divers,
Et dans ce grand bonheur je crains un grand revers.

A single moment causes such changes in the lot of man, that in this high fortune which I have reached I fear some great reverse.

Love Lives on Hope.

Le Cid, i. 2.

Si l'amour vit d'espoir, il périt avec lui ;
C'est un feu qui s'éteint faute de nourriture.

If love live on hope, it dies with it; it is a fire which goes out from want of fuel.

Kings may be Deceived like other Men.

Le Cid, i. 4.

Pour grands que soient les rois, ils sont ce que nous sommes :
Ils peuvent se tromper comme les autres hommes.

However great kings may be, they are what we are; they can be deceived like other men.

A slight alteration of these lines became a fine parody in Boileau's "Chapelain Décoiffé :"—

> "Pour grands que soient les rois, ils sont ce que nous sommes,
> Ils se trompent *en vers* comme les autres hommes."

Scott ("Redgauntlet," Chap. viii.) says :—

> " The wisest sovereigns err like private men,
> And royal hand has sometimes laid the sword
> Of chivalry upon a worthless shoulder,
> Which better had been branded by the hangman.
> What then ? Kings do their best—and they and we
> Must answer for the intent, and not the event."

The Fear of Death.

Le Cid, ii. 1.

Qui ne craint point la mort ne craint point les menaces.

He who fears not death cares nothing for threats.

Bravery not Dependent on Age.

Le Cid, ii. 2.

Je suis jeune, il est vrai ; mais aux âmes bien nées
La valeur n'attend point le nombre des années.

I am young, it is true; but in noble souls valour does not wait for years.

To Conquer without Danger.

Le Cid, ii. 2.

À vaincre sans péril on triomphe sans gloire.

We triumph without glory when we conquer without danger.

So Seneca, "De Providentiâ," c. 3:—"Scit eum sine gloriâ vinci qui sine periculo vincitur." "He knows that he is conquered without glory who is conquered without danger."

See (Ger.) Conqueror.

Brave Men.

Le Cid, ii. 3.

Les hommes valeureux le sont au premier coup.

Brave men are brave from the very first.

Effects of Love.

Le Cid, ii. 5.

Ah, qu'avec peu d'effet on entend la raison
Quand le cœur est atteint d'un si charmant poison !
Et lorsque le malade aime sa maladie,
Qu'il a peine à souffrir que l'on y remédie !

Ah, with how little attention one listens to reason when the heart is touched by so charming a poison ! and when the patient loves his disease, how unwilling he is to allow a remedy to be applied !

See (Ger.) Love, effects of.

Justice Marches with Slow Steps.

Le Cid, iii. 2.

Vous savez qu'elle marche avec tant de langueur
Que bien souvent le crime échappe à sa longueur.
Son cours lent et douteux fait trop perdre de larmes.

You know that justice advances with such languid steps that crime often escapes from its slowness. Its tardy and doubtful course causes too many tears to be shed.

So Otway, "Venice Preserved," i. 1:—"Justice is lame as well as blind amongst us."

No Perfect Happiness.

Le Cid, iii. 5.

Jamais nous ne goûtons de parfaite allégresse :
Nos plus heureux succès sont mêlés de tristesse ;
Toujours quelques soucis en ces évènements
Troublent la pureté de nos contentements.

We never enjoy perfect happiness ; our most fortunate successes are mingled with sadness ; some anxieties always perplex the reality of our satisfaction.

See (Gr.) God, none but.

The Land of our Birth.

Horace, i. 1.

Je suis Romaine, hélas ! puisque Horace est Romain ;
J'en ai reçu le titre en recevant sa main ;
Mais ce nœud me tiendrait en esclave enchaînée,
S'il m'empêchait de voir en quels lieux je suis née,
Albe, où j'ai commencé de respirer le jour,
Albe, mon cher pays, et mon premier amour ;
Lorsque entre nous et toi je vois la guerre ouverte,
Je crains notre victoire autant que notre perte.
Rome, si tu te plains que c'est là te trahir,
Fais-toi des ennemis que je puisse haïr.
Quand je vois de tes murs leur armée et la nôtre,
Mes trois frères dans l'une, et mon mari dans l'autre,
Puis-je former des vœux, et sans impiété
Importuner le ciel pour la felicité ?

I am a Roman citizen since my husband Horatius is a Roman ; I have received that privilege when I accepted his hand ; but such a tie would bind me as a slave, if it prevented me from raising my eyes to the spot where I was born. O Alba, where I first drew my vital breath ! O Alba, my dear country and my first love, when between us and thee I see open war, I dread our victory as much as our defeat. O Rome, if thou complainest that this is to betray thee, make thyself enemies whom I can hate. When I see before thy wall their army and ours, my three brothers in the one, and my husband in the other, can I offer up vows and importune Heaven, without impiety, for thy success ?

To Die or to Conquer.

Horace, ii. 1.

Qui veut mourir ou vaincre est vaincu rarement ;
Ce noble désespoir périt malaisément.

He who has resolved to conquer or die is seldom conquered : such noble despair perishes with difficulty.

Feelings more than Human.

Horace, ii. 3.

Ce triste et fier honneur m'émeut sans m'ébranler ;
J'aime ce qu'il me donne, et je plains ce qu'il m'ôte ;
Et si Rome demande une vertu plus haute,
Je rends grâces aux dieux de n'être pas Romain,
Pour conserver encore quelque chose d'humain.

This gloomy and proud feeling of honour rouses without shaking my resolution. I love what it gives, and I regret what it takes away: if Rome require a higher virtue, I thank the gods that I am not a Roman, that I may still preserve some feelings of humanity.

Never Look Behind.

Horace, ii. 3.

Et c'est mal de l'honneur entrer dans la carrière
Que dès le premier pas regarder en arrière.

It is a bad omen when we enter on the path of honour with our eyes turned backwards from the first step.

Let us Do our Duty and Leave the Result to God.

Horace, ii. 8.

Ah ! n'attendrissez point ici mes sentiments ;
Pour vous encourager ma voix manque de termes ;
Mon cœur ne forme point de pensers assez fermes ;
Moi-même en cet adieu j'ai les larmes aux yeux.
Faites votre devoir, et laissez faire aux dieux.

Ah! do not now try to awaken in my breast feelings of tenderness; my voice fails me when I seek for words to encourage you; my heart sinks within me; and in bidding adieu tears bedew my cheeks. Do your duty, and leave the rest to the gods.

Take the Goods the Gods Provide.

Horace, iii. 4.

Quand la faveur du ciel ouvre à demi ses bras,
Qui ne s'en promet rien ne la mérite pas ;
Il empêche souvent qu'elle ne se deploie ;
Et lorsqu'elle descend, son refus la renvoie.

When Heaven half opens its arms, he who is faint-hearted deserves not anything; it is this want of faith that often keeps Heaven from bestowing its blessings; and even when they descend, it is apt to send them away.

Evils.

Horace, iii. 4.

Et tous maux sont pareils alors qu'ils sont extrêmes.

All evils are equal when they are extreme.

We Hold in our own Hands the End of our Misfortunes.

Horace, iii. 5.

Nous avons en nos mains la fin de nos douleurs,
Et qui veut bien mourir peut braver les malheurs.

We hold in our own hands the power of ending the sorrows of life, and he who is willing to die may brave every calamity.

See (Lat.) Death, misery of.

Firmness of a Father.

Horace, iii. 6.

Julie. Que vouliez-vous qu'il fit contre trois ?
Le Vieil Horace. Qu'il mourût.

Julia. What did you wish that he should do against three ?
The Old Horatius. That he should die.

This "qu'il mourût" was considered equal to anything in ancient times.

An Imprecation on Rome.

Horace, iv. 5.

Rome, l'unique objet de mon ressentiment,
Rome, à qui vient ton bras d'immoler mon amant !
Rome, qui t'a vu naître, et que ton cœur adore !
Rome enfin que je hais parcequ'elle t'honore !
Puissent tous ses voisins ensemble conjurés
Saper ses fondements encore mal assurés !
Et, si ce n'est assez de toute l'Italie,
Que l'Orient contre elle à l'Occident s'allie.
Que cent peuples unis des bouts de l'univers
Passent pour la détruire et les monts et les murs !
Qu'elle-même sur soi renverse ses murailles,
Et de ses propres mains déchire ses entrailles ;
Que le courroux du ciel allumé par mes vœux
Fasse pleuvoir sur elle un déluge de feux !
Puisse-je de mes yeux y voir tomber ce foudre,
Voir ses maisons en cendre et tes lauriers en poudre,
Voir le dernier Romain à son dernier soupir,
Moi seule en être cause, et mourir de plaisir !

Rome, sole object of my resentment ! Rome, to which thy arm has just sacrificed my lover ! Rome, which has seen thee born, and which thy heart adores ! Rome, in short, which I hate because it adores thee ! May all its neighbours, conspiring together,

be able to sap its foundations, that are not yet securely fixed! and if Italy be not sufficient, may the East ally itself with the West against her! May a hundred nations from all ends of the universe press on to level her hills and walls! let her hurl her walls on her own head, and tear out her entrails with her own hands; let the wrath of Heaven, called down by my prayers, rain upon her a deluge of fires! May I, with these eyes of mine, see this thunderbolt fall, see her houses in ashes, and laurels in dust, see the last Roman heave his last sigh, myself alone be the cause of it, and die in an agony of joy.

This is reckoned one of the finest passages in Corneille.

The Virtue of a Noble Spirit and the Injustice of the Multitude.

Horace, v. 2.

Sire, c'est rarement qu'il s'offre une matière
À montrer d'un grand cœur la vertu toute entière.
Suivant l'occasion elle agit plus ou moins,
Et parait forte ou faible aux yeux de ses témoins.
Le peuple qui voit tout seulement par l'écorce,
S'attache à son effet pour juger de sa force :
Il veut que ses dehors gardent un même cours,
Qu'ayant fait un miracle, elle en fasse toujours :
Après une action pleine, haute, éclatante,
Tout ce qui brille moins remplit mal son attente :
Il veut qu'on soit égal en tout temps, en tous lieux ;
Il n'examine point si lors on pouvait mieux,
Ni que, s'il ne voit pas sans cesse une merveille,
L'occasion est moindre, et la vertu pareille :
Son injustice accable et détruit les grands noms :
L'honneur des premiers faits se perd par les seconds ;
Et quand la renommée a passé l'ordinaire,
Si l'on n'en veut déchoir, il faut ne plus rien faire

Sire, it is seldom that an occasion occurs to show in all their glory the noble qualities of a mighty spirit. They appear more or less according to circumstances, and he is great or little as the opportunity has proved him. The multitude, who only look at the outside of things, judge of abilities by the result. They insist that we do not flag in our career, and that miracles shall continue to be performed. If we have done some extraordinary and notable deed, they are disappointed when we do not continue to come up to their expectations: they wish that we should be equal at all times and in all places: they never think whether we may have done all that could be expected, nor, if we fail to satisfy their wishes, whether it may not be the fault of the occasion, and not

of our merit. It is in this way that the injustice of men destroy the reputation of the great; the honour we gain by our first deeds is lost by what follows: and when once our names have become household words, if we do not wish to lose our hold on the world, we must cease to take part in its affairs.

See (Lat.) Mob, folly of.

The Multitude Judges Foolishly.

Horace, v. 3.

Horace, ne crois pas que le peuple stupide
Soit le maître absolu d'un renom bien solide.
Sa voix tumultueuse assez souvent fait bruit,
Mais un moment l'élève, un moment le détruit;
Et ce qu'il contribue à notre renommée
Toujours en moins de rien se dissipe en fumée.

Horatius, think not that the foolish multitude is the absolute master of a well-established reputation. Its tumultuous voice, indeed, makes noise enough, but a moment raises it, and the next destroys it; and what it contributes to our renown vanishes in smoke in less than the twinkling of an eye.

So Roscommon:—"The multitude is always in the wrong."

And Chaucer, "The Clerk's Tale," 8871:—

"O stormy people, unsad and ever untrue,
And undiscreet, and changing as a fane,
Delighting ever in rombel that is new,
For like the moonë waxen ye and wane:
Aye full of clapping, dear enough a jane,
Your doom is false, your constance evil preveth,
A fule great fool is he that on you 'lieveth."

See (Lat. Gr.) Mob.

Kindnesses do not always Produce what we Expect.

Cinna, i. 2.

Les bien faits ne font pas toujours ce que tu penses;
D'une main odieuse ils tiennent lieu d'offenses;
Plus nous en prodiguons à qui nous peut haïr,
Plus d'armes nous donnons à qui nous veut trahir.

Kindnesses do not always produce what we expect; from a hand which we hate they are regarded as offences; the more we lavish on one who may hate us, the more arms we give to him who wishes to betray us.

He who is Hated by All will not Live Long.

Cinna, i. 2.

Qui vit haï de tous ne saurait longtemps vivre.

He who is hated by all cannot expect to live long.

Ambition.

Cinna, ii. 1.

L'ambition déplait quand elle est assouvie,
D'une contraire ardeur son ardeur est suivie ;
Et comme notre esprit, jusqu'au dernier soupir,
Toujours vers quelqu'objet pousse quelque désir,
Il se ramène en soi, n'ayant plus où se prendre,
Et monté sur le faite, il aspire à descendre.

Ambition becomes displeasing when it is once satiated; there is a reaction; and as our spirit, till our last sigh, is always aiming towards some object, it falls back on itself, having nothing else on which to rest; and having reached the summit, it longs to descend.

Racine himself admired the last line, and used to point it out to his children—"Aspirer à descendre."

So Dryden, "Absalom and Ahithophel," Pt. i., l. 198:—

"But wild ambition loves to slide, not stand,
And fortune's ice prefers to virtue's land."

See (Lat.) Ambition.

And Gray, "Prospect of Eton College," st. 8:—

"Ambition this shall tempt to rise,
Then whirl the wretch from high,
To bitter scorn a sacrifice
And grinning infamy."

Example often only a Deceitful Mirror.

Cinna, ii. 1.

Ces exemples récents suffiraient pour m'instruire,
Si par l'exemple seul on se devait conduire :
L'un m'invite à le suivre, et l'autre me fait peur ;
Mais l'exemple souvent n'est qu'un miroir trompeur ;
Et l'ordre du destin qui gêne nos pensées
N'est pas toujours écrit dans les choses passées :
Quelquefois l'un se brise où l'autre s'est sauvée,
Et par où l'un périt un autre est conservé.

These recent examples would suffice for my instruction, if we ought to be guided by example alone. The one invites to follow, and the other causes me to fear; but example often is only a deceitful mirror; and the law of fate, which constrains our thoughts, is not always written in past events: sometimes one is wrecked where another is saved, and where one perishes another is preserved.

See (Lat.) Example of others.

Monarchy and Popular Government Contrasted.

Cinna, ii. 1.

Si l'amour du pays doit ici prévaloir,
C'est son bien seulement que vous devez vouloir ;
Et cette liberté, qui lui semble si chère,
N'est pour Rome, seigneur, qu'un bien imaginaire,
Plus nuisible qu'utile, et qui n'approche pas
De celui qu'un bon prince apporte à ses états :
Avec ordre et raison les honneurs il dispense,
Avec discernement punit et récompense,
Et dispose de tout en juste possesseur,
Sans rien précipiter de peur d'un successeur.
Mais quand le peuple est maître, on n'agit qu'en tumulte ;
La voix de la raison jamais ne se consulte ;
Les honneurs sont vendus aux plus ambitieux,
L'autorité livrée aux plus séditieux.
Ces petits souverains qu'il fait pour une année,
Voyant d'un temps si court leur puissance bornée,
Des plus heureux desseins font avorter le fruit,
De peur de le laisser à celui que les suit ;
Comme ils ont peu de part aux biens dont ils ordonnent,
Dans le champ du public largement ils moissonent,
Assurés que chacun leur pardonne aisément,
Espérant à son tour un pareil traitement.
Le pire des états, c'est l'état populaire.

If love of country ought to be the object in view, it is its good alone which one ought to wish ; and this liberty, which appears so dear, is only for Rome an imaginary good, more hurtful than useful, and which is not to be compared to that which a good prince brings to his states : he dispenses honours with propriety, and as reason dictates, punishes and rewards with discernment, and disposes of everything like a just possessor, without precipitating anything for fear of a successor. But when the people is master, they only act tumultuously ; the voice of reason is never heard ; honours are sold to the most ambitious, authority conferred on the most factious. These petty sovereigns, whom they elect for a year, seeing their power limited to so short a time, cause the grandest designs to miscarry from fear of leaving the glory of them to their successor : as they derive little advantage from the good plans they organise, they reap abundantly from the public property, well assured that every one will forgive them readily, hoping the same treatment in their turn. The worst of governments is popular government.

See (Gr.) Popular government.

Each People has its own Constitution Suited to its Character.

Cinna, ii. 1.

J'ose dire, seigneur, que par tous les climats
Ne sont pas bien reçus toutes sortes d'états ;
Chaque peuple a le sien conforme à sa nature,
Qu'on ne saurait changer sans lui faire une injure ;
Telle est la loi du ciel, dont la sage équité
Sème dans l'univers cette diversité.
Les Macédoniens aiment le monarchique,
Et le reste des grecs la liberté publique :
Les Parthes, les Persans veulent des souverains ;
Et le seul consulat est bon pour les Romains.

I dare affirm, sir, all kinds of governments are not suited to all climates ; each people has its own constitution conformable to its own nature, which cannot be changed without doing it an injury : such is the inexorable law of Heaven, whose wisdom has spread this diversity over the universe. The Macedonians love monarchy, and the other Greeks prefer public liberty ; the Parthians and Persians choose sovereigns, while the consulate is good for the Romans.

Each People has a Different Genius.

Cinna, ii. 1.

Il est vrai que du ciel la prudence infinie
Départ à chaque peuple un différent génie ;
Mais il n'est pas moins vrai que cet ordre des cieux
Change selon les temps comme selon les lieux.

It is true that the infinite wisdom of Heaven bestows a different genius on each people ; but it is not less true that this law of Heaven changes according to times as well as to places.

Great Benefits Sold dear by the Gods.

Cinna, ii. 1.

C'est un ordre des dieux qui jamais ne se rompt,
De nous vendre un peu cher les grands biens qu'ils nous font.

It is a law of the gods, which is never broken, to sell somewhat dear the great benefits which they confer on us.

"Between the Acting of a Dreadful Thing and the First Motion all the Interim is a Dream."

Cinna, iii. 2.

On ne les sent aussi que quand le coup approche ;
Et l'on ne reconnaît de semblables forfaits
Que quand la main s'apprête à venir aux effets.

We only feel agitation when the moment for acting a dreadful thing approaches, and we only see such crimes in their true light when the hand is ready for execution.

So Shakespeare, "Julius Cæsar," ii. 1 :—

> "Between the acting of a dreadful thing
> And the first motion, all the interim is
> Like a phantasma, or a hideous dream."

A Generous Spirit.

Cinna, iii. 4.

Une âme généreuse, et que la vertu guide,
Fuit la honte des noms d'ingrate et du perfide ;
Elle en hait l'infamie attachée au bonheur,
Et n'accepte aucun bien aux dépens d'honneur.

A noble spirit, whom virtue directs, flies the shame that springs from the names of ungrateful and perfidious : it hates the disgrace of them even when attached to good fortune, and accepts no advantage at the expense of honour.

Heaven on the Side of Kings.

Cinna, iii. 4.

Le ciel a trop fait voir en de tels attentats
Qu'il hait les assassins et punit les ingrats ;
Et quoi qu'on entreprenne, et quoi qu'on execute,
Quand il élève un trône, il en venge la chute ;
Il se met du parti de ceux qu'il fait régner ;
Le coup dont on les tue est longtemps à saigner ;
Et quand à les punir il a pu se résoudre,
De pareils châtiments n'appartiennent qu'au foudre.

Heaven has shown too plainly in such attempts that it hates assassins, and punishes the ungrateful ; and whatever we may undertake and execute, when Heaven raises a throne, it is prepared to avenge its downfall ; it places itself on the side of those who reign ; the blow by which they fall bleeds a long time ; and when it is determined to punish, such chastisements are nothing less than the thunderbolt.

So Shakespeare, "Richard II.," act iii. sc. 2:—

"Not all the water in the rough, rude sea
Can wash the balm from an anointed king:
The breath of worldly men cannot depose
The deputy elected by the Lord."

He who Pardons easily Invites Offences.

Cinna, iv. 4.

Qui pardonne aisément invite à l'offenser.

He who is ready to forgive only invites offences.

See (Lat.) False passion.

Clemency.

Cinna, iv. 4.

La clémence est la plus belle marque,
Qui fasse à l'univers connaître un vrai monarque.

Clemency is the surest proof of a true monarch.

So Shakespeare, "Titus Andronicus," act i. sc. 2:—

"Sweet mercy is nobility's true badge."

Heaven Forgives the Crimes committed in Gaining a Throne.

Cinna, v. 2.

Tous ces crimes d'état qu'on fait pour la couronne
Le ciel nous en absout alors qu'il nous la donne;
Et dans le sacré rang où sa faveur l'a mis,
Le passé devient juste et l'avenir permis.
Qui peut y parvenir ne peut être coupable;
Quoi qu'il ait fait ou fasse, il est inviolable.

All those State crimes which are committed to obtain a crown are forgiven by Heaven when they are successful; and in the sacred rank in which the favour of Heaven has placed him, the past becomes just and the future allowed. The successful can never be guilty; whatever he has done or may do, he is inviolable.

So Bishop Porteous, "Death," l. 154:—

"One murder made a villain,
Millions a hero. Princes were privileged
To kill, and numbers sanctified the crime."

See (Lat.) Successful crimes. Might makes right.

Let us be Friends.

Cinna, v. 3.

Soyons amis, Cinna, c'est moi qui t'en convie.

Let us be friends, Cinna, it is I who invite you to be so.

These words of Augustus are considered admirable, and were said to have brought tears to the eyes of the great Condé.

Women Rule before Marriage, and are Slaves after.

Polyeucte, i. 3.

Tu vois, ma Stratonice, en quel siècle nous sommes ;
Voilà notre pouvoir sur les esprits des hommes ;
Voilà ce qui nous reste, et l'ordinaire effet
De l'amour qu'on nous offre, et des vœux qu'on nous fait.
Tant qu'ils ne sont qu'amants, nous sommes souveraines,
Et jusqu'à la conquête ils nous traitent de reines ;
Mais après l'hyménée ils sont roi à leur tour.

You see, Stratonice, in what an age we live ; behold our power over the minds of men ; behold what remains to us, and the ordinary effect of the love they offer and the vows they make. So long as they are only lovers, we are sovereigns, and till the moment of victory they treat us as queens ; but after marriage, they are kings in their turn.

So Shakespeare, "As You Like It," act iv. sc. 1 :—

"Men are April when they woo, December when they wed."

Our Griefs Lessened by Speaking of them.

Polyeucte, i. 3.

À raconter ses maux souvent on les soulage.

By speaking of our misfortunes we often seem to get relief.

See (Ger.) Grief, how to conquer.

He who Sees Death near him Ceases to Wish for it.

Polyeucte, iii. 3.

Au spectacle sanglant d'un ami qu'il faut suivre,
La crainte de mourir et le désir de vivre
Ressaisissent une âme avec tant de pouvoir,
Que qui voit le trépas cesse de le vouloir.

At the bloody spectacle of a friend whom it is necessary to follow, the fear of death and the desire of life seize again the spirit so strongly, that he who sees death near ceases to wish it.

The Happiness of this World Brittle as Glass.

Polyeucte, iv. 2.

Source délicieuse, en misères féconde,
Que voulez-vous de moi, flatteuses voluptés ?

Honteux attachements de la chair et du monde,
Que ne me quittez-vous quand je vous ai quittés ?
Allez, honneurs, plaisirs, qui me livrez la guerre :
Toute votre félicité,
Sujette à l'instabilité,
En moins de rien tombe par terre ;
Et comme elle a l'éclat du verre,
Elle en a la fragilité.

Flattering pleasures, fountain of delights, fertile in miseries, what do you wish with me? Shameful lusts of the flesh and of the world, why do you not quit me when I have quitted you? Begone honours, pleasures, which war against me; all your happiness, subject to change, falls to the ground in a moment of time; and as it has the brilliancy of glass, it has also its brittleness.

So Burns, "Tam o' Shanter:"—

"But pleasures are like poppies spread,
You seize the flower, its bloom is shed;
Or, like the snow-fall in the river,
A moment white, then melts for ever."

Marot says, in his first Elegy:—

"La fortune est pour un verre prise
Qui tant plus luit, plustost se casse et brise."

See (Lat.) Pleasure followed by grief.

Honour Binds us.

Polyeucte, iv. 3.

Ici l'honneur m'oblige, et j'y veux satisfaire.

Here honour binds me, and I wish to satisfy it.

So Churchill, "The Farewell," l. 67:—

"If honour calls, where'er she points the way
The sons of honour follow and obey."

The Christians of Early Times.

Polyeucte, iv. 6.

Les Chrétiens n'ont qu'un Dieu, maître absolu du tout,
De qui le seul vouloir fait tout ce qu'il résout ;
Mais, si j'ose entre nous dire ce qu'il me semble,
Les nôtres bien souvent s'accordent mal ensemble ;
Et, me dût leur colère écraser à tes yeux,
Nous en avons beaucoup pour être de vrais dieux.
Enfin chez les Chrétiens les mœurs sont innocentes,
Les vices détestés, les vertus florissantes ;
Ils font des vœux pour nous qui les persécutons.

The Christians have only one God, absolute master of all, whose will is omnipotent; but if I may speak openly what I feel, our gods often ill agree with each other; and even were their anger to crush me before your eyes, we have too many of them to be true gods. In short, among the Christians manners are pure, vices detested, virtues flourishing: they even offer up prayers for us who persecute them.

Easy to Pity the Fate of an Enemy when there is no longer anything to Fear from Him.

Pompée, v. 2.

O soupirs! ô respect! ô qu'il est doux de plaindre
Le sort d'un ennemi, quand il n'est plus à craindre!

O sighs! O respect! Oh, how pleasant it is to pity the fate of an enemy, when we have no longer anything to fear from him!

The Punishment of the Wicked.

Pompée, v. 2.

Le ciel règle souvent les effets sur les causes,
Et rend aux criminels ce qu'ils ont mérité.

Heaven often regulates effects by their causes, and pays the wicked what they have deserved.

See (Lat.) Wicked, punishment of.

The Business will not Pay the Expense.

Le Menteur, i. 1.

Et le jeu, comme on dit, n'en vaut pas les chandelles.

The business, as the proverb says, will not pay the expense.

The Manner of Giving is Worth more than the Gift.

Le Menteur, i. 1.

C'est un secret d'amour et bien grand et bien rare;
Mais il faut de l'adresse à le bien débiter:
Autrement on s'y perd au lieu d'en profiter.
Tel donne à pleines mains qui n'oblige personne:
La façon de donner vaut mieux que ce qu'on donne.
L'un perd exprès au jeu son présent déguisé;
L'autre oublie un bijou qu'on aurait refusé.
Un lourdaud liberal auprès d'une maîtresse
Semble donner l'aumône alors qu'il fait largesse.

The secret of giving affectionately is great and rare; it requires address to do it well: otherwise we lose instead of deriving benefit

from it. This man gives lavishly in a way that obliges no one; the manner of giving is worth more than the gift. Another loses intentionally at a game, thus disguising his present; another forgets a jewel, which would have been refused as a gift. A generous booby seems to be giving alms to his mistress when he is making a present.

The Gift of Silence in a Woman is Extraordinary.

Le Menteur, i. 4.

Monsieur, quand une femme a le don de se taire,
Elle a des qualités au-dessus du vulgaire ;
C'est un effort du ciel qu'on a peine à trouver ;
Sans un petit miracle il ne peut l'achever ;
Et la nature souffre extrême violence
Lorsqu'il en fait d'humeur à garder le silence.

Sir, when a woman has the gift of silence, she possesses a quality above the vulgar; it is a gift Heaven seldom bestows; without a little miracle it cannot be accomplished; and nature suffers violence when Heaven puts a woman in the humour of observing silence.

So Farquhar, "The Inconstant," act ii. :—

"D'ye think a woman's silence can be natural?"

See (Gr.) Woman, silence in.

Do not Judge by Outward Appearance.

Le Menteur, ii. 2.

Mais pour le voir ainsi qu'en pourrai-je juger?
J'en verrai le dehors, la mine, l'apparence ;
Mais du reste, Isabelle, où prendre l'assurance?
Le dedans paraît mal en ces miroirs flatteurs ;
Les visages souvent sont de doux imposteurs.
Que de défauts d'esprit se couvrent de leurs grâces !
Et que de beaux semblants cachent des âmes basses !
Les yeux en ce grand choix ont la première part ;
Mais leur déférer tout, c'est tout mettre au hasard :
Qui veut vivre en repos ne doit pas leur déplaire ;
Mais sans leur obéir, il doit les satisfaire,
En croire leur refus, et non pas leur aveu,
Et sur d'autres conseils laisser naître son feu.
Cette chaine, qui dure autant que notre vie,
Et qui devrait donner plus de peur que d'envie,
Si l'on n'y prend bien garde, attache assez souvent
Le contraire au contraire, et le mort au vivant ;

Et pour moi, puisqu'il faut qu'elle me donne un maitre,
Avant que l'accepter je voudrais le connaître,
Mais connaître dans l'âme.

But to see him in that way, how shall I be able to judge of his character? I shall merely see his outward appearance, look, and mien; but as to the rest, Isabella, what trust can I put in it? These flattering mirrors reflect imperfectly what is within; the countenance is often a gay deceiver: what defects of mind lie hidden under its beauty! And what fair exteriors conceal base souls! The eyes, no doubt, in this important choice of a husband must be the first to act; but to trust everything to them is to put everything to hazard: he who wishes to live at ease ought not to displease them, but without being a slave, he ought to reckon it enough to give them satisfaction, to yield if they object, but not assent if they agree, and to allow the fire of love to be lighted up from other causes. This chain, which lasts as long as our life, and ought to excite more fear than envy, if we do not take care, often joins opposite to opposite, and the dead to the living: and for myself, since it is necessary that it give me a master, before accepting him I should like to know him, but to know him in his inmost soul.

See (Gr. Ger.) Outward appearance.

A Daughter who Grows Old Falls into Contempt.

Le Menteur, ii. 2.

Chaque moment d'attente ôte de notre prix,
Et fille qui vieillit tombe dans le mépris:
C'est un nom glorieux qui se garde avec honte;
Sa défaite est fâcheuse à moins que d'être prompte:
Le temps n'est pas un dieu qu'elle puisse braver,
Et son honneur se perd à le trop conserver.

Every moment that we wait takes away from our value, and a daughter who grows old falls into contempt: it is a glorious name which is retained with disgrace: her sale is troublesome unless it be prompt: time is not a god whom she can brave, and the honour is lost by being kept too long.

No Brave Man is a Liar.

Le Menteur, iii. 2.

Tout homme de courage est homme de parole;
À des vices si bas il ne peut consentir,
Et fuit plus que la mort la honte de mentir.

Every brave man is a man of his word; to such base vices he cannot stoop, and shuns more than death the shame of lying.

A Liar is always Lavish of Oaths.

Le Menteur, iii. 5.

Un menteur est toujours prodigue de serments.

A liar is always lavish of oaths.

A Liar Ought to Have a Good Memory.

Le Menteur, iv. 5.

Il faut bonne mémoire après qu'on à menti.

One ought to have a good memory after one has told a lie.

Syrus says:—"Mendacem oportet esse memorem."

See (Lat. Gr.) Liars.

No Liar is a Gentleman.

Le Menteur, v. 3.

Laisse-moi parler, toi, de qui l'imposture
Souille honteusement ce don de la nature :
Qui se dit gentilhomme, et ment comme tu fais,
Il ment quand il le dit, et ne le fut jamais.
Est-il vice plus bas ? est-il tache plus noire,
Plus indigne d'un homme élevé pour la gloire ?
Est-il quelque faiblesse, est-il quelque action
Dont un cœur vraiment noble ait plus d'aversion,
Puisqu'un seul démenti lui porte une infamie
Qu'il ne peut effacer s'il n'expose sa vie,
Et si dedans le sang il ne lave l'affront
Qu'un si honteux outrage imprime sur son front.

Allow me to speak, you whose falsehoods stain so shamefully this gift of nature—he who calls himself a gentleman, and lies as you do, lies when he says so, and never was so. Is there any vice more mean? Is there any stain more black, more unworthy of a man who aspires to fame? Is there any weakness, any action, to which a heart truly noble has more aversion, since a single falsehood brings on him such disgrace, that he cannot efface it if he do not expose his life, and if he do not wash out by blood the affront which so shameful an outrage engraves upon his forehead.

He who has Injured Another finds it Difficult to Believe that he is Forgiven.

Rodogune, i. 5.

Mais une grand offense est de cette nature
Que toujours son auteur impute à l'offensé

Un vif ressentiment dont il le croit blessé ;
Et quoiqu'en apparence on les réconcilie,
Il le craint, il le hait, et jamais ne s'y fie ;
Et, toujours alarmé de cette illusion,
Sitôt qu'il peut le perdre il prend l'occasion.

But a great offence is of that kind that its author always imputes to the injured a lively resentment for the injury that has been inflicted ; and though they may be reconciled in appearance, he fears, hates, and always distrusts him, and alarmed at this phantom, so soon as he can destroy him he seizes the opportunity.

So Dryden, "Conquest of Granada," Pt. II. act i. sc. 2 :—

"Forgiveness to the injured does belong ;
But they ne'er pardon who have done the wrong."

See (Lat.) Injuries.

Secret Sympathies between Individuals that are Inexplicable.

Rodogune, i. 5.

Il est des nœuds secrets, il est des sympathies,
Dont par le doux rapport les âmes assorties
S'attachent l'une à l'autre, et se laissent piquer
Par ces je ne sais quoi qu'on ne peut expliquer.

There are secret ties, there are sympathies, by the sweet relationship of which souls that are well matched attach themselves to each other, and are affected by I know not what, which cannot be explained.

The Restraints of High Rank.

Rodogune, iii. 3.

Mais pardonne au devoir que m'impose mon rang :
Plus la haute naissance approche des couronnes,
Plus cette grandeur même asservit nos personnes ;
Nous n'avons point de cœur pour aimer ni haïr.

But forgive a duty which my rank imposes upon me. The nearer high birth approaches royalty, the more this very greatness enslaves us : we have no heart to love or hate.

Smouldering Fires.

Rodogune, iii. 4.

Le feu qui semble éteint souvent dort sous la cendre ;
Qui l'ose réveiller peut s'en laisser surprendre.

The fire which seems extinguished often slumbers under the ashes; he who dares to stir it may find himself suddenly startled.

Difficult to Know the Heart from the Forehead.

Rodogune, iv. 5.

De qui se rend trop tôt on doit craindre une embûche ;
Et c'est mal démêler le cœur d'avec le front.

We ought to suspect a trick when a man yields too quickly; it is difficult to discover the inmost soul from the countenance.

See (Lat. Gr.) Hypocrisy.

The False Brilliancy of a Crown.

Héraclius, i. 1.

Crispe, il n'est que trop vrai, la plus belle couronne
N'a que de faux brillants dont l'éclat l'environne ;
Et celui dont le ciel pour un sceptre fait choix,
Jusqu'à ce qu'il le porte, en ignore le poids.

Crispus, it is too true that the most glorious crown has only false diamonds, with which its splendour surrounds it; and he on whom Heaven confers a sceptre, knows not the weight till he bears it.

Severity is Allowable where Mildness is Ineffectual.

Héraclius, i. 1.

La violence est juste où la douceur est vaine.

Severity is allowable where gentleness has no effect.

He who Allows Himself to be Insulted Deserves to be so.

Héraclius, i. 2.

Qui se laisse outrager mérite qu'on l'outrage ;
Et l'audace impunie enfle trop un courage.

He who allows himself to be insulted deserves to be so; and insolence, if unpunished, goes on increasing.

Motto for an Exiled Prince.

Héraclius, i. 2.

Tyran, descends du trône et fais place à ton maître.

Tyrant, descend from the throne, and give place to thy master.

Guess if you Can.

Héraclius, iv. 4.

Devine, si tu peux, et choisis, si tu l'oses.

Guess, if you can, and choose, if you dare.

Generous Feelings attend High Birth.

Héraclius, v. 2.

La générosité suit la belle naissance :
La pitié l'accompagne et la reconnaissance.

Generosity is the accompaniment of high birth ; pity and gratitude are its attendants.

A Mighty Subject.

Nicomède, ii. 1.

Pour tout autre que lui je sais comme s'explique
La règle de la vraie et saine politique.
Aussitôt qu'un sujet s'est rendu trop puissant,
Encore qu'il soit sans crime, il n'est pas innocent :
On n'attend point alors qu'il s'ose tout permettre ;
C'est un crime d'état que d'en pouvoir commettre ;
Et qui sait bien régner l'empêche prudemment
De mériter un juste et plus grand châtiment,
Et prévient, par un ordre à tous deux salutaire,
Ou les maux qu'il prépare, ou ceux qu'il pourrait faire.

For every other except him I know how the rule of true and sound policy would be applied. As soon as a subject becomes too powerful, though he be without crime, he is not innocent : we do not wait till he dares to act : to have it in his power so to act is a State crime of itself ; and he who knows the true art of reigning wisely hinders him from deserving a just and severer punishment, and anticipates by an order salutary to both, either the evils which he is preparing to commit, or those which he might commit.

Double-dealing.

Nicomède, iv. 2.

La fourbe n'est le jeu que des petites âmes,
Et c'est là proprement le partage des femmes.

Deceit is only the game played by small minds, and it is thus properly the quality inherent in women.

BLOOD SHED BY A MOB RENDERS IT MORE CRUEL.

Nicomède, v. 4.

Le premier sang versé rend sa fureur plus forte ;
Il l'amorce, il l'acharne, il en éteint l'horreur,
Et ne lui laisse plus ni pitié ni terreur.

The first blood shed increases its fury, leads it on, extinguishe its horror for blood, and leaves it neither pity nor fear.

ATTEND TO THE PRESENT, AND LEAVE THE FUTURE TO CIRCUMSTANCES.

Sertorius, ii. 4.

Donnons ordre au présent ; et quant à l'avenir,
Suivant l'occasion nous aurons y fournir,
Le temps est un grand maître, il règle bien des choses.

Let us attend to the present, and as to the future, we shall know how to manage when the occasion arrives. Time is a great master ; he arranges things well.

TWO PARTIES IN A STATE.

Sertorius, iii. 1.

Lorsque deux factions divisent un empire,
Chacun suit au hasard la meilleure ou la pire,
Suivant l'occasion ou la nécessité
Qui l'emporte vers l'un ou vers l'autre côté.
Le plus juste parti, difficile à connaître,
Nous laisse en liberté de nous choisir un maître ;
Mais quand ce choix est fait, on ne s'en dédit plus.

When an empire is divided between two factions, each man follows as chance directs the better or the worse course, according as occasion or necessity carries him towards the one or the other side. The party that is most just, though that is difficult to know, leaves us at liberty to choose a master ; but when the choice is once made, we can no longer retract.

A STATE IS WHERE THERE IS LIBERTY.

Sertorius, iii. 1.

Le séjour de votre potentat
Qui n'a que ses fureurs pour maximes d'état.
Je n'appelle plus Rome un enclos de murailles,
Que ses proscriptions comblent de funérailles ;
Ces murs, dont le destin fut autrefois si beau,
N'en sont que la prison, ou plutôt le tombeau :

Mais, pour revivre ailleurs dans sa première force,
Avec les faux Romains elle a fait plein divorce ;
Et comme autour de moi j'ai tous ses vrais appuis,
Rome n'est plus dans Rome, elle est tout où je suis.

Where you reside, human passions only are the maxims of state. I no longer regard a mere enclosure of walls to be Rome, which its proscriptions fill with funerals. Those walls, whose destiny was formerly so grand, are only its prison, or rather its tomb ; but in order that it may live again elsewhere in its primitive strength, it has separated entirely from the false Romans, and as I have around me all its true supports, Rome is no longer in Rome— it exists alone where I am.

A Real Master.

Sertorius, iv. 2.

Qui peut ce qui lui plaît, commande alors qu'il prie.

Whoever can do what he pleases, commands when he entreats.

Vanity.

L'Excuse à Ariste.

Je ne dois qu'à moi seul toute ma renommée.

All my fame is due to myself alone.

Every Moment of Life is a Step towards Death.

Tite et Bérénice, i. 5.

Chaque instant de la vie est un pas vers la mort.

Every moment of life is a step towards death.

So Manilius, "Astronom," iv. 16 :—"Nascentes morimur, finisque ab origine pendet" "We are dying from our very birth, and our end hangs on our beginning."

Great Virtues suit Great Men.

Notes de Corneille par Rochefoucauld.

Toutes grandes vertues conviennent aux grands hommes.

All great virtues become great men.

CREBILLON.

BORN A.D. 1674—DIED A.D. 1762.

Prosper Jolyot de Crebillon, born at Dijon 1674, of a noble family, was intended for the legal profession, but he gave himself

up to the writing of tragedies, many of which were very successful, though he was in indigence all his life. At his death, in 1762, Louis XV. caused a magnificent tomb to be erected to his memory.

GALL.

Discours de Réception.

Aucun fiel n'a jamais empoisonné ma plume.

No gall has ever poisoned my pen.

DELILLE.

BORN A.D. 1738—DIED A.D. 1813.

JACQUES DELILLE, born in the vicinity of Clermont, in Auvergne, lost his father at an early age. He was educated at Paris, and supported himself by teaching. He was admitted to the French Academy in 1774, fled from Paris during the revolutionary horrors, taking refuge in Switzerland. He returned to Paris in 1801, and spent the rest of his life quietly in literary pursuits; he died in 1813. He was the author of several translations and original poems which are much admired.

FRIENDS.

Pitié.

Le sort fait les parents, le choix fait les amis.

It is chance that gives us relations, but we give friends to ourselves.

DARKNESS VISIBLE.

Imagination, iv.

Il ne voit que la nuit, n'entend que le silence.

He sees only night, hears only silence.

TO HOPE IS TO ENJOY.

Jardins, i.

Promettre c'est donner, espérer c'est jouir.

To promise is to give, to hope is to enjoy.

MARIUS ON THE RUINS OF CARTHAGE.

Jardins, iv.

Telle jadis Carthage
Vit sur ses murs détruits Marius malheureux,
Et ces deux grands débris se consolaient entre eux.

That spot on which Carthage formerly stood saw unhappy Marius seated on its ruined walls, and these two mighty ruins consoled each other.

DESCHAMPS.

FRIENDS.

Les amis—ces parents que l'on se fait soi-même.
Friends—those relations that one makes for one's-self.

DESHOULIÈRES.

BORN ABOUT A.D. 1633—DIED A.D. 1694.

ANTOINETTE DU-LIGIER-DE-LA-GARDE DESHOULIÈRES was born at Paris, 1633, and married a gentleman of Poitou, who was attached to the great Condé. After they had been in exile for several years, they returned to France, where they were introduced to Louis XIV. She wrote good poetry, and was the friend of Corneille and all the celebrities of that period. Her "Idylles" are considered the best in the French language.

THE GAMBLER.

Réflexion sur le Jeu.

On commence par être dupe,
On finit par être fripon.
We begin by being dupe, and end by being scoundrel.

NO ONE CONTENT WITH HIS OWN FORTUNE.

Nul n'est content de sa fortune,
Ni mécontent de son esprit.
No one is satisfied with his fortune, nor dissatisfied with his understanding.

DESTOUCHES.

BORN A.D. 1680—DIED A.D. 1754.

PHILIPPE-NÉRICAULT DESTOUCHES, born at Tours, 1680, is said to have left his father's house and joined some strolling players. Subsequently he acquired the friendship of Boileau, who encour-

aged him to devote himself to the dramatic art. He was admitted to the French Academy in 1723. He was the author of many works.

Criticism.

Glorieux, ii. 5.

La critique est aisée et l'art est difficile.

Criticism is easy, and art is difficult.

The Natural.

Glorieux, v. 3.

Je ne le sais que trop ;
Chassez le naturel, il revient au galop.

I know it very well ; drive away what springs from nature, it returns at a gallop.

See (Lat.) Nature driven out.

FAVART.

BORN A.D. 1710—DIED A.D. 1792.

Charles Simon Favart, born at Paris, 1710, was the son of a pastry-cook. He was educated at Louis-le-Grand, and distinguished at an early age for his poetical talents. He died in 1792.

A Citizen King.

Les Trois Sultanes, ii. 3.

Tout citoyen est roi sous un roi citoyen.

Every citizen is king under a citizen king.

FÉNÉLON.

BORN A.D. 1651—DIED A.D. 1715.

François de Salignac de Lamotte was born at the Château de Fénélon, in Périgord, of an ancient and illustrious family. He became preceptor of Louis XV., and was appointed to the Archbishopric of Cambray in 1694. He died in 1715.

Man Proposes, God Disposes.

Dieu ne donne aux passions humaines, lors même qu'elles semblent décider de tout, que ce qu'il leur faut pour être les instruments de ses desseins : ainsi l'homme s'agite, mais Dieu le mène.

God gives to human passions, even when they seem to decide everything, only what is necessary for becoming the instruments of His designs : thus man works, but it is God who directs.

So Seneca, Ep. 107 :—"Ducunt volentem fata, nolentem trahunt."

FERRIER.

BORN A.D. 1652—DIED A.D. 1721.

Louis Ferrier, born at Arles in 1652, became suspected by the Inquisition for the following verse :—

"L'amour, pour les mortels, est le souverain bien."

This verse appeared to the Inquisitors heretical, scandalous, and containing a dangerous proposition. This compelled him to leave France, and he retired to Villeneuve-les-Avignon. He recanted, however, and was absolved. He proceeded to Paris, where he became preceptor to the children of the Duke de St Aignan. He was beloved and esteemed by the great Condé, who received him into his palace. He was the author of several works.

Master of our own Fate.

Adraste.

On est, quand on veut, le maître de son sort.

When we choose, we are masters of our own fate.

FLORIAN.

BORN A.D. 1755—DIED A.D. 1794.

Jean-Pierre Claris de Florian, born at the Château de Florian in Lower Cevennes, 1755, of a family which had been distinguished in the military service, became in 1768 one of the pages of the Duke de Penthièvre, but he subsequently entered the army. Encouraged by Voltaire, he devoted himself to literature. Banished

by the decree of 1793, which forbade the nobles to remain at Paris, he retired to Sceaux. He was afterwards imprisoned; but, recovering his liberty, he survived only a short time, dying at Sceaux in 1794.

MEDIOCRITY OF THE MASS OF MANKIND.

Le Vacher et le Garde-chasse.

Chacun son métier ;
Les vaches seront bien gardées.

If every man worked at that for which nature fitted him, the cows will be well tended.

LA FONTAINE.

BORN A.D. 1621—DIED A.D. 1695.

JEAN DE LA FONTAINE, the celebrated writer of fables, was born in 1621 at Château-Thierry, on the river Marne, in Champagne. His family belonged to the middle ranks of life, his father having the office of Maître des Eaux et des Forêts ; his mother's name was François Pidoux, of Coulommiers, a small village thirteen leagues from Paris. His education was little attended to, and no attempt was made to cultivate his mind. At the age of nineteen he entered the monastery of the Oratoire, but soon got tired of that mode of life, and returned to his father's house, where he married, and succeeded to his father's office. He was, however, deficient in steadiness of character, careless of the duties of life, and left his wife, with whom he did not live happily, to proceed in the suite of the Duchess of Bouillon, niece of Cardinal Mazarin. The bent of his genius was first discovered to himself on hearing an officer of the garrison at Château-Thierry read in his presence an ode of Malherbe, which begins in these words :—

" Que direz-vous, races futures,
Si quelquefois un vrai discours
Vous récite les aventures
De nos abominables jours ? "

This ode read and declaimed with great emphasis, was the spark that set fire to his poetical genius, and from this moment he devoted himself to the study of the writers of his own country and of the ancient classics. His first work, a translation of the "Eunuchus" of Terence, proved unsuccessful, and gave little promise of his

future eminence. His residence in Paris led him into much expense, and he was so careless about his affairs that he soon found himself reduced to great straits. He found, however, many kind friends ready to assist him, and among others Madame de la Sablière, who received him into her house, and took care of him for twenty years. In 1684 La Fontaine was admitted into the French Academy. The death of Madame de la Sablière again left him in extreme destitution, and some of his English friends tried to induce him to settle in England, where they promised that he should receive that support which his talents deserved, but a severe illness in 1692 put an end to any such plan. After many sufferings, he was received into the house of Madame d'Hervard, where he died in 1695, at the age of sixty-three. As an author, La Fontaine will be best known to posterity by his Fables, remarkable, not for originality, but for the inimitable way in which he tells his stories. They are in the hands of every schoolboy in France. Æsop has suggested the idea of the great majority of his fables, but he has also borrowed from Boccaccio, Ariosto, Machiavelli, and some others. His other works are "Contes," or tales; "Les Amours de Psyché," a romance; "Le Florentin," a comedy; "L'Eunuque," a translation from Terence; "Anacréontiques," "Lettres," and some *pièces d'occasion.*

Quick to Discover the Faults of Others.

Fables, i. 7.

Lynx envers nos pareils, et taupes envers nous.

Lynx-eyed towards our neighbours, and moles to ourselves.

See (Lat.) Mote in our own eye.

Wallet-Bearers.

Fables, i. 7.

Le Fabricateur souverain
Nous créa besaciers tous de même manière,
Tant ceux du temps passé que du temps d'aujourd'hui :
Il fit pour nos défauts la poche de derrière,
Et celle de devant pour les défauts d'autrui.

The sovereign Author of the universe has made us all wallet-bearers in the same way, as well those of time past as those of to-day: he put the wallet behind for our own failings, and the one before for those of others.

So Shakespeare, "Coriolanus," act ii. sc. 1:—"Oh that you could turn your eyes towards the napes of your necks, and make but an interior survey of your good selves!"

WE ONLY ATTEND TO WHAT OUR OWN INSTINCT TELLS US.

Fables, i. 8.

Nous n'écoutons d'instincts que ceux qui sont les nôtres,
Et ne croyons le mal que quand il est venu.

We only listen to those instincts which are our own, and only give credit to the evil when it has befallen us.

THE REASONING OF THE STRONGEST.

Fables, i. 10.

La raison du plus fort est toujours la meilleure.

The reasoning of the strongest is always the best.

THE FASTIDIOUS.

Fables, ii. 1.

Les délicats sont malheureux,
Rien ne saurait les satisfaire.

The fastidious are unfortunate: nothing can satisfy them.

THE LITTLE SUFFER FOR THE FOLLIES OF THE GREAT.

Fables, ii. 4.

Hélas! on voit que de tout temps
Les petits ont pâti des sottises des grands.

Alas! we see at all times that the little have suffered for the follies of the great.

See (Lat.) Subjects suffer.

WHAT WE GIVE TO THE WICKED WE ALWAYS REGRET.

Fables, ii. 7.

Ce qu'on donne aux méchants, toujours on le regrette.
Pour tirer d'eux ce qu'on leur prête,
Il faut que l'on en vienne aux coups;
Il faut plaider; il faut combattre.
Laissez leur prendre un pied chez vous,
Ils en auront bientôt pris quatre.

What is given to the wicked we always regret. To get back from them what is lent we must come to blows: we must go to law; we must fight. Give them an inch, they will take four.

Be Obliging to Every One.

Fables, ii. 11.

Il faut, autant qu'on peut, obliger tout le monde :
On a souvent besoin d'un plus petit que soi.

We must oblige everybody as much as we can : we have often need of the assistance of those inferior to ourselves.

Patience and Time Accomplish more than Strength.

Fables, ii. 11.

Patience et longueur de temps
Font plus que force ni que rage.

Patience and time do more than strength or passion.

See (Ger.) Patience.

To Deceive the Deceiver.

Fables, ii. 15.

Car c'est double plaisir de tromper le trompeur.

It is double pleasure to deceive the deceiver.

War has its Sweets and Marriage its Alarms.

Fables, iii. 1

Tout au monde est mêlé d'amertume et de charmes,
La guerre a ses douceurs, l'hymen a ses alarmes.

Everything in the world is mingled with bitterness and charms; war has its sweets, Hymen its alarms.

To Satisfy all the World.

Fables, iii. 1.

Est bien fou du cerveau
Qui prétend contenter tout le monde et son père.

He is very foolish who aims at satisfying all the world and its father.

Whatever a Man Does, the World will Speak.

Fables, iii. 1.

Quant à vous, suivez Mars, ou l'amour, ou le prince :
Allez, venez, courez, demeurez en province ;
Prenez femme, abbaye, emploi, gouvernement :
Les gens en parleront n'en doutez nullement.

As to you, follow war, or love, or the prince; go, come, run, remain in the country; take a wife, an abbey, employment, government; people will speak of it, do not doubt it at all.

Rogues are always Found out.

Fables, iii. 3.

Toujours par quelque endroit fourbes se laissent prendre.
Quiconque est loup, agisse en loup;
C'est le plus certain de beaucoup.

Rogues are always found out in some way. Whoever is a wolf will act as a wolf; that is the most certain of all things.

Always Look to the End.

Fables, iii. 5.

En toute chose il faut considérer la fin.

In everything we ought to look to the end.

Shakespeare, "Troilus and Cressida," act iv. sc. 5.:—

"The end crowns all;
And that old common arbitrator, Time,
Will one day end all."

Example is a Dangerous Lure.

Fables, iii. 16.

L'exemple est un dangereux leurre;
Où la guêpe a passé, le moucheron demeure.

Example is a dangerous lure: where the wasp got through the gnat sticks fast.

Love.

Fables, iv. 1.

Amour! amour! quand tu nous tiens
On peut bien dire: Adieu, prudence!

Love! love! when thou gettest hold of us, we may safely say, Adieu, prudence!

A Bird in the Hand is Worth Two in the Bush.

Fables, iv. 2.

Ceci n'est pas un conte à plaisir inventé.
Je me sers de la vérité
Pour montrer, par expérience,
Qu'un sou, quand il est assuré,
Vaut mieux que cinq en espérance;

Qu'il faut contenter de sa condition ;
Qu'aux conseils de la mer et de l'ambition
Nous devons fermer les oreilles.
Pour un qui s'en louera, dix mille s'en plaindront.
La mer promet monts et merveilles :
Fiez-vous-y : les vents et les voleurs viendront.

This is not a story invented for pleasure. I make use of truth to show by experience that a penny in hand is worth five in hope ; that we should be satisfied with our state ; that we ought to shut our ears to the temptations of the sea and of ambition. For one who will plume himself on his success, ten thousand will deplore their misfortunes. The sea promises extravagantly ; trust it : the winds and robbers will come.

Do not Overstrain our Talents.

Fables, iv. 5.

Ne forçons point notre talent ;
Nous ne ferions rien avec grâce :
Jamais un lourdaud, quoi qu'il fasse,
Ne saurait passer pour galant.

Do not overstrain our talents ; we shall do nothing with grace : a clown, whatever he may do, will never pass for a gentleman.

So also Seneca, "De Tranquil. Animi," c. 6 :—"Male enim respondent coacta ingenia ; reluctante naturâ, inritus labor est." "For overtasking the mind is an unwise act ; when nature is unwilling, the labour is vain."

See (Lat.) Minerva unwilling.

Familiarity Breeds Contempt.

Fables, iv. 10.

De loin, c'est quelque chose ; et de près, ce n'est rien.

At a distance it creates terror ; at hand it is nothing.

See (Lat. Gr.) Familiarity.

A Bird in the Hand is Worth Two in the Bush.

Fables, v. 3.

Un tiens vaut, ce dit-on, mieux que deux tu l'auras.
L'un est sûr, l'autre ne l'est pas.

One hold is worth, it is said, more than two you shall have. The one is sure and the other is not.

NEVER MOCK THE WRETCHED.

Fables, v. 17.

Il ne se faut jamais moquer des misérables,
Car qui peut s'assurer d'être toujours heureux ?

We ought never to mock the wretched, for who can be sure of being always happy ?

See (Ger.) Wretched, pity the.

NOTHING USELESS TO MEN OF SENSE.

Fables, v. 19.

Il n'est rien d'inutile aux personnes de sens.

There is nothing useless to men of sense : clever people turn everything to account.

GENTLENESS SUCCEEDS BETTER THAN VIOLENCE.

Fables, vi. 3.

Plus fait douceur que violence.

Gentleness succeeds better than violence.

DON'T JUDGE MEN BY THEIR OUTWARD LOOKS.

Fables, vi. 5.

Garde-toi, tant que tu vivras,
De juger des gens sur la mine.

Beware, so long as you live, of judging men by their outward appearance.

HASTE IS OF NO USE.

Fables, vi. 10.

Rien ne sert de courir : il faut partir à point.

It is of no use running : to set out betimes is the main point.

So Rabelais, i., ch. 21 :—"Ce n'est tout l'avantage de courir bien tost, mais bien de partir de bonne heure." "It is not enough to run with speed; we ought to set forth betimes."

WE ARE NEVER SATISFIED WITH OUR CONDITION IN LIFE.

Fables, vi. 11.

Notre condition jamais ne nous contente :
La pire est toujours la présente.
Nous fatiguons le ciel à force de placets.
Qu'à chacun Jupiter accorde sa requête,
Nous lui romprons encore la tête.

Our condition never satisfies us: the present is always the worst. We weary Heaven with the number of our requests. Though Jupiter should grant his request to each, we should continue to stun him.

THE UNGRATEFUL.

Fables, vi. 13.

Il est bon d'être charitable:
Mais envers qui? c'est là le point.
Quant aux ingrats, il n'en est point
Qui ne meure enfin misérable.

It is good to be charitable: but to whom? That is the point. As to the ungrateful, there is not one who does not at last die miserable.

FOOLS RUN AFTER THE SHADOW.

Fables, vi. 17.

On voit courir après l'ombre
Tant de fous, qu'on n'en sait pas,
La plupart du temps, le nombre.

One sees so many fools running after the shadow, that for the greatest part of the time one does not know their number.

HELP YOURSELF—GOD WILL HELP YOU.

Fables, vi. 18.

Aide-toi, le ciel t'aidera.

Help yourself, Heaven will help you.

THE RAVAGES OF TIME ON THE COUNTENANCE.

Fables, vii. 5.

Les ruines d'une maison
Se peuvent réparer: que n'est cet avantage
Pour les ruines du visage?

The ruins of a house may be repaired: why cannot those of the face?

KEEP THE WICKED IN DISUNION.

Fables, vii. 8.

Tenez toujours divisés les méchants:
La sûreté du reste de la terre
Dépend de là. Semez entre eux la guerre,
Ou vous n'aurez avec eux nulle paix.
Ceci soit dit en passant. Je me tais.

Keep the wicked always at enmity with one another: the safety of the world depends on that. Sow among them dissension, or you will never have any peace. Let that be said in passing. I am silent.

THE CONTENTED.

Fables, vii. 12.

Heureux qui vit chez soi,
De régler ses désirs faisant tout son emploi!
Il ne sait que par oui-dire
Ce que c'est que la cour, la mer, et ton empire,
Fortune, qui nous fais passer devant les yeux
Des dignités, des biens, que jusqu'au bout du monde
On suit, sans que l'effet aux promesses réponde!

Happy the man who lives at home, making it his business to regulate his desires! He only knows by hearsay what the court means, the sea, and thy empire, O fortune, who makest to pass before our eyes dignities, wealth, which men follow to the end of the world, without the result ever corresponding to her promises.

LOVE.

Fables, vii. 13.

Amour, tu perdis Troie!
Love, thou destroyedst Troy!

FORTUNE.

Fables, vii. 13.

La fortune se plait à faire de ces coups:
Tout vainqueur insolent à sa perte travaille.
Défions-nous du Sort, et prenons garde à nous
Après le gain d'une bataille.

Fortune takes pleasure in giving these blows: every arrogant conqueror works for his own destruction. Let us distrust Fate, and be on our guard after we have gained a battle.

WE ATTRIBUTE OUR SUCCESS TO OUR OWN EXERTIONS.

Fables, vii. 14.

Je sais que chacun impute, en cas pareil,
Son bonheur à son industrie;
Et si de quelque échec notre faute est suivie,
Nous disons injures au Sort.
Chose n'est ici plus commune.

Le bien, nous le faisons : le mal, c'est la Fortune.
On a toujours raison, le Destin toujours tort.

I know that every one imputes, in such a case, good luck to his own exertions ; and if we suffer a check, we rail against Fortune. Nothing here is more common. The good, we accomplish it : the bad, it is Fortune's. We are always in the right, Fate always in the wrong.

Ladies cannot Keep a Secret.

Fables, viii. 6.

Rien ne pèse tant qu'un secret :
Le porter loin est difficile aux dames ;
Et je sais même sur ce fait
Bon nombre d'hommes qui sont femmes.

Nothing is so oppressive as a secret: it is difficult for ladies to keep it long ; and I know even in this matter a good number of men who are women.

See Rabelais, Book iii., c. 34.

An Ignorant Friend.

Fables, viii. 10.

Rien n'est si dangereux qu'un ignorant ami ;
Mieux vaudrait un sage ennemi.

Nothing is so dangerous as an ignorant friend ; a wise enemy is worth much more.

A Certain Evil.

Fables, viii. 12.

Quand le mal est certain,
La plainte ni la peur ne changent le destin ;
Et le moins prévoyant est toujours le plus sage.

When the evil is certain, neither complaint nor fear can change our fate ; and the man with the least foresight is always the wisest.

The Court.

Fables, viii. 14.

La cour, un pays où les gens
Tristes, gais, prêts à tout, à tout indifférents,
Sont ce qu'il plaît au prince, ou, s'ils ne peuvent l'être
Tâchent au moins de la paraître.

The court, a country where the people are sad, merry, ready for everything, unconcerned about everything, are what the prince pleases, or, if they cannot be so, endeavour at least to appear so.

Knowledge.

Fables, viii. 19.

Laissez dire les sots : le savoir a son prix.

Let fools say what they like : knowledge has its value.

Deep Waters run Smooth.

Fables, viii. 23.

Les gens sans bruit sont dangereux ;
Il n'en est pas ainsi des autres.

Still people are dangerous ; it is not so much so with others.

So Shakespeare, "King Henry VI.," Part II., act iii., sc. 1 :—
"Smooth runs the water where the brook is deep."

Men Degenerate from their Noble Ancestors.

Fables, viii. 24.

On ne suit pas toujours ses aïeux ni son père ;
Le peu de soin, le temps, tout fait qu'on dégénère.
Faute de cultiver la nature et ses dons,
Oh ! combien de Césars deviendront Laridons ?

We do not always follow the steps of our ancestors and of our father : careless habits, the nature of the times, everything makes us degenerate. From want of cultivating nature and her gifts, oh, how many Cæsars will become Laridons !

The Love of Glory makes Impossibilities to Disappear.

Fables, viii. 25.

L'homme est ainsi bâti : quand un sujet l'enflamme,
L'impossibilité disparaît à son âme.
Combien fait-il de vœux, combien perd-il de pas,
S'outrant pour acquérir des biens ou de la gloire !
Si j'arrondissais mes états !
Si je pouvais remplir mes coffres de ducats !
Si j'apprenais l'hébreu, les sciences, l'histoire !
Tout cela c'est la mer à boire ;
Mais rien à l'homme ne suffit.

Pour fournir aux projets que forme un seul esprit,
Il faudrait quatre corps ; encore, loin d'y suffire,
À mi-chemin je crois que tous demeureraient :
Quatre Mathusalem bout à bout ne pourraient
Mettre à fin ce qu'un seul désire.

Man is thus formed : when anything fires his soul, impossibilities disappear. How many vows he offers up, how much labour he throws away, in trying to acquire wealth or glory! If I could but round my kingdom! If I could only fill my coffers with coin, acquire Hebrew, a knowledge of the sciences, and history! All that is as wise as attempting to drink the sea dry ; but nothing suffices man. It would require four bodies to accomplish the plans of one little head ; yet far from being sufficient, they would all remain midway : four Methusalems added end to end would not bring to a conclusion what a single mind desires.

A Philosopher.

Fables, viii. 26.

Il connaît l'univers et ne se connaît pas.

He knows the universe, and knows not himself.

Children are without Pity.

Fables, ix. 2.

Mais un fripon d'enfant (cet âge est sans pitié).

But a rascal of a child (that age is without pity).

Man Thinks his Dreams to be Realities.

Fables, ix. 6.

Chacun tourne en réalités,
Autant qu'il peut, ses propres songes :
L'homme est de glace aux vérités,
Il est de feu pour les mensonges.

Every one turns his dreams into realities as far as he can : man is cold as ice to the truth, hot as fire to falsehood.

Men Forget when the Danger is Past.

Fables, ix. 13.

Oh ! combien le péril enrichirait les dieux,
Si nous nous souvenions des vœux qu'il nous fait faire !
Mais, le péril passé, l'on ne se souvient guère
De ce qu'on a promis aux cieux ;

On compte seulement ce qu'on doit à la terre.
Jupiter, dit l'impie, est un bon créancier ;
Il ne se sert jamais d'huissier.
Eh ! qu'est-ce donc que la tonnerre ?
Comment appelez-vous ces avertissements ?

How much would the gods be enriched by danger, if we remembered the vows which it makes us offer! But, the danger once past, we no longer remember our promise; we consider only what we owe to the world. Jupiter, say the impious, is a kind-hearted creditor; he never employs a tipstaff. Ah! what then is thunder? What name do you give to these warnings?

Too many Expedients Spoil an Affair.

Fables, ix. 14.

Le trop d'expédiens peut gâter une affaire :
On perd du temps au choix ; on tente ; on veut tout faire.
N'en ayons qu'un ; mais qu'il soit bon.

Too many expedients may spoil an affair: we lose time in choosing; we try; we wish to do everything. Let us only have one; but let it be good.

Imprudence, Silly Talk, Foolish Vanity, and Curiosity.

Fables, x. 3.

Imprudence, babil, et sotte vanité,
Et vaine curiosité,
Ont ensemble étroit parentage :
Ce sont enfans tous d'un lignage.

Imprudence, silly talk, foolish vanity, and vain curiosity, are closely allied: they are children of one family.

Two Tables in the World.

Fables, x. 7.

Jupin pour chaque état mit deux tables au monde :
L'adroit, le vigilant, et le fort sont assis
A la première, et les petits
Mangent leurs restes à la seconde.

Jupiter placed two tables in the world for every station: the cunning, the vigilant, and the strong are seated at the first, while the silly and weak eat their scraps at the second.

THE ROAD TO GLORY.

Fables, x. 14.

Aucun chemin de fleurs ne conduit à la gloire.

No flowery road leads to glory.

FORTUNE.

Fables, x. 14.

Fortune aveugle suit aveugle hardiesse.

Blind fortune treads on the steps of inconsiderate rashness.

EVERY ONE EASILY BELIEVES WHAT HE FEARS AND DESIRES.

Fables, xi. 6.

Ne nous en moquons point : nous nous laissons séduire
Sur aussi peu de fondement ;
Et chacun croit fort aisément
Ce qu'il craint et ce qu'il désire.

Don't let us laugh at this : we let ourselves be led astray by very little ; and every one believes very easily what he fears and what he desires.

NOVELTY.

Clymène, v. 36.

Il faut du nouveau, n'en fût-il plus au monde.

I must have novelty, were there to be no more in the world.

IMITATORS.

Clymène, v. 54.

C'est un bétail servile et sot à mon avis,
Que les imitateurs.

Imitators are a servile race, and fools, in my opinion.

See (Lat.) Imitators.

VENUS.

Adonis.

Rien ne manque à Venus, ni les lis, ni les roses,
Ni le mélange exquis des plus aimables choses,
Ni ce charme secret dont l'œil est enchanté,
Ni la grâce, plus belle encore que la beauté.

Nothing is wanting to Venus, neither lilies nor roses, nor the exquisite mixture of the most lovely things, nor this secret charm with which the eye is enchanted, nor grace even more beautiful than beauty.

Fortune Sells Dearly her Goods.

Philemon et Baucis.

Il lit au front de ceux qu'un vain luxe environne,
Que la fortune vend ce qu'on croit qu'elle donne.

We read on the forehead of those who are surrounded by a foolish luxury, that Fortune sells what she is thought to give.

So Epicharmus says:—"The gods sell to us all the goods which they give us."

The Miserable.

Nymphes de Vaux.

On devient innocent quand on est malheureux.

We become innocent when we become miserable.

Seneca, Epigr. iv., says:—"Res est sacra miser." "The miserable are sacred."

Diversity.

Paté d'Anguille.

Diversité, c'est ma devise.

Diversity, that is my motto.

"A Living Dog is Better than a Dead Lion."

La Matrone d'Ephèse.

Mieux vaut goujat debout qu'empereur enterré.

Better a beggar alive than a buried emperor.

Editors of Newspapers.

Lettre à M. Simon de Troyes, 1686.

Tout faiseur de journaux doit tribut au Malin.

Every editor of newspapers pays tribute to the devil.

A Besetting Sin.

L'Ivrogne et sa Femme.

Chacun a son défaut où toujours il revient.

Every one has a besetting sin to which he returns.

A Besetting Sin.

La Chatte Métamorphosée en Femme.

Coups de fourches et d'étrivières
Ne lui font changer de manières.

Neither blows of forks nor lash can make a man change his natural disposition.

See (Lat.) Nature driven out.

FONTENELLE.

BORN A.D. 1657—DIED A.D. 1757.

Bernard le Bovier de Fontenelle was born at Rouen in 1657, and died at Paris in 1757, having very nearly reached his hundredth year. He was the son of a lawyer of Rouen, and his mother was the sister of the celebrated Corneille. His early education was received at the College of the Jesuits, who were so much struck by the versatility of his talents, that they were anxious to enlist him in their service. His father, however, designed him for his own profession, and he accordingly studied for the law; but his success gave him no encouragement, or rather his heart lay in a different direction, and we find him soon devoting himself to the more genial pursuit of literature. Like Cicero, he thought the bent of his genius was towards poetry, and for a considerable time his thoughts were given up to the Muses; but it was a barren pursuit. His tragedy of "Aspar" was unsuccessful, though his uncle, Corneille, used all his influence to spite Racine by puffing his nephew's production as the work of the most gifted of the rising dramatists of France. Of all his dramatic works, seventeen in number, not one has kept the stage. In them, indeed, we find abundance of ingenuity, elegance, and of courtly refinement, but not the faintest vestige of the *mens divinior*, or of that sympathy with the higher and nobler passions which enabled Corneille to reanimate and to reproduce on the stage the heroes of ancient Rome. The "Dialogues des Morts" was his first real title to literary renown, and is enlivened throughout by a never-failing spirit of light and national gallantry. His next work was "Entretiens sur la Pluralité des Mondes," which D'Alembert, in the general preface to the "Encyclopédia," says was the first work "*qui ait appris aux savants à secouer le joug du pédantisme.*" The most

solid basis of his fame is his "Eloges Historiques des Académiciens," in which his philosophical reflections discover a depth and justness of understanding far beyond the promise of his juvenile essays. M. Suard says of them, that "they form the noblest monument ever raised to the glory of the sciences and of letters." Voltaire calls him "the most universal genius which the age of Louis XIV. had produced," and thus sums up his character as an author:—"Enfin on l'a regardé comme le premier des hommes dans l'art nouveau de répandre de la lumière et des grâces sur les sciences abstraites ; et il a eu du mérite dans tous les autres genres qu'il a traitées. Tant de talens ont été soutenus par la connaissance des langues et de l'histoire, et il a été sans contredit au dessus de tous les savans qui n'ont pas eu le don de l'invention."

How to Make a Noise in the World.

Des Morts Anciens, 1.

Quand on ne veut que faire du bruit, ce ne sont pas les caractères les plus raisonnables qui y sont les plus propres.

When we only wish to make a noise in the world, the most prudent and judicious conduct is not the most wise.

To what Men Banish Philosophy.

Des Morts Anciens, 4.

Voilà comme les hommes renversent l'usage de tout. La philosophie est en elle-même une chose admirable, et qui leur peut être fort utile ; mais parcequ'elle les incommoderait, si elle se mêlait de leurs affaires, et si elle demeurait auprès d'eux à régler leurs passions, ils l'ont envoyée dans le ciel arranger des planettes, et en mesurer les mouvements ; ou bien ils la promènent sur la terre, pour lui faire examiner tout ce qu'ils y voient. Enfin ils l'occupent toujours le plus loin d'eux qu'il leur est possible. Cependant comme ils veulent être philosophes à bon marché, ils ont l'adresse défendre ce nom, et ils le donnent le plus souvent à ceux qui font la recherche des causes naturelles.

See how men pervert the use of everything. Philosophy is, indeed, in herself a noble possession, and might be a very useful helpmate ; but as she might be troublesome if she meddled with the business of life, and nestled in their bosoms to bridle their passions, they have banished her to the far-distant heaven, there

to employ herself in setting in order the planets, and counting their times and movements; or rather, they trot her out to walk over the earth, that she may examine all that may be seen there. In short, they employ her always on things as far as possible from themselves. Still, as they are desirous of being philosophers at as cheap a rate as may be, they are cunning enough to preserve the name, and confer it most frequently on those who are searching after the hidden secrets of nature.

So Pope, "Essay on Man," Ep. ii., 1. 19 :—

> "Go, wondrous creature! mount where science guides,
> Go measure earth, weigh air, and state the tides;
> Instruct the planets in what orbs to run,
> Correct old Time, and regulate the sun;
> Go teach eternal wisdom how to rule,
> Then drop into thyself, and be a fool!"

Man Gains Nothing from the Experience of his Fathers.

Des Morts Anciens avec des Modernes, 3.

Eh! les hommes font-ils des expériences? Ils sont faits comme les oiseaux qui se laissent toujours prendre dans les mêmes filets où l'on a déjà pris cent mille oiseaux de leur espèce. Il n'y a personne qui n'entre tout neuf dans la vie, et les sottises des pères sont perdues pour les enfants.

Ah! do men learn by the experience of others? They are like birds, which allow themselves to be caught in the same nets in which already a hundred thousand of their species have been caught. There is no one who does not enter quite fresh into life, and the follies of the fathers are no warning to the children.

See (Lat. Gr.) Experience.

Men of all Ages have the same Inclinations.

Des Morts Anciens avec des Modernes, 3.

Les hommes de tous les siècles ont les mêmes penchants, sur lesquels la raison n'a aucun pouvoir. Ainsi, partout où il y a des hommes, il y a des sottises et les mêmes sottises.

Men of all ages have the same inclinations, over which reason exercises no control. Thus wherever men are found, there are follies, ay, and the same follies.

Dress Changes, but not the Heart of Man.

Des Morts Anciens avec des Modernes, 3.

Les habits changent: mais ce n'est pas à dire que la figure des corps changent aussi. La politesse ou la

grossiereté, la science ou l'ignorance, le plus ou le moins d'une certaine naïveté, le génie sérieux ou badin, ce ne sont-la que les dehors de l'homme, et tout cela change ; mais le cœur ne change point, et tout l'homme est dans le cœur. On est ignorant dans un siècle, mais la mode d'être savant peut venir ; on est intéressé, mais la mode d'être désintéressé ne viendra point. Sur ce nombre prodigieux d'hommes assez déraisonnables qui naissent en cent ans, la nature en a peut-être deux ou trois douzaines de raisonnables qu'il faut qu'elle répande par toute la terre ; et vous jugez bien qu'ils ne se trouvent jamais nulle part en assez grande quantité pour y faire une mode de vertu et de droiture.

Dress changes, but we are not to suppose on that account that the make of the body changes also. Politeness or rudeness, knowledge or ignorance, more or less of a certain degree of guilelessness and simplicity, a serious or playful humour ; these are but the outer crust of a man, and may all change ; but the heart changes not, and the whole of man is in the heart. One age is ignorant, but the fashion of being learned may come ; we are all moved by self-interest, but the fashion of being disinterested will never come. Amidst the countless myriads of creatures born in the space of a hundred years, nature may perhaps produce two or three dozen of rational beings whom she must scatter over the world, and you can readily imagine that they are never found anywhere in such large numbers as to set the fashion of virtue and uprightness.

We cannot Get the Better of Death.

Des Morts Anciens avec des Modernes, 5.

La nature veut que dans certains temps les hommes se succèdent les uns aux autres par le moyen de la mort ; il leur est permis de se défendre contr'elle jusqu'à un certain point ; mais passé cela, on aura beau faire de nouvelles découvertes dans l'anatomie, on aura beau pénétrer de plus en plus dans les secrets de la structure du corps humain ; on ne prendra point la nature pour dupe, on mourra comme à l'ordinaire.

Nature intends that at fixed periods men should succeed each other by the instrumentality of death. They are allowed to keep it at bay up to a certain point ; but when that is passed, it will be of no use to make new discoveries in anatomy, or to penetrate more and more into the secrets of the structure of the human body ; we shall never outwit nature, we shall die as usual.

So Shakespeare, "Hamlet," act i. sc. 2:—

"All that live must die,
Passing through nature to eternity."

See (Lat. Gr.) Death.

What is Personal Merit?

Des Morts Modernes, 2.

Charl. Mais quel est ce mérite personnel?

Eras. Faut-il le demander? Tout ce qui est en nous: l'esprit; par exemple, les sciences.

Charl. Et l'on peut avec raison en tirer de la gloire?

Eras. Sans doute. Ce ne sont pas des biens de fortune, comme la noblesse ou des richesses.

Charl. Je suis surpris de ce que vous dites. Les sciences ne viennent-elles pas aux savants comme les richesses viennent à la plupart des gens riches? N'est-ce pas par voie de succession? Vous héritez des anciens, vous autres hommes doctes, ainsi que nous de nos pères. Si on nous a laissé tout ce que nous possédons, on vous a laissé aussi tout ce que vous savez; et de-là vient que beaucoup de savants regardent ce qu'ils ont reçu des anciens avec le même respect que quelques gens regardent les terres et les maisons de leurs aïeux, où ils seraient bien fâchés de rien changer.

Charl. But what is this personal merit that you speak of?

Eras. Is it possible that you ask me? Everything that is in us: the qualities of the mind; for instance, knowledge.

Charl. And can one justly glory in these?

Eras. Without doubt. They are not the gifts of fortune, like nobility and riches.

Charl. You surprise me. Do not the wise get knowledge exactly as the rich get riches? Is it not by inheritance? You inherit from the ancients, you wise men, just as we do from our fathers. If they have left us all that we possess, they have also left you all that you know; and hence many of the wise regard what they have received from the ancients with the same respect as some people regard the lands and houses of their ancestors, which they would be very sorry to change.

Pleasures.

Des Morts Modernes, 3.

Les plaisirs ne sont pas assez solides pour souffrir qu'on les approfondisse; il ne faut que les effleurer: ils ressemblent à ces terres marécageuses sur lesquelles on est obligé de courir légérement, sans y arrêter jamais le pied.

Pleasures are not of such a solid nature that we can dive into them; we must merely skim over them: they resemble those boggy lands over which we must run lightly, without stopping to put down our feet.

Passions.

Des Morts Anciens, 1.

Ce sont les passions qui font et qui défont tout. Si la raison dominait sur la terre, il ne s'y passerait rien. On dit que les pilotes craignent au dernier point ces mers pacifiques où l'on ne peut naviger et qu'ils veulent du vent au hazard d'avoir des tempêtes. Les passions sont chez les hommes des vents qui sont nécessaires pour mettre tout en mouvement, quoiqu'ils causent souvent des orages.

It is the passions which do and undo everything. If reason ruled, nothing would get on. It is said that pilots fear beyond everything those halcyon seas, where the vessel obeys not the helm, and that they prefer wind at the risk of storms. The passions in men are the winds necessary to put everything in motion, though they often cause storms.

We often Do Great Things without Knowing How.

Des Morts Modernes, 5.

On fait presque toujours les grandes choses sans savoir comment on les fait, et on est tout surpris qu'on les a faites. Demandez à César comment il se rendit le maître du monde; peut-être ne vous répondra-t-il pas aisément.

Great things are almost always done without our knowing how we have done them, and we are quite surprised that they are done. Ask Cæsar how he made himself master of the world; perhaps he would find it difficult to answer you.

The World is Like an Opera.

Les Mondes, 1.

Sur cela je me figure toujours que la nature est un grand spectacle qui ressemble à celui de l'opéra. Du lieu où vous êtes, à l'opéra, vous ne voyez pas le théâtre tout-à-fait comme il est; on a disposé les décorations et les machines pour faire de loin un effet agréable, et l'on cache à votre vue ces roues et contre-poids qui font tous les mouvements. Aussi ne vous embarrassez-vous guère de deviner comment tout cela joue. Il n'y a peut-être que quelque machiniste caché dans le parterre, qui s'inquiète

d'un vol qui lui aura paru extraordinaire, et qui veut absolument démêler comment ce vol a été exécuté. Vous voyez bien que ce machiniste-là est assez fait comme les philosophes. Mais ce qui, à l'égard des philosophes, augmente la difficulté, c'est que dans les machines que la nature présente à nos yeux, les cordes sont parfaitement bien cachées, et elles le sont si bien, qu'on a été longtemps à deviner ce qui causait les mouvements de l'univers. Car représentez-vous tous les sages à l'opéra, ces Pithagore, ces Platon, ces Aristote, et tous ces gens dont le nom fait aujourd'hui tant de bruit à nos oreilles ; supposons qu'ils voyaient le vol de Phaéton, que les vents enlèvent, qu'ils ne pouvaient découvrir les cordes et qu'ils ne savaient point comment le derrière du théâtre était disposé. L'un d'eux disait : " C'est une certaine vertu secrète qui enlève Phaéton." L'autre : " Phaéton est composé de certains nombres qui le font monter." L'autre : " Phaéton a une certaine amitié pour le haut du théâtre ; il n'est point à son aise quand il n'y est pas." L'autre : " Phaéton n'est pas fait pour voler, mais il aime mieux voler que de laisser le haut du théâtre vide," et cent autres rêveries que je m'étonne qui n'aient perdu de réputation toute l'antiquité.

I always picture to myself nature as a great theatre, resembling that of the opera. From the spot where you are seated in the opera, you do not see the theatre quite as it is ; the decorations and machinery are placed so as to produce a good effect from a distance, and they conceal from your sight those wheels and counter-weights which cause the movements. Thus you do not trouble yourself with guessing how it is all brought about. It is only perhaps some machinist concealed in the pit who distresses himself about some flight which appears wonderful, and who is anxious to discover how that flight can have been brought about. Observe that this machinist very much resembles the philosophers. But what in reference to the philosophers increases the difficulty is, that in the machines presented to our eyes by nature the cords are so entirely concealed, so thoroughly so, that they have been a long time in discovering what caused the movements of the universe. For imagine to yourself all these wise men at the opera, these Pythagorases, Platos, Aristotles, and all these people, whose names make so much noise in our ears at present; let us suppose that they saw the flight of Phaethon, whom the winds are supposed to raise aloft, that they could not discover the cords, and that they did not know how the back scenes of the theatre were arranged. One of them might say : " It is a certain secret virtue which carries up Phaethon." Another : " Phaethon is composed of certain

numbers, which raise him up." Another: "Phaethon has a certain liking for the high parts of the theatre; he is not at his ease when he is not there." Another: "Phaethon is not made for flying, but he likes better to fly than to leave the upper part of the theatre empty," and a hundred other reveries that make me feel astonished that they did not altogether destroy the reputation of antiquity.

A False Wonderment in the Minds of Many Men.

Les Mondes, 1.

Assez de gens ont toujours dans la tête un faux merveilleux enveloppé d'une obscurité qu'ils respectent. Ils n'admirent la nature que parcequ'ils la croient une espèce de magie où l'on entend rien; et il est sûr qu'une chose est déshonorée auprès d'eux dès qu'elle peut être conçue.

Numbers of people are always standing with open mouths in a silly wonderment, enveloped in an obscurity, to which they bow with respect. They admire nature only because they believe it to be a kind of magic, which nobody understands; and we may be sure that a thing loses its value in their eyes as soon as it can be explained.

Man Like the Athenian Fool.

Les Mondes, 1.

Mais avant que je vous explique le premier des systèmes, il faut que vous remarquiez, s'il vous plaît, que nous sommes tous faits naturellement comme un certain fou Athénien dont vous avez entendu parler, qui s'était mis dans la fantaisie que tous les vaisseaux qui abordaient au port de Pirée lui appartenaient. Notre folie à nous autres est de croire aussi que toute la nature, sans exception, est destinée à nos usages; et quand on demande à nos philosophes à quoi sert ce nombre prodigieux d'étoiles fixes, dont une partie suffirait pour faire ce qu'elles font toutes, ils vous répondent froidement qu'elles servent à leur réjouir la vue.

But before I explain to you the first of the systems, you must observe, if you please, that we are all naturally made like a certain Athenian fool of whom you have heard speak, who had got it into his head that all the vessels that came into the harbour of Piræus belonged to him. We, too, are silly enough to believe that all nature is intended for our benefit; and when our philosophers are asked what is the use of these countless myriads of fixed stars, of which a small part would be sufficient to do what they all do, they coolly tell us that they are made to give delight to their eyes.

So Pope, "Essay on Man," Ep. i. 131:—

"Ask for what end the heavenly bodies shine,
Earth for whose use? Pride answers, 'Tis for mine:
For me kind Nature wakes her genial power,
Suckles each herb, and spreads out every flower;
Annual, for me, the grape, the rose renew,
The juice nectareous, and the balmy dew;
For me the mine a thousand treasures brings;
For me health gushes from a thousand springs;
Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies.'"

Suppose Ourselves Fixed Aloft while the Earth Turns Round.

Les Mondes, 1.

Quelquefois, par exemple, je me figure que je suis suspendu en l'air, et que j'y demeure sans mouvement pendant que la terre tourne sous moi en vingt-quatre heures. Je vois passer sous mes yeux tous ces visages différents les uns blancs, les autres noirs, les autres bassanés, les autres olivâtres. D'abord ce sont des chapeaux, et puis des turbans, et puis des têtes chevelues, et puis des têtes rasées; tantôt des villes à clochers, tantôt des villes à longues aiguilles qui ont des croissants, tantôt des villes à tours de porcelaine, tantôt de grands pays qui n'ont que des cabanes; ici de vastes mers; là des déserts épouvantables; enfin toute cette variété infinie qui est sur la surface de la terre.

Sometimes, for instance, I imagine that I am suspended in the air, and remain there motionless, while the earth turns under me in four-and-twenty hours. I see pass beneath me all these different countenances, some white, others black, others tawny, others olive-coloured. At first they wear hats, and then turbans, then heads with long hair, then heads shaven; sometimes towns with steeples, sometimes towns with long spires, which have crescents, sometimes towns with porcelain towers, sometimes extensive countries that have only huts; here wide seas; there frightful deserts; in short, all this infinite variety on the surface of the earth.

The Loadstone.

Préface à l'Histoire de l'Académie Royale.

Les anciens ont connu l'aimant, mais ils n'en ont connu que la vertu d'attirer le fer, soit qu'ils n'aient pas fait beaucoup de cas d'une curiosité qui ne les menait à rien, soit qu'ils n'eussent pas examiné cette pierre avec assez

de soin. Une seule expérience de plus leur apprenait qu'elle se tourne d'elle-même vers les poles du monde, et leur mettoit entres les mains le trésor inestimable de la boussole. Ils touchaient à cette découverte si importante qu'ils ont laissé échapper ; et s'ils avaient donné un peu plus de temps à une curiosité inutile en apparence, l'utilité cachée se déclarerait.

The ancients were acquainted with the loadstone, but they only knew that it possessed the power of attracting iron, whether it was that they attached little value to a mere object of curiosity which led to nothing, or whether they had never examined this stone with sufficient care. A single experiment more would have taught them that it turns of itself towards the poles of the earth, and would have put into their hands the invaluable treasure of the mariner's compass. They were on the very verge of this important discovery, but it escaped their notice ; and if they had given a little more time to what appeared a useless curiosity, its hidden application would have been found out.

Naturalness of Truth.

Préface à l'Histoire de l'Académie Royale.

La vérité entre si naturellement dans l'esprit, que quand on l'apprend pour la première fois, il semble qu'on ne fasse que s'en souvenir.

Truth comes home to the mind so naturally, that when we learn it for the first time, it seems as though we did no more than recall it to our memory.

The Mind has its Wants.

Préface à l'Histoire de l'Académie Royale.

L'esprit a ses besoins, et peut-être aussi étendus que ceux du corps. Il veut savoir ; tout ce qui peut être connu lui est nécessaire ; et rien ne marque mieux combien il est destiné à la vérité, rien n'est peut-être plus glorieux pour lui que le charme que l'on éprouve, et quelquefois malgré soi, dans les plus sèches et les plus épineuses recherches de l'algèbre.

The mind has its wants, and perhaps as numerous as those of the body. It longs for knowledge ; everything that can be known is necessary to it ; and nothing proves more clearly that truth is its pole-star, nothing perhaps reflects more glory upon it, than the charm which it feels, and sometimes in spite of itself, in the driest and most thorny investigations of algebra.

History.

Préface à l'Histoire de l'Académie Royale.

L'histoire a pour objet les effets irréguliers des passions et des caprices des hommes, et une suite d'événements si bizarres, que l'on a autrefois imaginé une divinité aveugle et insensée pour lui en donner la direction.

History has for its object the singular results arising from the passions and caprices of men, and exhibits a succession of such strange events that in ancient times they imagined a blind and crazed divinity had the direction of the affairs of the world.

See (Lat. Gr.) History.

The Universe and God.

Préface à l'Histoire de l'Académie Royale.

Ce grand ouvrage, toujours plus merveilleux à mesure qu'il est plus connu, nous donne une si grande idée de son ouvrier, que nous en sentons notre esprit accablé d'admiration et de respect. Surtout l'astronomie et l'anatomie sont les deux sciences qui nous offrent le plus sensiblement deux grands caractères du Créateur ; l'une, son immensité, par les distances, la grandeur, et le nombre des corps célestes ; l'autre, son intelligence infinie, par la méchanique des animaux. La véritable physique s'élève jusqu'à devenir une espèce de théologie.

This great work, always more amazing in proportion as it is better known, raises in us so grand an idea of its Maker, that we find our mind overwhelmed with feelings of wonder and adoration. Above all, astronomy and anatomy are the two sciences which present to our minds most significantly the two grand characteristics of the Creator; the one, His immensity, by the distances, size, and number of the heavenly bodies: the other, His infinite intelligence, by the mechanism of animate beings. True natural philosophy rises so as to become a kind of theology.

Nature Forms Men of the Same Materials in all Ages.

Digression sur les Anciens et les Modernes.

La nature a entre les mains une certaine pâte qui est toujours la même, qu'elle tourne et retourne sans cesse en mille façons, et dont elle forme les hommes, les animaux, les plantes ; et certainement elle n'a point formé Platon, Démosthène, ni Homère d'une argille plus fine ni mieux préparée que nos philosophes, nos orateurs, et nos poètes

d'aujourd'hui. Je ne regarde ici dans nos esprits, qui ne sont pas d'une nature matérielle, que la liaison qu'ils ont avec le cerveau, qui est matériel, et qui par ses différentes dispositions produit toutes les différences qui sont entr'eux.

Nature has within her hands a certain dough, which is always the same, which she turns this way and that way in a thousand different ways, and out of which she makes men, animals, and plants ; and undoubtedly she has not made Plato, Demosthenes, or Homer of a finer or better kind of clay than our philosophers, orators, and poets of the present day. In regard to our minds, which are immaterial, I only look at the connexion which they have with the brain, which is material, and which by its different arrangements produces all the varieties that are between them.

Every Age has its Great Men, but Circumstances do not Allow Them to be Seen.

Digression sur les Anciens et les Modernes.

Sans doute la nature se souvient bien encore comment elle forma la tête de Cicéron et de Tite-Live. Elle produit dans tous les siècles des hommes propres à être de grands hommes ; mais les siècles ne leur permettent pas toujours d'exercer leurs talents. Des inondations de barbares, des gouvernements, ou absolument contraires ou peu favorables aux sciences et aux arts, des préjugés et des fantaisies qui peuvent prendre une infinité de formes différentes, tel qu'est à la Chine le respect des cadavres, qui empêche qu'on ne fasse aucune anatomie ; des guerres universelles établissent souvent et pour longtemps l'ignorance et le mauvais goût. Joignez à cela toutes les diverses dispositions des fortunes particulières, et vous verrez combien la nature seme en vain de Cicérons et de Virgiles dans le monde, et combien il doit être rare qu'il y en ait quelques-uns, pour ainsi dire, qui viennent à bien. On dit que le ciel en faisant naître de grands rois, fait naître aussi de grands poètes pour les chanter, d'excellents historiens pour écrire leurs vies.

Doubtless nature still remembers very well how she formed the head of Cicero and Livy. She produces in every age men suited to be great men ; but the times do not always allow them to develop their talents. Inundations of barbarians, governments either decidedly opposed or else little in favour of arts and sciences, prejudices and fancies which may assume a thousand different forms, such as in China the respect for the dead, which prevents them from dissecting bodies, universal wars, often maintain for a

long time ignorance and bad taste. Add to this all the variety of the individual fortunes of men, and you will see how useless it is to scatter broadcast Ciceros and Virgils in the world, and how seldom it must be that any of them, so to speak, can come to good. It is said that Providence, when it causes great kings to arise, raises at the same time great poets to celebrate them, and excellent historians to write their lives.

So Waller, "Panegyric on Cromwell:"—

"Illustrious acts high raptures do infuse,
And every conqueror creates a muse."

A Well-Educated Mind.

Digression sur les Anciens et les Modernes.

Un bon esprit cultivé est, pour ainsi dire, composé de tous les esprits des siècles précédents; ce n'est qu'un même esprit qui s'est cultivé pendant tout ce temps-là.

A well-cultivated mind is, so to speak, made up of all the minds of preceding ages; it is only one single mind which has been educated during all this time.

Exactness.

L'exactitude est le sublime des sots.

Exactness is the sublime of fools.

This saying has been attributed to Fontenelle, but he disclaimed it.

GILBERT.

FLOURISHED ABOUT A.D. 1650.

Gabriel Gilbert was born at Paris; but little is known of him, except that he was of the Reformed religion. He was the author of several works, from which Racine is believed to have borrowed some of his finest thoughts.

Papal Rome.

Veuve d'un peuple-roi, mais reine encore du monde.

Widow of an imperial people, but still queen of the world.

LA GIRAUDIÈRE.

The Shortest Piece of Folly the Best.

Le Recueil des Joyeux Épigrammes.

Ce livre n'est pas long, on le voit en une heure;
La plus courte folie est toujours la meilleure!

This book is not long, one may run over it in an hour; the shortest folly is always the best.

GRESSET.

BORN A.D. 1709—DIED A.D. 1777.

JEAN-BAPTISTE-LOUIS GRESSET was born at Amiens in 1709. At the age of sixteen he joined the order of the Jesuits, and completed his education at Louis-le-Grand. In his twenty-fourth year he published some poems, more particularly one called "Ver-Vert," which Rousseau characterised as a literary phenomenon. The reputation he thus obtained was the cause of his quitting the society, and fixing himself in Paris, where he published some tragedies and comedies, which are much admired. He was admitted into the French Academy in 1748. Feeling some scruples respecting theatrical representations, he renounced the stage, and settled in his native town. He died in 1777.

Méchant, ii. 7.

La faute en est aux dieux, qui la firent si bête.

The fault rests with the gods, who have made her so ugly.

This is a change of the idea which appears in the little-known poet Lingendes, at the beginning of the seventeenth century:—

"La faute en est aux dieux, qui la firent si belle."

The whole stanza runs thus:—

"Si c'est un crime de l'aimer,
On n'en doit justement blamer
Que les beautés qui sont en elle.
La faute en est aux dieux,
Qui la firent si belle,
Et non pas à mes yeux."

GUILBERT DE PIXÉRÉCOURT.

BORN A.D. 1773—DIED A.D. 1844.

RENÉ-CHARLES GUILBERT DE PIXÉRÉCOURT, a dramatic author, surnamed the Shakespeare, or Corneille des Boulevards, was born at Nancy, in 1773. Emigrating in 1791, he made the campaign of 1792 in the army of Bourbon. Some time afterwards he re-entered France under a feigned name, and devoted himself to the drama.

His first attempts were unsuccessful, and he had to support himself by illuminating fans; but he afterwards made a good livelihood by his dramas. He died at Nancy in 1844.

A Book.

Un livre est un ami qui ne trompe jamais.

A book is a friend that never deceives.

So Dr Dodds :—

"Books, dear books,
Have been, and are, my comforts; morn and night,
Adversity, prosperity, at home,
Abroad, health, sickness—good or ill report,
The same firm friends; the same refreshment rich,
And source of consolation."

And Wordsworth, "Personal Talk," st. 1 :—

"Dreams, books are each a world; and books, we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow."

See (Lat.) Literature.

Jeremy Taylor says: "Books are a guide in youth, and an entertainment for age. They help us to forget the crossness of men and things, compose our cares, and lay our disappointments asleep. When we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation." And Richard Whitelock in his "Zootomia," 1654, says: "They are for company the best Friends, in Doubts Counsellors, in Damps Comforters, Time's Prospective, the Home-Traveller's Ship or Horse, the busie man's best Recreation, the opiate of idle Wearinesse, the Minde's best Ordinary, Nature's Garden and Seed-plot of Immortality;" and Milton, in his "Areopagitica," says: "A good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose, to a life beyond life."

LA HARPE.

BORN A.D. 1739—DIED A.D. 1803.

Jean-François de la Harpe, a celebrated critic of poor but noble parents, was born at Paris in 1739. He disgraced himself by his flattery of the Revolutionary party, but this did not prevent his imprisonment in 1794, for four or five months. He was, however, released, and died in 1803. He was the author of many works.

Exaggeration Weakens.

Mélanie, i. 1.

On affaiblit toujours tout ce qu'on exagère.

We always weaken whatever we exaggerate.

LA NOUE.

BORN A.D. 1701—DIED A.D. 1761.

JEAN SAUVÉ, surnamed De La Noue, was born at Meaux in 1701, and became a successful comic actor. He was the author of several works.

THE BEHAVIOUR OF THOSE DECEIVED.

La Coquette Corrigée.

Le bruit est pour le fat, la plainte pour le sot ;
L'honnête homme trompé s'éloigne et ne dit mot.

The silly when deceived exclaims loudly, the fool complains ; the man of integrity walks away and is silent.

LE FRANC.

BORN A.D. 1709—DIED A.D. 1784.

JEAN-JACQUES LE FRANC, MARQUIS DE POMPIGNAN, was born of a noble family at Montauban, in 1709. He was brought up to the law, and became first Advocate-General, and afterwards first President of the Court of Aides at Montauban. At an early age he displayed a talent for poetry, and in 1734 brought upon the stage his tragedy of "Didon," in which he attempted, and not unsuccessfully, to imitate Racine. In 1760 he was admitted into the French Academy, and in his academical harangue he excited attention by an open attack upon the principles which then exclusively assumed the name of philosophy. This drew upon him a shower of satirical attacks from Voltaire and others, but he preferred a quiet life, and retired to his estate of Pompignan, where he died in 1784. His works consist of dramatic pieces, devotional odes, discourses, harangues, an imitation of Virgil's "Georgics," and translations from Æschylus and Lucian.

GLORY.

Didon.

La gloire n'est jamais où la vertu n'est pas.

Glory is never where virtue is not.

LEMIERRE.

BORN A.D. 1733—DIED A.D. 1793.

ANTOINE-MARIN LEMIERRE, born at Paris in 1733, was the son of a spurmaker, and became secretary to M. Dupin, Farmer-General. Alarmed by the terrors of the Revolution, he died in 1793, in a state of great indigence. He was the author of several works of some importance.

THE TRIDENT OF NEPTUNE.

Commerce.

Le trident de Neptune est le sceptre du monde.

The trident of Neptune is the sceptre of the world.

THE BIRD.

Fastes, chant i.

Même quand l'oiseau marche on sent qu'il a des ailes.

Even when the bird walks we see that it has wings.

ALLEGORY.

Peinture, chant iii.

L'allégorie habite un palais diaphane.

Allegory dwells in a transparent palace.

A MISTAKE TO THINK EVERYTHING HAS BEEN DISCOVERED.

Utilité des Découvertes.

Croire tout découvert est un erreur profonde :
C'est prendre l'horizon pour les bornes du monde.

It is a profound mistake to think everything has been discovered: it is the same as to consider the horizon to be the boundary of the world.

LEMOINE.

THE UNIVERSE.

Œuvres Poétiques.

Tous ces vastes pays d'azur et de lumière,
Tirés du sein du vide et formés sans matière,
Arrondis sans compas et tournant sans pivot,
Ont à peine coûté la depense d'un mot.

All these vast countries of azure and light, drawn from the bosom of nothing, and formed without matter, rounded without a compass, and turning without a pivot, have scarcely cost the expense of a word.

THE AGES.

Vingt siècles descendus dans l'éternelle nuit
Y sont sans mouvement, sans lumière et sans bruit.

Twenty ages sunk in eternal night are there without movement, light, and noise.

DU LORENS.

BORN A.D. 1583—DIED A.D. 1648.

JACQUES DU LORENS, a satiric poet, born in 1583 at Château-neuf, first practised as an advocate at Paris, and afterwards at Chartres, where he married, but lived on bad terms with his wife, and on her death composed this epitaph:—

"Ci-gît ma femme: oh! qu'elle est bien
Pour son repos et pour le mien!"

He is chiefly known for his satires.

A SCOUNDREL.

Sat. i.

Gardez-vous bien de lui les jours qu'il communie.

Beware of him those days when he takes the communion.

MARMONTEL.

BORN A.D. 1723—DIED A.D. 1799.

JEAN FRANÇOIS MARMONTEL, a celebrated writer, was born in 1723 at Bort, in Limousin, in a family little removed from the rank of the peasantry. He owed the early part of his education to private charity and gratuitous public institutions. After studying at the college of the Jesuits of Clermont, he went to Toulouse, where he delivered lectures on philosophy with considerable reputation, and gained an academical prize. Receiving encouragement from Voltaire, he settled in Paris, where his dramatic writings gained him both friends and fortune. He found himself suddenly raised from the verge of utter want, and plunged into all the

bustling intrigue of the first literary circles. By addressing flattering verses to the king, and gaining the favour of persons of distinction, he obtained the situation of Under-Secretary of the Royal Buildings. In 1763 he was admitted to the French Academy, and in 1783 he succeeded D'Alembert as its perpetual secretary. He was in the full enjoyment of affluent circumstances, domestic felicity, and literary reputation, when the French Revolution suddenly changed the scene. During its alarming progress he led a retired life, and though reduced to indigent circumstances, remained secure amidst all the violent events of that period. In 1797 he was chosen deputy to the National Assembly by the department of Eure, but he died soon afterwards of an apoplectic attack at his cottage, near Abbeville, in 1799.

THE BOSOM OF OUR FAMILY.

Lucile.

Où peut-on être mieux qu'au sein de sa famille ?

Where can a man be better than in the bosom of his family ?

THE DAYS OF PLEASURE ARE GONE.

Le Tableau Parlant.

Ils sont passés ces jours de fête.

These days of rejoicing are gone for ever.

So Catullus, xlvi. 9 :—

"O dulces comitum valete cœtus !"

See (Gr.) Days, pleasant.

MARTIAL D'AUVERGNE.

BORN ABOUT A.D. 1440—DIED A.D. 1508.

MARTIAL D'AUVERGNE, notary apostolic at Châtelet, was born at Paris about 1440 ; but of his private history little is known. His best works are "Les Arrêts d'Amour," "Les Vigiles de la Mort du Roi Charles VII. à neuf Psaumes et neuf Leçons," and "L'Amant rendu Cordelier à l'Observance d'Amour."

WE MUST KNOW THOROUGHLY BEFORE WE CAN LOVE.

L'Amant rendu Cordelier à l'Observance d'Amour.

Il faut cognoistre avant qu'aimer.

We must know a person thoroughly before we can love.

MAUCROIX.

BORN A.D. 1619—DIED A.D. 1708

FRANÇOIS DE MAUCROIX, born at Noyon in 1619, first devoted himself to the legal profession, but afterwards became canon of the Cathedral of Reims, where he spent a long life in literary pursuits. He was the intimate friend of La Fontaine, Racine, and Boileau.

ENJOY THE PRESENT.

Chaque jour est un bien que du ciel je reçoi :
Jouissons aujourd'hui de celui qu'il me donne.
Il n'appartient pas plus aux jeunes gens qu'à moi,
Et celui de demain n'appartient à personne.

Every day is a gift I receive from Heaven: let us enjoy to-day that which it bestows on me. It belongs not more to the young than to me, and to-morrow belongs to no one.

Maucroix was eighty years of age when he wrote these lines.

MOLIÈRE.

BORN A.D. 1622—DIED A.D. 1673.

JEAN BAPTISTE POQUELIN, better known under his assumed name of Molière, was born at Paris, the 15th January 1622, of Jean Poquelin and Marie Cressé. His father was an upholsterer, and became what was called *valet de chambre tapissier* to Louis XIII. The trade seems to have been hereditary in the family, and it was at first intended that young Poquelin should continue his father's business. At fourteen he had only received the meagre education which such a trade required, but the stirrings of genius within him excited a desire for something of a higher character, and by urgent entreaties he succeeded in inducing his father to place him at the College of Clermont, afterwards known as that of Louis-le-Grand, then under the direction of the Jesuits. A residence of five years and great diligence gave a breadth to his mind, and a knowledge of literature, which he was able in after years to turn to good account in his compositions for the stage. Among his fellow-students we find the Prince de Conti, afterwards Commander-in-Chief of the armies of the Fronde; Bernier, the celebrated traveller: Hesnault, a passable poet; Cyrano de Bergerac,

author of some comedies now forgotten; Chapelle, regarded as a poet of merit by his contemporaries. Probably the lessons of Gassendi, called by Gibbon with epigrammatic neatness, "*le meilleur philosophe des littérateurs et le meilleur littérateur des philosophes*," was the true origin of the expanding genius of the future dramatist, and it was to him that Molière may have been indebted for much of the ability with which he unmasked the hypocrisy of his age, and for the fearless satire with which he lashed the vices of his contemporaries. We may understand the feelings with which Molière went back to the workshop of his father, who had become weak and infirm from age, and his unwillingness to enter on the subordinate duties of *valet de chambre tapissier* to the king; but he submitted to the wishes of his father. The principal duty was to attend to the bed of his Majesty morning and evening; he accompanied, in 1642, Louis XIII. in his visit to Narbonne, so celebrated for the punishment of Cinq-Mars and De Thou, and which was soon followed by the deaths of Richelieu and the king. How he spent the next four years is not known; during part of them he seems to have been at Orleans, where he was admitted to practise law. Now, however, occurred a crisis in his fate which determined his future career. He became enamoured of the charms of a pretty actress, Madeleine Béjart, in 1645, and renouncing his dry legal studies, turned his attention to the more stirring life of a strolling actor. He at first associated himself with the *Théâtre Illustre*, got up by amateurs, young men of good family, but he subsequently joined the *troupe* of Madeleine Béjart. In doing so, he was aware that, according to the ideas of his age, he excluded himself from respectable society, and to spare the feelings of his family he adopted the *nom de guerre* of Molière. Behold him now fairly launched on that career which has earned him immortality. His strolling companions suited themselves to the rude tastes of their audience. Comedies, tragedies, farces, followed one another according to the exigencies of the moment. Molière tried his inventive genius in little impromptu sketches, like the Italians, which were filled up at the moment by his witty comrades. It was at Lyons in 1653 that Molière brought out "L'Étourdi," the first of his pieces which deserves the name of a comedy. His old school-fellow, the Prince de Conti, became his patron, and it was through his influence that he was permitted to perform in 1658 before the young king, Louis XIV., in which he was so successful that he secured from that moment the favour of the court. One of his contemporaries says of him: "He is every

inch an actor, from the crown of his head to the soles of his feet. Every muscle speaks ; by the slightest movement of his body, by a smile, by a twinkle of an eye, by a shake of the head, he conveys more meaning than the most eloquent speaker can do in an hour." Molière married in 1662 Armande-Grésinde Béjart, the sister of his old love, Madeleine, and by her he had a son, to whom Louis XIV. did the honour to be godfather, and a daughter, who was the only survivor of her father, but she died, like his other children, without posterity. His married life was unhappy, from the bad conduct of his wife ; but his hours of leisure were spent with the most distinguished literary men of his time. La Fontaine, Racine, Boileau, Chapelle, were among his most intimate friends. He continued to act to the last moment of his life, and may almost be said to have died on the stage. He occupies the highest place among the comic authors of France, and Voltaire does not hesitate to declare him the most eminent writer of comedy of any age or country. English critics willingly yield to this assumption on the part of France, and notwithstanding the extraordinary comic powers of Shakespeare, do not deny that Molière occupies in this lower department of literature a place even higher than our great countryman. Molière is not the mere comic writer of France ; the follies and vices which he brands with his biting satire are peculiar to man in all times and in all places. His works, like those of all men of true genius, are the property of universal humanity.

Treatment of Servants according to Circumstances

L'Étourdi, i. 2.

Hé ! treve de douceurs.
Quand nous faisons besoin, nous autres misérables,
Nous sommes les chéris et les incomparables ;
Et dans un autre temps, dès le moindre courroux,
Nous sommes les coquins qu'il faut rouer de coups.

A truce with your soft sawder. When we, poor unfortunate wretches, are wanted, we are dearly beloved, and the finest creatures in the world ; at any other time, if you are the least out of humour, we are scoundrels, who must be well basted with cudgels.

What Affects the Noble Heart ?

L'Étourdi, i. 10.

Approuvez qu'il n'est rien qui blesse un noble cœur,
Comme quand il peut voir qu'on le touche en l'honneur.

Believe me, there is nothing which wounds the heart of the noble so much as to see his honour impugned.

THE POPE CAN GIVE NO DISPENSATION FROM DEATH.

L'Étourdi, ii. 4.

On n'a point pour la mort de dispense de Rome.

The Pope can give no bull to dispense with death.

So it was said before Molière :—"Nemo impetrare potest a papâ bullam nunquam moriendi."

DEATH.

L'Étourdi, ii. 4.

Sans leur dire, Gare ! mort abat les humains ;
Et contre eux de tout temps a de mauvais desseins.

Without saying, Beware ! death mows down mankind ; and it is at all times plotting against them.

So Heber, "At a Funeral :"—

"Death rides on every passing breeze,
He lurks in every flower."

DEATH.

L'Étourdi, ii. 4.

Ce fier animal, pour toutes les prières,
Ne perdrait pas un coup de ses dents meurtrières ;
Tout le monde y passe.

This fierce monster, in spite of our prayers, would not abate one stroke of his murderous teeth : all the world is subject to it.

So Mrs Hemans :—

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set ; but all—
Thou hast all seasons for thine own, O Death !"

IT IS INCOMPREHENSIBLE TO ME.

L'Étourdi, iii. 3.

C'est de l'Hébreu pour moi ; je n'y puis rien comprendre.

It is all Hebrew to me : I cannot understand a word of it.

THE SHORTEST FOLLY THE BEST.

L'Étourdi, iv. 4.

Les plus courtes erreurs sont toujours les meilleures.

Errors that last the shortest time are always the best.

THE MORE DIFFICULTIES, THE MORE GLORY IN OVERCOMING THEM.

L'Étourdi, v. 11.

Plus l'obstacle est puissant, plus on reçoit de gloire ;
Et les difficultés dont on est combattu
Sont les dames d'atour qui parent la vertu.

The more powerful the obstacle, the more glory we have in overcoming it ; and the difficulties with which we are met are the maids of honour which set off virtue.

IMPROMPTU REPARTEE.

Les Précieuses Ridicules, x.

L'impromptu est justement la pierre de touche de l'esprit.

The impromptu reply is precisely the touchstone of the man of wit.

AN IMPROMPTU.

Les Précieuses Ridicules, xii.

Je vous ferai un impromptu à loisir.

I shall make you an impromptu at my leisure.

IF YOU WISH TO LOVE THEM, IT SHALL BE FOR THEIR OWN SAKE.

Les Précieuses Ridicules, xvi.

Si vous les voulez aimer, ce sera, ma foi ! pour leurs beaux yeux.

If you wish to love, it shall be, I assure you, for their own sake.

ALAS !

Sganarelle, i. 1.

Celie. Hélas !
Gorgibus. Hé bien, hélas ! Que veut dire ceci ?
Voyez le bel "hélas" qu'elle nous donne ici !
Hé ! que si la colère une fois me transporte,
Je vous ferais chanter "hélas" de belle sorte !
Voilà, voilà le fruit de ces empressemens
Qu'on vous voit nuit et jour à lire vos romans ;
De quolibets d'amour votre tête est remplie,
Et vous parlez de Dieu bien moins que de Clélie.

Jetez-moi dans le feu tous ces méchans écrits
Qui gâtent tous les jours tant de jeunes esprits ;
Lisez-moi, comme il faut, au lieu de ces sornettes,
Les Quatrains de Pibrac, et les doctes Tablettes
Du conseiller Mathieu ; l'ouvrage est de valeur,
Et plein de bons dictions à réciter par cœur.
La Guide des Pécheurs est encore un bon livre ;
C'est là qu'en peu de temps on apprend à bien vivre ;
Et si vous n'aviez lu que ces moralités,
Vous sauriez un peu mieux suivre mes volontés.

Celie. Alas !

Gorgibus. Ah well, alas ! what does that mean ? There's the fine "alas" that she gives ! Ah ! if anger once gets hold of me, I shall make you sing out "alas" in another way ! There's, there's the fruit of the eagerness with which you read romances night and day ; your head is filled with the quirks of love, and you speak of God much less than of Clelie. Into the fire with all these wicked works, which spoil every day so many young minds. Read, as you ought, instead of these idle tales, the "Quatrains" of Pibrac, and the wise "Tablettes" of Counsellor Mathieu : that work is of value, full of wise saws and modern instances to learn by heart. "The Guide for Sinners" is also a good work ; by it we may learn in a short time to live virtuously ; and had you only read such moral books, you would be more willing to attend to my wishes.

Gold.

Sganarelle, i. 1.

L'or donne aux plus laids certain charme pour plaire,
Et sans lui le reste est une triste affaire.

Gold gives to the ugliest a certain charm, and without it everything else is a miserable affair.

Marriage.

Sganarelle, i. 1

L'amour est souvent un fruit de mariage.

Love is often a fruit of marriage.

Woman like Ivy.

Sganarelle, i. 2.

Le précepteur qui fait répéter la leçon
A votre jeune frère, a fort bonne raison,
Lorsque, nous discourant des choses de la terre,
Il dit que la femelle est ainsi que le lierre,

Qui croît beau tant qu'à l'arbre il se tient bien serré,
Et ne profite point s'il en est séparé.

The tutor of your brother is right when, descanting on the things of this earth, he says that the female is like ivy, which grows beautifully so long as it twines round a tree, but is of no use when it is separated.

ADVANTAGE OF A HUSBAND.

Sganarelle, i. 2.

Que d'avoir un mari la nuit auprès de soi ;
Ne fût-ce que pour l'heure d'avoir qui vous salue
D'un : Dieu vous soit en aide, alors qu'on éternue.

What a delight to have a husband at night beside you ; were it for nothing than the pleasure of having one to salute you and say, God protect you, when you sneeze.

THE EFFECTS OF A GOOD DINNER.

Sganarelle, i. 9.

Oui ; mais un bon repas vous serait nécessaire
Pour s'aller éclaircir monsieur de cette affaire ;
Et notre cœur sans doute en deviendrait plus fort
Pour pouvoir résister aux attaques du sort.
J'en juge par moi-même ; et la moindre disgrâce,
Lorsque je suis à jeun, me saisit, me terrasse ;
Mais quand j'ai bien mangé, mon âme est fermé à bout.

Yes ; but a good dinner would be required to enable you to clear up this matter ; our heart, without doubt, would become thereby better able to resist the attacks of fate. I judge by myself ; the least annoyance when I am fasting seizes and overwhelms me ; but when I have enjoyed a good dinner, my heart is firm and steadfast.

TOO MUCH SPEED LEADS TO ERROR.

Sganarelle, i. 12,

La trop de promptitude à l'erreur nous expose.

Too great expedition leads us to error.

WE OFTEN THINK THAT WE UNDERSTAND WHAT WE DO NOT.

Don Garcie de Navarre, i. 3.

Souvent on entend mal ce qu'on croit bien entendre,
Et par trop de chaleur, prince, on se peut méprendre.

We often understand ill what we think that we understand, and find ourselves led astray by excessive ardour.

The Great.

Don Garcie de Navarre, ii. 1.

Et quand, charmante Elise, a-t-on vu, s'il vous plaît,
Qu'on cherche auprès des grands que son propre intérêt?
Tout ce qu'on fait ne va qu'à se mettre en leur grâce ;
Par la plus courte voie on y cherche une place ;
Et les plus prompts moyens de gagner leur faveur,
C'est de flatter toujours le foible de leur cœur ;
D'applaudir en aveugle à ce qu'ils veulent faire,
Et n'appuyer jamais ce qui peut leur déplaire :
C'est là le vrai secret d'être bien auprès d'eux.
Les utiles conseils font passer pour fâcheux,
Et vous laissent toujours hors de la confidence
Où vous jette d'abord l'adroite complaisance.
Enfin, on voit partout que l'art des courtisans
Ne tend qu'à profiter des foiblesses des grands,
A nourrir leurs erreurs, et jamais dans leur âme
Ne porter les avis des choses qu'on y blâme.

When, my charming Elise, have we seen, if you please, that anything but our own interest is sought in our intercourse with the great? All that we do is only intended to gain their favour; we seek a good situation by the shortest road; and the readiest means to gain their goodwill is to flatter their foibles; to applaud blindly whatever they wish, and never to support what may be displeasing to them. There is the true secret of being well with them. Good advice makes you pass as a troublesome fellow, and is apt to deprive you of that confidence which your adroit deference had at first obtained. In short, the art of flatterers is to take advantage of the foibles of the great, to foster their errors, and never to give advice which may annoy.

Innocence.

Don Garcie de Navarre, ii. 5.

L'innocence à rougir n'est point accoutumée.

Innocence is never accustomed to blush.

Follow the Fashion.

L'École des Maris, i. 1.

Toujours au plus grand nombre on doit s'accommoder,
Et jamais il ne faut se faire regarder.

L'un et l'autre excès choque, et tout homme bien sage
Doit faire des habits ainsi que du langage,
N'y rien trop affecter, et, sans empressements,
Suivre ce que l'usage y fait de changement.

We ought always to conform to the manners of the greater number, and so behave as not to draw attention to ourselves. Excess either way shocks, and every man truly wise ought to attend to this in his dress as well as language, never to be affected in anything, and follow without being in too great haste the changes of fashion.

It is Safest to Trust a Woman.

L'École des Maris, i. 2.

Pensez-vous, après tout, que ces précautions
Servent de quelque obstacle à nos intentions?
Et quand nous nous mettons quelque chose à la tête,
Que l'homme le plus fin ne soit pas un bête?
Toutes ces gardes-là sont visions de fous :
Le plus sûr est, ma foi, de se fier en nous :
Qui nous gêne, se met en un péril extrême,
Et toujours notre honneur veut se garder lui-même.
C'est nous inspirer presque un désir de pécher,
Que montrer tant de soins de nous en empêcher ;
Et, si par un mari je me voyais contrainte,
J'aurais fort grande pente à confirmer sa crainte.

Do you think, after all, that these precautions can prove an obstacle to anything we mean to do? and when we take a thing into our head, that the wisest man is not a fool? Every kind of watching is mere nonsense: depend upon it, the best way is to trust us; he who tries to curb us puts himself in the greatest danger; our honour always likes to take care of itself. It is almost giving us a desire to sin when such anxiety is shown to prevent us. And if I saw myself watched by my husband, I should have great inclination to give just occasion for his jealousy.

So Spenser, "F. Q.," iii. 9, 7 :—

"For who wotes not that woman's subtleties
Can quilen Argus, when she list misdone?
It is not iron bands, nor hundred eyes,
Nor brazen walls, nor many wakeful spies,
That can withhold her wilful-wand'ring feet;
But fast goodwill, with gentle courtesies,
And timely service to her pleasures meet,
May her perhaps contain that else would algates fleet."

A Feeling of Honour, not Watching, Keeps a Woman to her Duty.

L'École des Maris, i. 2.

Leur sexe aime à jouir d'un peu de liberté.
On le retient fort mal par tant d'austérité ;
Et les soins défians, les verrous et les grilles
Ne font pas la vertu des femmes ni des filles.
C'est l'honneur que les doit tenir dans le dévoir,
Non la sévérité que nous leur faisons voir.
C'est une étrange chose, à vous parler sans feinte,
Qu'une femme qui n'est sage que par contrainte.

Their sex loves to enjoy a little liberty. They are not easily kept in the path of duty by harshness ; distrust, bolts, and iron grating do not produce virtue in women and girls. It is honour which must keep them to their duty, and not severity. To speak without disguise, a woman that is wise only by compulsion is a strange creature.

Severe Fathers.

L'École des Maris, i. 2.

Je ne suivrais jamais ces maximes sevères,
Qui font que les enfans comptent les jours des pères.

I would never follow those austere maxims which cause children to count the days of their fathers.

Age is Nothing without Brain.

L'École des Maris, iii. 6.

Par ma foi ! l'âge ne sert de guère
Quand on n'a pas cela.
[*Il met le doigt sur son front.*

By my faith ! age is worth nothing when we have not that.
[*He puts his finger to his forehead.*

A Wicked Woman.

L'École des Maris, iii. 10.

Et je ne pense pas que Satan en personne
Puisse être si méchant qu'une telle friponne.
J'aurais pour elle au feu mis la main que voilà ;
Malheureux qui se fie à femme après cela !
La meilleure est toujours en malice féconde :
C'est un sexe engendré pour damner tout le monde.

J'y renonce à jamais, à ce sexe trompeur,
Et je le donne tout au diable de bon cœur.

I do not think that Satan in person could be so wicked as such a hussy. I could have put this hand in the fire for her: unhappy the man who trusts a woman after that! The best of them is at all times full of mischief: they are a sex made for the destruction of the world. I renounce for ever this deceitful race, and give with all my heart the whole of them to the devil.

Misery Mingled with Pleasure in this Life.

Les Fâcheux, i. 1.

Ce sont chagrins mêlés aux plaisirs de la vie.
Tout ne va pas, monsieur, au gré de notre envie.
Le ciel veut qu'ici-bas chacun ait ces fâcheux,
Et les hommes seraient sans cela trop heureux.

There are sorrows mingled with the pleasures of life. Everything does not go, sir, as we would wish it. Heaven wills that here below each should have his crosses, and without these men would be too full of happiness.

Every Man for Himself

L'École des Femmes, ii. 6.

Nous sommes tous mortels, et chacun est pour soi.

We are all doomed to die, and every one is for himself.

The Husband and the Wife.

L'École des Femmes, iii. 2.

Du côte de la barbe est la toute-puissance.
Bien qu'on soit deux moitiés de la société,
Ces deux moitiés pourtant n'ont point d'égalité :
L'une est moitié suprême, et l'autre subalterne :
L'une en tout est soumise à l'autre qui gouverne ;
Et ce que le soldat, dans son devoir instruit,
Montre d'obéissance au chef qui le conduit,
Le valet à son maître, un enfant à son père,
À son supérieur le moindre petit frère,
N'approche point encore de la docilité,
Et de l'obéissance, et de l'humilité,
Et du profond respect où la femme doit être
Pour son mari, son chef, son seigneur, et son maître.

Lorsqu'il jette sur elle un regard sérieux,
Son devoir aussitôt est de baisser les yeux,
Et de n'oser jamais le regarder en face.

On the side of the beard all power rests. Though there be two halves in society, these two halves have no equality; the one is supreme, the other is subaltern: the one is altogether the slave of the other; and the obedience which the soldier, instructed in his duty, shows to his general, the valet to his master, a child to his father, the lowest friar to his superior, approaches not the docility, the obedience, humility, and profound respect which the wife ought to feel for her husband, chief, lord, and master. When he looks steadily at her, her duty is immediately to lower her eyes, and never dare to look him in the face.

It is a Lucky Meeting.

L'École des Femmes, iv. 6.

La place m'est heureuse à vous y rencontrer.

It is lucky to meet you here.

Interested Advice.

L'Amour Médecin, i. 1.

Vous êtes orfèvre, Monsieur Josse, et votre conseil sent son homme qui a envie de se défaire de sa marchandise. Vous vendez des tapisseries, Monsieur Guillaume, et vous avez la mine d'avoir quelque teinture qui vous incommode.

You are a goldsmith, Mr Josse, and your advice smells of a man who wishes to get rid of his merchandise. You sell carpets, Mr William, and you look like one who has some dyed in a way that does not please.

Prudent Despair.

L'Amour Médecin, i. 6.

Lisette. Votre fille, toute saisie des paroles que vous lui avez dites, et de la colère effroyable où elle vous a vu contre elle, est montée vite dans sa chambre, et pleine de désespoir a ouvert la fenêtre qui regarde sur la rivière.

Sganarelle. Hé bien?

Lisette. Alors levant les yeux au ciel: "Non," a-t-elle dit, "il m'est impossible de vivre avec le courroux de mon père, et puisqu'il me renonce pour sa fille je veux mourir."

Sganarelle. Elle s'est jetée?

Lisette. Non monsieur. Elle a fermé tout doucement la fenêtre, et s'est allée mettre sur son lit. Là, elle s'est prise à pleurer amèrement.

Lisette. Your daughter, quite overcome by what you said to her, and by the frightful anger in which she saw you, ran quickly to her room, and full of despair, opened the window looking on the river.

Sganarelle. Well then?

Lisette. Then raising her eyes to heaven: "No," she said, "it is impossible for me to live under the anger of my father, and since he renounces his daughter, I wish to die."

Sganarelle. She threw herself over?

Lisette. No, sir. She shut quite quietly the window, and proceeded to throw herself on her bed, where she sobbed bitterly.

French Civility.

Le Misanthrope, i. 1.

Non, je ne puis souffrir cette lâche méthode
Qu'affectent la plupart de vos gens à la mode ;
Et je ne hais rien tant que les contorsions
De tous ces grands faiseurs de protestations,
Ces affables donneurs d'embrassades frivoles,
Ces obligeans diseurs d'inutiles paroles,
Qui de civilités avec tous font combat,
Et traitent du même air l'honnête homme et le fat.
Quel avantage a-t-on qu'un homme vous caresse,
Vous jure amitié, foi, zèle, estime, tendresse,
Et vous fasse de vous un éloge éclatant,
Lorsqu'au premier faquin il court en faire autant ?
Non, non, il n'est point d'âme un peu bien située,
Qui veuille d'une estime ainsi prostituée ;
Et la plus glorieuse a des régals peu chers,
Dès qu'on voit qu'on nous mêle avec tout l'univers :
Sur quelque préférence une estime se fonde,
Et c'est n'estimer rien qu'estimer tout le monde.
Je veux qu'on me distingue, et pour le trancher net,
L'ami du genre humain n'est point du tout mon fait.

No, I cannot bear the mean course which most of you people of fashion pursue ; I hate nothing so much as the grimaces of those who make great protestations of friendship, squeeze you with hypocritical warmth, tickle your ears with obliging words, who are overwhelming you with civility, but treat in the same way the man of sense and the silly coxcomb. What do you gain by a man caressing you, swearing friendship, faith, zeal in your affairs,

esteem, tenderness, when he rushes to do the same to the first scoundrel he meets? No, no, there is no one with a feeling of self-respect who would care a fig for love so prostituted; and the noble do not care to be mixed up with the whole world: esteem must be based on some preference, and to esteem the whole world is to esteem nothing. I wish to be distinguished from others, and, to speak plainly, the friend of the human race is not to my taste.

Take the World as it is.

Le Misanthrope, i. 1.

La parfaite raison fuit toute extrémité,
Et veut que l'on soit sage avec sobriété.
Cette grande roideur des vertus des vieux âges
Heurte trop notre siècle et les communs usages:
Elle veut aux mortels trop de perfection:
Il faut fléchir au temps sans obstination.
Et c'est une folie à nulle autre seconde,
De vouloir se mêler de corriger le monde.
J'observe, comme vous, cent choses tous les jours,
Qui pourraient mieux aller, prenant un autre cours;
Mais quoi qu'à chaque pas je puisse voir paraître,
En courroux, comme vous, on ne me voit point être.
Je prends tout doucement les hommes comme ils sont;
J'accoutume mon âme à souffrir ce qu'ils font.

Perfect reason avoids extremes, and wills us to be wise with discretion. The unyielding character of the older times is unsuited to the present age and the manners of the day: it requires too great perfection in men: we must be prepared to bend to the times. A desire to amend the ways of the world is unalloyed folly. I see, like you, a hundred things every day which might be better if they were arranged differently; but, though at every step I might be in a rage, I am never seen to be so; I take at my ease men as they are; I accustom myself to yield to whatever they do.

So De Quinault, "Armide:"—

"Ce n'est pas être sage
D'être plus sage qu'il ne faut."
"To be more wise than is right is not to be wise."

See Eccles. vii. 16; Rom. xii. 3.

Reason does not Direct Love.

Le Misanthrope, i. 1.

Mais la raison n'est pas ce qui règle l'amour.

But reason is not what directs love.

Why Rush into Print.

Le Misanthrope, i. 2.

Et qui diantre vous pousse à vous faire imprimer ?
Si l'on peut pardonner l'essor d'un mauvais livre,
Ce n'est qu'aux malheureux qui composent pour vivre.
Croyez-moi, résistez à vos tentations,
Derobez au public ces occupations,
Et n'allez point quitter, de quoique l'on vous somme,
Le nom que dans la cour vous avez d'honnête homme,
Pour prendre de la main d'avide imprimeur
Celui de ridicule et misérable auteur.

What the deuce drives you into print? If we are ever to forgive the publication of a bad book, it is the wretch who is compelled to work for a livelihood. Believe me, resist temptation, conceal from the public your occupations, and do not think of quitting, however they may invite you, the name of an honourable man, which you enjoy at court, to take from the hand of a greedy publisher that of a ridiculous and wretched author.

A Wearisome Talker about the Great.

Le Misanthrope, ii. 5.

O l'ennuyeux conteur !
Jamais on ne le voit sortir du grand seigneur,
Dans le brillant commerce il se mêle sans cesse,
Et ne cite jamais que duc, prince ou princesse.
La qualité l'entête ; et tous ses entretiens
Ne sont que de chevaux, d'équipage, et de chiens :
Il tutaye, en parlant, ceux du plus haut étage ;
Et le nom de monsieur est chez lui hors d'usage.

O the wearisome chatterer! never do we find him talking of any one beneath a "my lord:" he is ever mingling with high society, and never names any one under a duke, a prince, or princess. He is infatuated about rank, and all his conversation is about horses, carriages, and dogs: he thees and thous, in speaking, men of the highest rank; and the name of "sir" is in his vocabulary out of use.

The Man that is always Contradicting.

Le Misanthrope, ii. 5.

Et ne faut-il pas bien que monsieur contredise,
À la commune voix veut-on qu'il se reduise,
Et qu'il ne fasse pas éclater en tous lieux
L'esprit contrariant qu'il a reçu des cieux ?

Le sentiment d'autrui n'est jamais pour lui plaire :
Il prend toujours en main l'opinion contraire ;
Et penserait paraître un homme de commun,
Si l'on voyait qu'il fût de l'avis de quelqu'un.
L'honneur de contredire a pour lui tant de charmes,
Qu'il prend, contre lui-même, assez souvent les armes,
Et ses vrais sentimens sont combattus par lui,
Aussitôt qu'il les voit dans la bouche d'autrui.

And ought not the honourable gentleman be allowed to contradict? Must he be forced to speak as others, and not allow the contradictory spirit he has received from nature to burst forth in all places? The opinions of others never please him ; he always adopts the very opposite, and would think that he would appear a mere vulgar snob if he were of the same opinion as any one else. The pleasure of contradicting has so many charms, that he often takes up arms against himself, and his real sentiments are withstood as soon as he sees them in the mouth of another.

The Blindness of a Lover.

Le Misanthrope, ii. 5.

L'amour, pour l'ordinaire, est peu fait à ces lois,
Et l'on voit les amans vanter toujours leur choix.
Jamais leur passion n'y voit rien de blâmable,
Et, dans l'objet aimé, tout leur devient aimable ;
Ils comptent les défauts pour des perfections,
Et savent y donner de favorables noms.
La pâle est aux jasmins en blancheur comparable,
La noire à faire peur, une brune adorable ;
La maigre a de la taille et de la liberté ;
La grasse est, dans son port, pleine de majesté ;
Le mal propre sur soi, de peu d'attraits chargée,
Est mise sous le nom de beautée négligée ;
La géante paraît une déesse aux yeux :
La naine, un abrégé des merveilles des cieux ;
L'orgueilleuse a le cœur digne d'une couronne ;
La fourbe a de l'esprit ; la sotte est toute bonne ;
La trop grande parleuse est d'agréable humeur ;
Et la muette garde une honnête pudeur.
C'est ainsi qu'un amant, dont l'ardeur est extrême,
Aime jusqu'aux défauts des personnes qu'il aime.

Love in general is little subject to these laws, and we always see lovers boasting of the choice they have made. Their passion is never able to see anything to find fault with ; in the beloved

object everything becomes pleasing; they regard their defects as perfections, and know how to apply to them choice appellations. The pale is compared in whiteness to jasmine; the coal black, sufficient to frighten us, is a beautiful brown; the lean has a fine shape and easy movements; the fat and stout is, in her gait, full of dignity; the slovenly, with few attractions, is beauty in deshabille; the giantess appears a goddess in his eyes, the dwarf an epitome of all the wonders under heaven; the arrogant has a spirit worthy of a crown; the deceitful has wit; the silly is good-natured; the chatterer is a delightful companion; and the silent preserves an honourable modesty. It is in this way that a lover, whose ardour is excessive, loves even the defects of the persons of whom he is enamoured.

See Horace, Sat., i. 3, 39.

All Great Men have some Spice of Madness in their Composition.

Le Médecin Malgrè Lui, i. 5.

C'est une chose admirable, que tous les grands hommes ont toujours du caprice, quelque petit grain de folie mêlé à leur science.

It is strange that all great men should have some oddness, some little grain of folly mingled with whatever genius they possess.

So Pope, "Essay on Man," Ep. i. 226 :—

"What thin partitions sense from thought divide."

"Essay on Criticism," Pt. I., l. 159 :—

"Great wits may sometimes gloriously offend."

Dryden, "Absalom and Ahithophel," Pt I., l. 163 :—

"Great wits are sure to madness near allied,
And thin partitions do their bounds divide."

This idea is found first in Aristotle (Problemata xxx.), which is quoted by Seneca. "De Tranquillitate Animi," c. 15 :—"Nullum magnum ingenium sine mixturâ dementiæ est." "There is no great genius without a spice of madness."

There is a Great Difference in the Worth of the same Article.

Le Médecin Malgrè Lui, i. 6.

Il y a fagots et fagots.

Between one bundle of fagots and another there is a great difference.

Heirs have often many Years to Wait.

Le Médecin Malgrè Lui, ii. 2.

La mort n'a pas toujours les oreilles ouvertes aux vœux et aux prières de messieurs les héritiers; et l'on a le temps

d'avoir les dents longues, lorsqu'on attend, pour vivre, le trépas de quelqu'un.

Death has not always his ears open to the vows and prayers of heirs; our teeth have time to grow when we are waiting for a dead man's shoes.

A Dumb Wife.

Le Médecin Malgrè Lui, ii. 5.

Et qui est ce sot-là qui ne veut pas que sa femme soit muette? Plût à Dieu que la mienne eût cette maladie! Je me garderais de la vouloir guérir.

Who is the fool that does not wish his wife to be dumb? Would to God that mine were affected with that disease! I would beware of curing her.

We have Changed all That.

Le Médecin Malgrè Lui, ii. 6.

Nous avons changé tout cela.

We have changed all that.

An Affectionate Wife.

Le Médecin Malgrè Lui, iii. 9.

Je ne te quitterai point que je ne t'aie vu pendu.

I shall not quit you till I have seen you hanged.

Slander.

Le Tartuffe, i. 1.

Contre la médisance il n'est point de rempart.
À tous les sots coquets n'ayons donc nul égard;
Efforçons-nous de vivre avec toute innocence,
Et laissons aux causeurs une pleine licence.

There is no protection against slander. Let us pay no attention to these foolish prattlers; let us try to live in innocence, and allow the world to talk.

Hypocrisy and True Piety.

Le Tartuffe, i. 6.

Hé quoi! vous ne ferez nulle distinction
Entre l'hypocrisie et la dévotion?
Vous les voulez traiter d'un semblable langage,
Et rendre même honneur au masque qu'au visage,

Égaler l'artifice à la sincérité,
Confondre l'apparence avec la vérité,
Estimer le fantôme autant que la personne,
Et la fausse monnaie à l'égal de la bonne ?
Les hommes la plupart sont étrangement faits !
Dans la juste nature on ne les voit jamais ;
La raison a pour eux des bornes trop petites ;
En chaque caractère ils passent ses limites,
Et la plus noble chose, ils la gâtent souvent,
Pour la vouloir outrer et pousser trop avant.

Ah ! what, will you make no distinction between hypocrisy and genuine piety ? You would apply the same language to both, pay equal respect to the mask as to the face, place dissimulation on the same footing as sincerity, confound appearance with reality, look upon a phantom as if it were a body, and value bad money as much as good. What strange creatures men are ! we never see them exactly as they are : reason has for them too narrow bounds ; they are always going beyond its limits, and the noblest thing is often spoiled by a love of exaggeration.

The Genuine Christian and the Hypocrite.

Le Tartuffe, i. 6.

Je ne suis point, mon frère, un docteur révéré,
Et le savoir chez moi n'est pas tout retiré.
Mais, en un mot, je sais, par toute ma science,
Du faux avec le vrai faire la différence.
Et comme je ne vois nul genre de héros
Qui soient plus à priser que les parfaits dévots,
Aucune chose au monde et plus noble et plus belle
Que la sainte ferveur d'un véritable zèle ;
Aussi ne vois-je rien qui soit plus odieux
Que le dehors plâtré d'un zèle spécieux,
Que ces francs charlatans, que ces dévots de place,
De qui la sacrilége et trompeuse grimace
Abuse impunément, et se joue, à leur gré,
De ce qu'ont les mortels de plus saint et sacré ;
Ces gens qui, par une âme à l'intérêt soumise,
Font de dévotion métier et marchandise,
Et veulent acheter crédit et dignités
À prix de faux clins d'yeux et d'élans affectés ;
Ces gens, dis-je, qu'on voit d'une ardeur non commune,
Par le chemin du ciel courir à leur fortune.

I am not, dear brother, a reverend doctor, to whom all the world looks up, nor is all knowledge centred in me. But to sum

up my knowledge in one word, I am able to distinguish somewhat between the true and the false; and while I see none more to be lauded than the sincere and genuine Christian, nothing fairer or more noble than the holy fervour of true zeal; so I see nothing more detestable than the disguised outside of a simulated zeal, nothing worse than these impudent pretenders, Pharisees, "who pray at the corners of the streets to be seen of men," whose impious and hypocritical grimaces abuse with impunity, and make game at their pleasure of all that is held most sacred and holy; these men, who with a soul given up to filthy lucre, make a trade and traffic of piety, and are ready to purchase influence and dignities by the turning up of the white of the eyes and affected ejaculations; these men, I say, whom we see with fiery ardour, rush to high fortune by the road leading to heaven.

Not the Sinner, but the Sin.

Le Tartuffe, i. 6.

Jamais contre un pécheur ils n'ont d'acharnement,
Ils attachent leur haine au péché seulement,
Et ne veulent point prendre, avec un zèle extrême,
Les intérêts du ciel plus qu'il ne veut lui-même.
Voilà mes gens, voilà comme il en faut user,
Voilà l'exemple enfin qu'il se faut proposer.

They feel no resentment against the sinner, they hate only the sin, and do not feel a stronger zeal for the interests of heaven than heaven itself. That is the kind of people whom I admire, that is the way they ought to act; there is the example, in short, which they ought to set.

So Du Lorens, Sat. vii. 147:—"Je n'en veux point aux sots; j'en veux à la sottise." "It is not the fool but the folly that I attack."

Road Long from the Intention to the Completion.

Le Tartuffe, iii. 1.

Et le chemin est long du projet à la chose.

The road is long from the intention to the completion.

Though Pious, I have not less the Feelings of a Man.

Le Tartuffe, iii. 3.

Ah! pour être dévot, je n'en suis pas moins homme.

Ah! though I am a pious Christian, the feelings of a man do not the less burn in my breast.

EASILY DUPED BY THOSE WHOM WE LOVE.

Le Tartuffe, iv. 3.

On est aisément dupé par ce qu'on aime.

We are easily duped by those whom we love.

THE ENVIOUS WILL DIE, BUT ENVY NEVER.

Le Tartuffe, v. 3.

Les envieux mourront, mais non jamais l'envie.

The envious will die, but envy never.

THE KNAVE.

Le Tartuffe, v. 3.

Aux menaces du fourbe on doit ne dormir point.

We ought never to sleep over the threats of the knave.

HOW TO INSINUATE ONE'S-SELF INTO THE GOOD GRACES OF MEN.

L'Avare, i. 1.

J'éprouve que, pour gagner les hommes, il n'est point de meilleure voie que de se parer, à leurs yeux, de leurs inclinations, que de donner dans leurs maximes, encenser leurs défauts, et applaudir à ce qu'ils font. On n'a que faire d'avoir peur de trop charger la complaisance, et la manière dont on les joue a beau être visible, les plus fins toujours sont de grandes dupes du côté de la flatterie ; et il n'y a rien de si impertinent et de si ridicule qu'on ne fasse avaler, lorsqu'on l'assaisonne en louanges.

I find that there is no surer way to gain the affections of men than to show one's-self desirous to follow their inclinations and adopt their maxims, to flatter their foibles, and praise what they do. We need be in no fear of being too complaisant ; the way in which we make game of them is not observed ; the most acute are always the greatest dupes, and there is nothing so silly or ridiculous which they will not swallow when it is seasoned with praise.

See (Lat.) Flatterers ; (Gr.) Flattery.

THE EYES OF MY STRONG-BOX.

L'Avare, v. 3.

Les beaux yeux de ma cassette ! Il parle d'elle comme un amant d'une maîtresse.

The beautiful eyes of my money-box ! He speaks of it as a lover of his mistress.

I Know Everything.

L'Avare, v. 5.

Vous parlez devant un homme à qui tout Naples est connu.

You speak before a man to whom all Naples is known.

It is your own Folly that has Willed it.

George Dandin, i. 9.

Vous l'avez voulu, vous l'avez voulu, George Dandin, vous l'avez voulu.

You have willed it, you have willed it, George Dandin, you have willed it.

Mere Praise is Poor Pay.

Le Bourgeois Gentilhomme, i. 1.

Des louanges toutes pures ne mettent point un homme à son aise ; il y faut mêler du solide : et la meilleure façon de louer, c'est de louer avec les mains.

Simple praise does not put a man at his ease; there must be something solid mixed with it: and the best way of praising is to praise with the hands.

So Pope, "The Dunciad," Bk. i., l. 52:—"Solid pudding against empty praise."

Explain Yourself just as if I were Ignorant.

Le Bourgeois Gentilhomme, ii. 6.

Faites comme si je ne le savais pas.

Explain just as if I did not know it.

An Ignoramus.

Le Bourgeois Gentilhomme, ii. 6.

Par ma foi, il y a plus de quarante ans que je dis de la prose, sans que j'en susse rien.

By my faith, it is more than forty years since I have been speaking prose without knowing it.

The Folly of Going where We have no Business.

Les Fourberies de Scapin, ii. 2.

Que diable allait-il faire dans cette galère ?

What the devil was he going to do in that galley?

LOVE.

Les Fourberies de Scapin, iii. 1.

Hyacinthe. Hélas! pourquoi faut-il que de justes inclinations se trouvent traversées? La douce chose que d'aimer, lorsque l'on ne voit point d'obstacle à ces aimables chaines dont deux cœurs se lient ensemble!

Scapin. Vous vous moquez; la tranquillité en amour est un calme désagréable. Un bonheur tout uni nous devient ennuyeux; il faut du haut et du bas dans la vie; et les difficultés qui se mêlent aux choses, réveillent les ardeurs, augmentent les plaisirs.

Hyacinthe. Alas! why is it that prepossessions so delightful should be crossed? What a pleasant thing it is to love, when there is no obstacle in the way of those agreeable chains which bind together two hearts!

Scapin. You are mistaken; tranquillity in love is a disagreeable calm. A happiness that is quite undisturbed becomes tiresome; we must have ups and downs; the difficulties which are mingled with love awaken passion and increase pleasure.

A BLUE-STOCKING.

Les Femmes Savantes, i. 3.

Mais je ne veux point la passion choquante
De se rendre savante afin d'être savante,
Et j'aime que souvent, aux questions qu'on fait,
Elle sache ignorer les choses qu'elle sait;
De son étude, enfin, je veux qu'elle se cache,
Et qu'elle ait du savoir sans vouloir qu'on le sache,
Sans citer les auteurs, sans dire de grands mots,
Et clouer de l'esprit à ses moindres propos.

But I care not for that odious passion of hers to be learned for the mere sake of being learned; I prefer often to the questions that are asked, she should be ignorant of the things which she knows; in short, I wish her to conceal her learned studies, and that she should have the knowledge without being desirous to show it, without citing authors, using long words, and attempting to pin wit to her smallest talk.

A LOVER.

Les Femmes Savantes, i. 3.

Un amant fait sa cour où s'attache son cœur;
Il veut de tout le monde y gagner la faveur;

Et pour n'avoir personne à sa flamme contraire,
Jusqu'au chien du logis il s'efforce de plaire.

A lover pays court where his heart is attached; he wishes to gain the favour of all there; and that nothing may be opposed to his affections, he even tries to stand well with the pet dog of the house.

GRAMMAR LORDS IT OVER KINGS.

Les Femmes Savantes, ii. 6.

La grammaire, qui sait régenter jusqu'aux rois,
Et les fait, la main haute, obéir à ses lois.

Grammar, which knows how to lord it over kings, and with high hand makes them obey its laws.

WE ALWAYS SPEAK WELL IF WE ARE UNDERSTOOD.

Les Femmes Savantes, ii. 6.

Quand on se fait entendre on parle toujours bien,
Et tous vos beaux dictons ne servent pas de rien.

When we are understood, it is a proof that we speak well, and all your learned gabble is mere nonsense.

HOW A HOUSEWIFE OUGHT TO EMPLOY HERSELF.

Les Femmes Savantes, ii. 7.

Former aux bonnes mœurs l'esprit de ses enfans,
Faire aller son ménage, avoir l'œil sur ses gens,
Et régler la dépense avec économie,
Doit être son étude et sa philosophie.
Nos pères, sur ce point, étaient gens bien sensés,
Qui disaient qu'une femme en sait toujours assez
Quand la capacité de son esprit se hausse
A connaître un pourpoint d'avec un haut-de-chausse.
Les leurs ne lisaient point, mais elles vivaient bien;
Leur ménages étaient tout leur docte entretien,
Et leurs livres, un dé, du fil et des aiguilles,
Dont elles travaillaient au trousseau de leurs filles.

To form her children to good habits, to manage her household properly, to have an eye on her servants, to regulate her expenses with economy, ought to be a woman's study and philosophy. Our fathers on this point were very sensible people, who used to say that a woman always knows enough when her mind has capacity sufficient to distinguish a doublet from small-clothes. Their women did not read, but their lives were honourable: their most

learned conversation consisted of remarks on their household affairs; their books were a thimble, thread, and needles, with which they worked at the outfit of their daughters.

Motto for a Literary Coterie.

Les Femmes Savantes, iii. 2.

Nul n'aura de l'esprit hors nous et nos amis.

No one shall be allowed to have talents except us and our friends.

Beauty of Body and Beauty of Mind.

Les Femmes Savantes, iii. 6.

La beauté du visage est un frêle ornement,
Une fleur passagère, un éclat d'un moment,
Et qui n'est attaché qu'à la simple épiderme ;
Mais celle de l'esprit est inhérente et ferme.
J'ai donc cherché longtemps du biais de vous donner
La beauté que les ans ne peuvent moissonner,
De faire entrer chez vous le désir des sciences,
De vous insinuer les belles connaissances.

The beauty of the face is a frail possession, a short-lived flower, only attached to the mere epidermis; but that of the mind is innate and unchangeable. I have, therefore, been long seeking a way to give you that kind of beauty which years cannot destroy, to innoculate your mind with the love of learning, and to insinuate into you a desire for knowledge.

See (Lat.) Beauty.

An Ignorant Fool.

Les Femmes Savantes, iii. 3.

Clitandre. Je vous suis garant
Qu'un sot savant est sot plus qu'un sot ignorant.
Trissotin. Le sentiment commun est contre vos maximes,
Puisque ignorant et sot sont termes synonymes.
Clit. Si vous le voulez prendre aux usages du mot,
L'alliance est plus forte entre pédant et sot.
Tris. La sottise, dans l'un, se fait voir toute pure.
Clit. Et l'étude, dans l'autre, ajoute à la nature.
Tris. Le savoir garde en soi son mérite éminent.
Clit. Le savoir dans un fat devient impertinent.

Clitandre. I warrant you that a learned fool is more foolish than an ignorant fool.

Trissotin. Common opinion is opposed to your maxims, since an ignoramus and a fool are synonymous terms.

Clit. If you will look closely at the use of the word, the connection between pedant and fool is still more intimate.

Tris. Folly, in the one, is simple and unmixed.

Clit. And study, in the other, adds to nature.

Tris. Knowledge keeps in itself its noble position.

Clit. Knowledge in a coxcomb becomes impertinence.

We Love without being Able to Give any Sufficient Reason.

Les Femmes Savantes, v. 1.

Cette amoureuse ardeur, qui dans les cœurs excite,
N'est point, comme l'on sait, un effet du mérite :
Le caprice y prend part ; et, quand quelqu'un nous plaît,
Souvent nous avons peine à dire pourquoi c'est.
Si l'on aimait, monsieur, par choix et par sagesse,
Vous auriez tout mon cœur et toute ma tendresse ;
Mais on voit que l'amour se gouverne autrement.
Laissez-moi, je vous prie, à mon aveuglement,
Et ne vous servez point de cette violence
Que, pour vous, on veut faire à mon obéissance.
Quand on est honnête homme, on ne veut rien devoir
A ce que des parens ont sur nous de pouvoir :
On répugne à se faire immoler ce qu'on aime,
Et l'on veut n'obtenir un cœur que de lui-même.
Ne poussez point ma mère à vouloir, par son choix,
Exercer sur mes vœux-là rigueur de ses droits.
Ôtez-moi votre amour, et portez à quelque autre
Les hommages d'un cœur aussi cher que le vôtre.

That passion of love which springs spontaneously in the heart, is not, as is well known, the result of merit in the individual. Fancy takes part in it; and when some one pleases us, we have often difficulty to say why it is so. If we loved, sir, from choice and wisdom, you would have all my heart and all my affection; but love is directed on other principles. Leave me, I beg you, to my blindness, and do not take advantage of that compulsion which for your sake they wish to apply to my obedience. When a man is honourable, he wishes to owe nothing to the power which parents have over us: he opposes the sacrifice of what he loves, and will have our heart only from ourselves. Do not drive my mother to exercise the rigour of her rights over my vows. Take from me your love, and transfer to some other the homage of a heart so dear as yours.

WE MARRY IN A PET, THAT WE MAY REPENT ALL OUR LIVES.

Les Femmes Savantes, v. 5.

Par un prompt désespoir souvent on se marie,
Qu'on s'en repent après tout le temps de sa vie.

Often in despair we marry so that we repent all our life.

So Congreve, "The Old Bachelor," v. 8 :—

"Thus grief still treads upon the heels of pleasure—
Married in haste, we may repent at leisure."

CHILDREN ARE TOO WISE IN THESE DAYS.

Le Malade Imaginaire, ii. 2.

Ah ! il n'y a plus d'enfans !

Ah! there are no longer any children in these days!

AN ACCOMMODATING VICE.

Amphitryon, i. 4.

J'aime mieux un vice commode
Qu'une fatigante vertu.

I prefer an accommodating vice to an obstinate virtue.

JUPITER CAN GILD THE PILL.

Amphitryon, iii. 2.

Le seigneur Jupiter sait dorer la pilule.

Master Jupiter can gild the pill.

HOW A DOUBT IS TO BE RESOLVED.

Amphitryon, iii. 5.

La véritable Amphitryon
Est l'Amphitryon où l'on dine.

The genuine Amphitryon is the Amphitryon with whom we dine.

PROOFS THAT THERE IS A GOD.

Don Juan, iii. 1.

Pour moi, monsieur, je n'ai point étudié comme vous, Dieu merci, et personne ne saurait se vanter de m'avoir jamais rien appris ; mais avec mon petit sens, mon petit jugement, je vois les choses mieux que tous les livres, et je comprends fort bien que ce monde que nous voyons, n'est

pas un champignon qui soit venu tout seul en une nuit. Je voudrais bien vous demander qui a fait ces arbres-là, ces rochers, cette terre, et ce ciel que voilà là-haut, et si tout cela s'est bâti de lui-même? Vous voilà, vous, par exemple, vous êtes là, est-ce que vous vous êtes fait tout seul? Pouvez-vous voir toutes les inventions dont la machine de l'homme est composée, sans admirer de quelle façon cela est agencé l'un dans l'autre? ces nerfs, ces os, ces veines, ces artères, ces . . . . ce poumon, ce cœur, ce foie, et tous ces autres ingrédiens qui sont là.

As for me, sir, I have not studied like you, God be thanked, and no one could boast that he had ever taught me anything; but with my small grain of common sense, my dwarfish intellect, I see things better than books can teach me, and I understand very well that this world, which we see, is not a mushroom which has sprung up in one night. I should like to ask you who has made these trees there, these rocks, this earth, and this heaven there on high, and whether all that has been made by itself? You yourself, for example, you stand there, did you make yourself? Can you look at all the different parts of which man is composed, without being surprised at the way in which each is dovetailed into the other? These nerves, these bones, these veins, these arteries, these . . . . these lungs, this heart, this liver, and all these other component parts that are there.

Nobility.

Don Juan, iv. 6.

Un gentilhomme qui vit mal est un monstre dans la nature; la vertu est le premier titre de noblesse; je regarde bien moins au nom qu'on signe, qu'aux actions qu'on fait, et je ferais plus d'état du fils d'un crocheteur, qui serait honnête homme, que du fils d'un monarque qui vivrait comme vous.

A gentleman who leads a base life is a monster in nature; virtue is the first title of nobility. I pay less attention to the name which a man signs than to the way in which he acts; and I would feel more respect for the son of a street porter who was an honest man, than for the son of a monarch who should be like you.

See (Lat.) The noble.

Birth Nothing without Virtue.

Don Juan, iv. 6.

La naissance n'est rien où la vertu n'est pas.

Birth is nothing where virtue is not.

MONTAIGNE.

BORN A.D. 1533—DIED A.D. 1589.

MICHEL SEIGNEUR DE MONTAIGNE was descended from an ancient English family called Eyquem, and was born at the castle of Montaigne in Périgord, 1533. His father devoted much attention to his education, initiating him into the knowledge of languages by a peculiar process, which, however, he acknowledges not to have been particularly successful. At an early age he was sent to the College of Guienne at Bordeaux, where, among others, he had as his master the celebrated George Buchanan. At thirteen he began to study law, and in 1554 he became a counsellor or advocate at Bordeaux, where he continued to practise till the death of his elder brother, when he abandoned a profession to which he was not much attached. In 1566 he married Françoise de la Chassaigne, to please his friends, he says, rather than himself, but he made an excellent husband, and had one daughter as the fruit of this marriage. France was at this time distracted by civil war, but Montaigne refused to take part in their broils, and was therefore obnoxious to both Protestants and Roman Catholics. The horrors of St Bartholomew plunged him into deep melancholy, and to distract his thoughts he proceeded to visit Germany, Switzerland, and Italy, keeping a private journal, which was found two centuries afterwards, and published under the title, "Journal de Voyage de Michel de Montaigne, en Italie, par la Suisse et l'Allemagne, en 1580–81. Paris, 1774." It was about this period that he began to write his celebrated "Essais," which were published in 1580. At Rome he was admitted a citizen in 1581, in which city he was then living. He took little part in the affairs of his country, but we find him in 1588 appearing to some advantage at the Assembly of the States at Blois. Having retired to his country residence, he gave himself up to study; being driven from his house by civil disturbances, he wandered about for six months seeking shelter for his family. He died in 1589, and was buried in the church of the Feuillants at Bordeaux, where a monument was erected to his memory.

SUBMISSION SOFTENS THE HEARTS OF THE OFFENDED.

Essais, i. c. 1.

La plus commune façon d'amollir les cœurs de ceulx qu'on a offensez, lorsqu'ayants la vengeance en main, ils

nous tiennent à leur mercy, c'est de les esmouvoir, par soubmission, à commiseration et à pitié : toutesfois la braverie, la constance, et la résolution, moyens tout contraires, ont quelquesfois servy à ce mesme effect.

The usual way that men adopt to appease the wrath of those whom they have offended, when they are at their mercy, is humble submission ; whereas a bold front, a firm and resolute bearing, means the very opposite, have been at times equally successful.

See (Lat.) Submission.

Man.

Essais, i. c. 1.

Certes c'est un subiect merveilleusement vain, divers, et ondoyant, que l'homme.

Assuredly man is a being wonderfully vain, changeable, and vacillating.

Man is Always Looking to the Future.

Essais, i. c. 3.

Ceulx qui accusent les hommes d'aller tousiours béants aprez les choses futures, et nous apprennent à nous saisir des biens présents et nous rasseoir en ceux là, comme n'ayants aulcune prinse sur ce qui est à venir, voire assez moins que nous n'avons sur ce qui est passè, touchent la plus commune des humaines erreurs, s'ils osent appeler erreur chose à quoy nature mesme nous achemine pour le service de la continuation de son ouvrage ; nous imprimant, comme assez d'aultres, cette imagination fausse, plus jalouse de nostre action que de nostre science. Nous ne sommes iamais chez nous : nous sommes touiours au delà ; la crainte, le désir, l'esperance, nous eslancent vers l'advenir, et nous desrobent le sentiment et la considération de ce qui est, pour nous amuser à ce qui sera voire quand nous ne serons plus.

Those who accuse mankind of folly in hankering and panting after things to come, and who warn us to enjoy the present, and to take our fill of it, as we have no sufficient hold on the future, as little indeed as on that which is past and gone, have hit upon one of the most common of human delusions, if that can be called a delusion to which Nature herself has disposed us in order that we may be induced to keep up and carry on her work, impressing upon us among many others this false notion, being more anxious to secure the use of our energies than to give us true knowledge.

We are never occupied with what is within us; we are always looking beyond: fear, desire, hope are spurring us on towards the future, stripping us of all feeling and thought about what is, in order to amuse us with what will be, even when we shall be no more.

See (Lat. Gr.) Futurity.

Do Thine Own Work, and Know Thyself.

Essais, i. c. 3.

Ce grand précepte est souvent allégué en Platon : "Fay ton faict, et te cognoy." Chascun de ces deux membres enveloppe généralement tout nostre debvoir, et semblablement son compaignon. Qui auroit à faire son faict, verroit que sa première leçon c'est cognoistre ce qu'il est, et ce qui lui est propre: et qui se cognoist, ne prend plus le faict estrangier pour le sien; s'ayme et se cultive ayant toute autre chose; refuse les occupations superflues et les pensées et propositions inutiles. Comme la folie, quand on luy octroyera ce qu'elle désire, ne sera pas contenté, aussi est la sagesse contente de ce qui est présent, ne se desplaist iamais de soy. Epicurus dispense son sage de la prévoyance et soucy de l'advenir.

We find this noble precept often repeated in Plato: "Do thine own work, and know thyself." Each member of this sentence comprehends the whole duty of man, and each includes the other. He who would do his own work aright will discover that his first lesson is to know himself and what is his duty; and he who rightly understands himself will never mistake another man's work for his own, but will attend to himself, and above all improve the faculties of his mind, will refuse to engage in useless employments, and will get rid of all unprofitable thoughts and schemes. And as folly, even if it should succeed in obtaining all that it can possibly desire, will never be satisfied, so also wisdom, ever acquiescing in the present, is never dissatisfied with its existing state. Epicurus exempts the wise man from forethought and care for the future.

See (Lat. Gr.) Know thyself.

Ought the Evil Deeds of Kings to be Concealed from Posterity?

Essais, i. c. 3.

Nous debvons la subiection et obéissance également à touts roys, car elle regarde leur office; mais l'estimation, non plus que l'affection, nous ne la debvons qu'à leur vertu. Donnons à l'ordre politique de les souffrir patiem-

ment, indignes ; de celer leurs vices ; d'aider de nostre recommandation leurs actions indifférentes, pendant que leur auctorité à besoing de nostre appuy : mais nostre commerce finy, ce n'est pas raison de refuser à la iustice et à nostre liberté l'expression de nos vrays ressentiments ; et nommeement de refuser aux bons subjects la gloire d'avoir révéremment et fidellement servy un maistre, les imperfections duquel leur estoient si bien cogneues ; frustrant la posterité d'un si utile exemple. Et ceulx qui, par respect de quelque obligation privee, espousent iniquement la mémoire d'un prince meslouable, font iustice particulière aux despens de la iustice publicque.

We owe, it is true, submission and obedience to all our kings, whether good or bad, for in this we are only showing respect to their office ; but esteem and affection are due only to their virtuous conduct. Let it be granted that, from a regard to the peace and tranquillity of the state, we feel bound to bear patiently with unworthy princes, to conceal their vices, to give our support to acts that may be immaterial, when their authority requires our aid ; yet when our relation as prince and subject is at an end, there is no reason why we should not give expression to our wrongs in justice to the world and our own feelings ; and to refuse to good subjects the glory of having submissively and faithfully served a master whose failings were so well known to them, would be depriving posterity of the advantage of a good example. And those who, moved by some acts of kindness which they may have received, attempt to defend against the principles of justice the memory of an unworthy prince, do what may be just so far as they are themselves concerned, but it is at the expense and to the prejudice of what is due to the public.

The Will alone in our own Power.

Essais, i. c. 7.

Nous ne pouvons estre tenus au delà de nos forces et de nos moyens ; à cette cause, parceque les effects et exécutions ne sont aucunement en nostre puissance et qu'il n'y a rien à bon escient en nostre puissance que la volonté ; en celle là se fondent par necessité et s'establissent toutes les règles du debvoir de l'homme.

We cannot be held to what is beyond our strength and means ; for at times the accomplishment and execution may not be in our power ; and indeed there is nothing really in our own power except the will : on this are necessarily based and founded all the principles that regulate the duty of man.

Memory and Judgment.

Essais, i. c. 9.

Il se veoid par expérience que les mémoires excellentes se ioignent volontiers aux iugements débiles.

Experience teaches that a strong memory is generally joined to a weak judgment.

Liars Ought to Have Good Memories.

Essais, i. c. 9.

Ce n'est pas sans raison qu'on dict, que qui ne se sent point assez ferme de mémoire, ne se doibt pas mesler d'estre menteur. Je sçay bien que les grammairiens font difference entre dire mensonge et mentir ; et disent que dire mensonge c'est dire chose faulse, mais qu'on a prins pour vraye ; et que la définition du mot de mentir en latin d'ou nostre françois est party, porte autant comme aller contre sa conscience ; et que, par conséquent, cela ne touche que ceulx qui disent contre ce qu'ils sçavent.

It has been said very properly, "That he who has not a good memory ought to eschew lying." I am aware that grammarians distinguish between an untruth and a lie, and say that to tell an untruth is to say what is untrue, but what we ourselves believe to be true, whereas to tell a lie is to say a thing which in our conscience we know to be utterly false and untrue.

Lying is a Hateful Vice.

Essais, i. c. 9.

En vérité le mentir est un mauldict vice : nous ne sommes hommes, et ne nous tenons les uns aux aultres que par la parole. Si nous en cognoissons l'horreur et le poids, nous le poursuivrions à feu plus iustement que d'aultres crimes. Je trouve qu'on s'amuse ordinairement à chastier aux enfants des erreurs innocentes, tres mal à propos, et qu'on les tourmente pour des actions téméraires qui n'ont ny impression ny suitte. La menterie seule et, un peu au dessoubs, l'opiniastreté, me semblent estre celles desquelles on debvroit à toute instance combattre la naissance et le progrez ; elles croissent quand et eulx : et depuis qu'on a donné ce fauls train à la langue, c'est merveille combien il est impossible de l'en retirer : par où il advient que nous veoyons des honnestes hommes d'ailleurs, y estre subjects et asservis. Si, comme la vérité, le men-

songe n'avoit qu'un visage, nous serions en meilleures termes ; car nous prendrions pour certain l'opposé de ce que diroit le menteur ; mais le revers de la vérité a cent mille figures et un champ indéfiny.

In very truth lying is a hateful and accursed vice. It is words alone that distinguish us from the brute creation, and knit us to each other. If we did but feel proper horror for it, and the fearful consequences that spring from such a habit, we would pursue it with fire and sword, and with far more justice than other crimes. I observe that parents take pleasure in correcting their children for slight faults, which make little impression on the character, and are of no real consequence. Whereas lying, in my opinion, and obstinacy, though in a less degree, are vices, the rise and progress of which ought to be particularly watched and counteracted; these grow with their growth, and when once the tongue has got a wrong set, it is impossible to put it straight again. Whence we see men, otherwise of honourable natures, slaves to this vice. If falsehood had, like truth, only one face, we should be on more equal terms with it, for we should consider the contrary to what the liar said as certain; but the reverse of truth has a hundred thousand forms, and is a field of boundless extent.

Laboured Compositions.

Essais, i., c. 10.

Nous disons d'aulcuns ouvrages, qu'ils puent à l'huyle et à la lampe, pour certaine aspreté et rudesse que le travail imprime en ceulx où il a grand part. Mais outre cela, la solicitude de bien faire, et cette contention de l'âme trop bandée et trop tendue à son entreprinse, la rompt et l'empesche ; ainsi qu'il advient à l'eau qui, par force de se presser, de sa violence et abondance ne peult trouver issue en un goulet ouvert.

Of some works we say that they smell of the oil and lamp, when they have a kind of roughness and harshness impressed upon them by great labour. But putting this aside, we find that our energies are actually cramped by over-anxiety for success, and by straining our mental faculties beyond due bounds; in the very same way as water, when it rushes forward in too copious a stream, is unable to discharge itself through a narrow vent.

See (Lat.) Style, correction of.

The Dæmon of Socrates.

Essais, i. c. 11.

Le daimon de Socrates estoit à l'adventure certaine impulsion de volonté, qui se présentoit à luy sans le conseil

de son discours : en une âme bien espurée, comme la sienne, et préparée par continu exercice de sagesse et de vertu, il est vraysemblable que ces inclinations, quoyque téméraires et indigestes, estoient tousiours importantes et dignes d'estre suyvies. Chacun sent en soy quelque image de telles agitations d'une opinion prompte, véhémente, et fortuite.

The demon of Socrates might perhaps be nothing but a certain impulse of the will, obtruding itself on his mind without being suggested by the subject on which he was conversing: in a soul so untainted as his, and so well trained by constant meditation on wisdom and virtue, it is not improbable that those tendencies, though unpremeditated, and springing up spontaneously, were always of deep import, and worthy of attention. Every one finds in his own breast some indications of such impulses, thoughts that are suddenly presented, overpowering at the moment, and arising from no assignable cause.

So Spenser, "F. Q.," ii. 12, 47 :—

> "They in that place him Genius did call:
> Not that celestial Power, to whom the care
> Of life, and generation of all
> That lives, pertains in charge particular,
> Who wondrous things concerning our welfare,
> And strange phantoms, doth let us oft foresee,
> And oft of secret ills bids us beware:
> That is our Self, whom though we do not see,
> Yet each doth in himself it well perceive to be."

And M. Antoninus, in his "Meditations," speaks thus :—"Live with the gods. And he does live with the gods who constantly shows to them that his own soul is satisfied with that which is assigned to him, and that it does all the dæmon wishes, which Zeus hath given to every man for his guardian and guide, a portion of himself. And this dæmon is every man's understanding and reason."

Courtesy and Good Manners.

Essais, i. c. 13.

C'est un tres utile science que la science de l'entregent. Elle est, comme la grâce et la beaulté, conciliatrice des premiers abords de la société et familiarité : et par conséquent nous ouvre la porte à nous instruire par les exemples d'aultruy, et à exploicter et produire nostre exemple, s'il a quelque chose d'instruisant et communicable.

Courtesy is a science of the highest importance. It is, like grace and beauty in the body, which charm at first sight, and lead on to further intimacy and friendship, opening a door that we may derive instruction from the example of others, and at the same time enabling us to benefit them by our example, if there be anything in our character worthy of imitation.

See (Lat.) Conversation; (Ger.) Courtesy.

Contempt of Death.

Essais, i. c. 19.

Or, des principaulx bienfaicts de la vertu est le mépris de la mort : moyen qui fournit nostre vie d'une molle tranquillité, et nous en donne le goust pur et aimable ; sans qui toute aultre volupté est esteincte. Voylà pourquoi toutes les règles se rencontrent et conviennent à cet article.

Now, of all the benefits that virtue confers, contempt of death is one of the greatest, as we in this way secure a life of unruffled calmness and pleasurable feeling of existence, without which no enjoyment is possible. Hence all the rules by which we are to live centre and meet in this one point.

So D'Hénault, "Œuvres Diverses :"—

"Heureux est l'inconnu qui s'est bien su connaître,—
Il ne voit pas de mal à mourir plus qu'à naître.
Il s'en va comme il est venu."

"Happy is the man who has become well acquainted with himself,—he sees no greater misfortune in dying than in being born. He goes as he has come."

The Premeditation of Death is the Premeditation of Liberty.

Essais, i. c. 19.

Il est incertain où la mort nous attende : attendons la partout. La préméditation de la mort est la préméditation de la liberté : qui a apprins à mourir, il a desapprins à servir. Il n'y a rien de mal en la vie pour celuy qui a bien comprins que la privation de la vie n'est pas mal : le sçavoir mourir nous affranchit de toute subjection et contraincte.

Where death awaits us is uncertain : we ought to expect it everywhere. The premeditation of death is the premeditation of liberty : he who has learnt to die has unlearnt to serve. There is no evil in life to the man who is thoroughly convinced that to be deprived of life is no evil ; to be ready to die frees us from bondage and thraldom.

So Spenser, ix. 42 :—

"All ends that was begun
Their times in His eternal book of fate
Are written sure, and have their certain date.
Who then can strive with strong necessity,
That holds the world in his still changing state ;
Or shun the death ordain'd by destiny?
When hour of death is come, let none ask whence nor why."

One Day is Equal and Like to all other Days.

Essais, i. c. 19.

La vie n'est de soy ny bien ny mal: c'est la place du bien et du mal, selon que vous la leur faictes. Et si vous avez vescu un iour, vous avez tout veu : un iour est égal à touts iours. Il n'y a point d'aultre lumière ny d'aultre nuict : ce soleil, cette lune, ces estoiles, cette disposition, c'est celle mesme que vous ayeuls ont iouye, et qui entretiendra vos arrières-nepveux.

Life is in itself neither a good nor an evil: it is the theatre of good and evil as you make it. And if you have lived one day, you have seen all: one day is the same and like to all days. There is no other light, no other darkness: this very sun, this very moon, these very stars, this very order and revolution of the universe, is the same which your ancestors enjoyed, and which will be the admiration of your posterity.

See (Lat.) New, nothing.

The Profit of One Man is the Loss of Another.

Essais, i. c. 21.

Le marchand ne faict bien ses affaires qu'à la desbauche de la jeunesse ; le laboureur, à la cherté des bleds ; l'architecte, à la ruine des maisons ; les officiers de la iustice, aux procez et querelles des hommes ; l'honneur mesme et practique des ministres de la religion se tire de nostre mort et de nos vices ; nul médecin ne prend plaisir à la santé de ses amis mesmes, dict l'ancien comique grec ; ny soldat, à la paix de sa ville : ainsi du reste. Et qui pis est, que chacun se sonde au dedans, il trouvera que nos souhaits interieurs, pour la pluspart, naissent et se nourissent aux despens d'aultruy. Ce que considérant, il m'ést venu en fantasie, comme nature ne se desment point en cela de sa général polici, car les physiciens tiennent que la naissance, nourissement, et augmentation de chasque chose est l'altération et corruption d'une aultre.

> "Nam quodcunque suis mutatum finibus exit,
> Continuo hoc mors est illius, quod fuit ante."
> —*Lucr.* ii. 753.

The merchant only thrives and grows rich by the debauched lives of the young ; the husbandman by the scarcity and dearness of his grain ; the architect by the ruin and decay of buildings ; the lawyers and officers of justice by lawsuits and the disputes of man-

kind; nay, even the honour and office of the ministers of religion are derived from our death and vices: a physician takes no pleasure in the health even of his friends, says the old Greek comic writer, and so of the rest. And what is still worse, let each dive into his own breast, and he will find that what he desires is something which is to be got at the expense of others. When we consider all this, I cannot help fancying that nature does not in this swerve from her usual course, for natural philosophers maintain that the birth, nourishment, and growth of everything is the corruption and dissolution of something else.

> "For what from its own confines changed doth pass,
> Is straight the death of what before it was."

Our Thoughts are Our Own.

Essais, i. c. 22.

La société publicque n'a que faire de nos pensées; mais le demourant, comme nos actions, notre travail, nos fortunes, et nostre vie, il la fault prester et abandonner à son service et aux opinions communes; comme ce bon et grand Socrates refusa de sauver sa vie, par la desobéissance du magistrat, voire d'un magistrat tres iniuste et tres inique: car c'est la règle des règles et générale loy des loix, que chacun observe celle du lieu où il est.

The state has no right to interfere with our private thoughts; but as to other matters, as for instance our actions, labours, fortunes, and lives, we are bound to surrender them to its use, and to submit to the opinion of those among whom our lot has been cast, as was the case with the good and great Socrates, who refused to save his life by disobeying the magistrate, even though he was very unjust and wicked: for it is the rule of rules, and the general law of laws, that every one obey that of the place in which he lives.

See (Ger.) Thoughts, my, are my own.

The First Agitators are the First to be Destroyed.

Essais, i. c. 22.

Ceulx qui donnent le bransle à un estat sont volontiers les premiers absorbez en sa ruyne: le fruict du trouble ne demeure guères à celuy qui l'a esmeu; il bat et brouille l'eau pour d'aultres pescheurs.

Those who give the first shock to a state are naturally the first to be overwhelmed in its ruin; the fruits of public commotion are seldom enjoyed by the man who was the first to set it agoing: he only troubles the water for another's net.

Judgment of more Importance than Learning in Candidates for Public Office.

Essais, i. c. 24.

Il y a aulcuns de nos parlements, quand ils ont à recevoir des officiers, qui les examinent seulement sur la science : les aultres y adioustent encores l'essay du sens, en leur présentant le jugement de quelque cause. Ceulx cy me semblent avoir un beaucoup meilleur style ; et encores que ces deux pièces soyent nécessaires, et qu'il faille qu'élles s'y treuvent toutes deux, si est ce qu'à la vérité celle du sçavoir est moins prisable que celle du iugement ; cette cy se peult passer de l'aultre, et non l'aultre de cette cy.

Some of our Parliaments, when they are to admit officers, examine them only as to learning and knowledge, while others add a trial of their judgment by asking their opinion as to some case of law, and this, I think, is the better method. For though both be necessary, and in neither ought they to be deficient, yet knowledge is in reality of less value than judgment; the latter may make shift without the former, but the other never without the latter.

See (Lat.) A candidate.

Learning must be Incorporated with the Mind.

Essais, i. c. 24.

Or, il ne fault pas attacher le sçavoir à l'âme, il l'y fault incorporer : il ne l'en fault pas arrouser, il l'en fault teindre ; et s'il ne la change et meliore son estat imperfaict, certainement il vault beaucoup mieulx le laisser là ; c'est un dangereux glaive, et qui empesche et offense son maistre s'il est en main faible et qui n'en sçache l'usage.

Now, learning is not to be tacked to the mind, but we must fuse and blend them together, not merely giving the mind a slight tincture, but a thorough and perfect dye. And if we perceive no evident change and improvement, it would be better to leave it alone ; learning is a dangerous weapon, and apt to wound its master if it be wielded by a feeble hand, and by one not well acquainted with its use.

See (Gr.) Learning, great.

How to Improve our Brain.

Essais, i. c. 24.

Il est bon de frotter et limer notre cervelle contre celle d'autrui.

It is good to rub and polish our brain against that of others.

Education of Children.

Essais, i. c. 24.

C'est chose digne de tres grande considération, que, en cette excellente police de Lycurgus et à la vérité monstrueuse par sa perfection, si soigneuse pourtant de la nourriture des enfants comme de sa principale charge, il s'y face si peu de mention de la doctrine : comme si, cette généreuse ieunesse desdaignant tout aultre ioug que de la vertu, on luy aye deu fournir, au lieu de nos maistres de science, seulement des maistres de vaillance, prudence, et iustice : exemple que Platon a suivy en ses lois. La façon de leur discipline, c'estoit leur faire des questions sur le iugement des hommes et de leurs actions ; et s'ils condamnoient et louoient ou ce personnage ou ce faict, il falloit raisonner leur dire ; et par ce moyen, ils aiguisoient ensemble leur entendement et apprenoient le droict.

It is a thing worthy of notice, that, in that excellent form of civil polity laid down by Lycurgus, which, from its perfection, may be truly called wonderful, while he dwells with much emphasis on the necessity of attending to the education of the young, he makes little mention of learning; as if his noble-minded youth, disdaining to submit to any other yoke except that of virtue, ought to be furnished, instead of our teachers of arts and sciences, with such masters as should train them in valour, prudence, and justice ; a precedent followed by Plato in his laws. The method which he suggested was to propound questions relating to men and their actions, and if they condemned or commended this or that person or action, they were to give a reason for so doing ; and in this way, while they sharpened their understandings, they became skilful in distinguishing right and wrong.

See (Lat. Gr.) Education.

Effects of Study.

Essais, i. c. 24.

Les exemples nous apprennent et en cette martiale police et en toutes ses semblables que l'estude des sciences amollit et effemine les courages plus qu'il ne les fermit et aguerit.

Examples teach us that in military affairs, and all others of a like nature, study is apt to enervate and relax the courage of man, rather than to give strength and energy to the mind.

To Know by Rote.

Essais, i. c. 25.

Sçavoir par cœur n'est pas sçavoir ; c'est tenir ce qu'on a donné en garde à sa mémoire. Ce qu'on sçait droictement, on en dispose sans regarder au patron, sans tourner les yeulx vers son livre. Fascheuse suffisance, qu'une suffisance pure livresque ! Je m'attends qu'elle serve d'ornement, non de fondement.

To know by heart is no knowledge ; that is merely to possess what has been committed to the memory. That which a man knows thoroughly and completely, he can make use of without referring to the author from which he may have borrowed some of the ideas, and without turning his eyes to his paper. It is a tedious and troublesome acquisition to depend on a book. In my opinion such knowledge serves merely for ornament, and not for foundation, on which any superstructure can be raised.

Cheerfulness a Sign of Wisdom.

Essais, i. c. 25.

La plus expresse marque de la sagesse, c'est une esiouïssance constante ; son estat est, comme des choses au dessus de la lune, tousiours serein.

The most manifest sign of wisdom is a continual cheerfulness ; such a state and condition, like things in the regions above the moon, is always clear and serene.

So Thomas Carlyle very beautifully expresses the same idea :—"Give us, oh, give us, the man who sings at his work ! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness ; altogether past calculation its power of endurance. Efforts to be permanently useful must be uniformly joyous,—a spirit all sunshine,—graceful from very gladness, beautiful because bright."

See (Ger.) Cheerfulness, the sunny ray of life.

Hypocrisy.

Essais, i. c. 29.

J'ay veu tel grand blecer la réputation de sa religion, pour se montrer religieux oultre tout exemple des hommes de sa sorte. J'ayme des natures tempérées et moyennes ; l'immodération vers le bien mesme, si elle ne m'offense, elle m'estonne, et me met en peine de la baptizer.

I have known a man lower his reputation for piety by pretending to devotion beyond those of his own rank in life. I like men who are temperate and moderate in everything. An excessive zeal for that which is good, though it may not be offensive to me, at all events raises my wonder, and leaves me in a difficulty how I should call it.

Fuller says:—"Trust not him that seems a saint."

See (Lat. Gr.) Hypocrisy.

Of Judging Concerning Divine Ordinances.

Essais, i. c. 31.

Le vray champ et subiect de l'imposture sont les choses incogneues : d'autant que, en premier lieu, l'estrangeté mesme donne crédit ; et puis, n'estants point subiectes à nos discours ordinaires, elles nous ostent le moyen de les combattre. A cette cause, dict Platon, est il bien plus aysé de satisfaire, parlant de la nature des dieux, que de la nature des hommes ; parce que l'ignorance des auditeurs preste une belle et large carrière, et toute liberté au maniement d'une matière cachée. Il advient de là qu'il n'est rien creu si fermement que ce qu'on sçait le moins ; ny gents si asseurez que ceulx qui nous content des fables, comme alchymistes, prognosticqueurs iudiciaires, chiromantiens, médecins, *id genus omne :* ausquels ie ioindrois volontiers, si i'osois, un tas de gens, interprètes et controolleurs ordinaires des desseings de Dieu, faisants estat de trouver les causes de chasque accident, et de veoir, dans les secrets de la volonté divine, les motifs incomprehensibles des ses œuvres ; et, quoyque la variété et discordance continuelle des événements les reiecte de coing en coing, et d'orient en occident, ils ne laissent de suyvre pourtant leur esteuf, et de mesme crayon peindre le blanc et le noir.

Things unknown are the true field and subject for fraud : and this, firstly, because strangeness itself causes belief ; and next, not being the subjects of common conversation, they deprive us of the means of combating them. Therefore, says Plato, it is much more easy to satisfy people when we speak of the nature of the gods than of the nature of men, because their ignorance of the heavens gives full and ample scope and freedom in the managing of a hidden matter. Hence it comes that nothing is believed so firmly as that of which we know the least ; nor are there any people so full of assurance as those who tell us fables, as the alchymists, prognosticators, seers, chiromantists, quacks, *id genus omne :* to which I would willing join, if I dared, a host of people, interpreters and

comptrollers in ordinary of the designs of God, who make it their business to assign the causes of every accident, and to detect in the secrets of the Divine will the incomprehensible motives of its workings ; and though tossed this way and that way, east and west, by the constant variety and discordance of events, they cease not to follow their business, and with the same pencil to paint black and white.

Who can Fathom the Counsels of God !

Essais, i. c. 31.

Dieu nous veult apprendre que les bons ont aultre chose à esperer, et les mauvais aultre chose à craindre, que les fortunes ou infortunes de ce monde. Il les manie et applique selon sa disposition occulte, et nous oste le moyen d'en faire sottement nostre proufit. Et se mocquent ceulx qui s'en veulent prévaloir selon l'humaine raison ; ils n'en donnent iamais une touche qu'ils n'en reçoivent deux. C'est un conflict qui se décide par les armes de la mémoire, plus que par celles de la raison. Il se fault contenter de la lumière qu'il plaist au soleil nous communiquer par ses rayons ; et qui eslevera ses yeux pour en prendre une plus grande dans son corps mesme, qu'il ne treuve pas estrange, si, pour la peine de son oultrecuidance, il y perd la vue.

God wishes to teach us that the good have something else to hope for, and the bad something else to fear, than the good or bad fortune of this world. He manages and directs each according to His secret will and pleasure, depriving us of the means to make a foolish use of it. And those show their folly who attempt to dive into the hidden mysteries of God by the aid of the human understanding. They never make one hit that they do not receive two. It is a conflict that is decided by arms supplied us by memory, rather than by reason. We must be satisfied with the light transmitted to us by the rays of the sun ; and he who lifts up his eyes to take in a larger quantity, must not be surprised if, as a reward for his presumption, he should lose his eyesight.

Leave a Loophole to Escape.

Essais, i. c. 47.

Il faict dangereux assailir un homme à qui vous avez osté tout aultre moyen d'eschapper que par les armes : car c'est une violente maistresse que la nécessité.

It is dangerous to attack a man from whom you have taken away all other means of escape except his arms ; for necessity forces upon us resolute conduct.

ORATORY.

Essais, i. c. 51.

C'est un util inventé pour manier et agiter une tourbe et une commune desreglee ; et est util qui ne s'employe qu'aux estats malades, comme la médecine. En ceulx où le vulgaire, ou les ignorants, ou touts, ont tout peu, comme celuy d'Athènes, de Rhodes, et de Rome, et où les choses ont esté en perpétuelle tempeste, là ont afflué les orateurs. Et, à la vérité, il se veoid peu de personnages en ces républiques là qui se soient poulsez en grand crédit, sans le secours de l'éloquence.

Eloquence is an engine invented to manage and wield at will the fierce democracy, and, like medicine to the sick, is only employed in the paroxysms of a disordered state. In those states where the vulgar or the ignorant, or both together, have been all-powerful, as at Athens, Rhodes, or Rome, and where public affairs were in a perpetual whirl, to such places orators flocked. And, indeed, we shall find few persons in those republics who have pushed themselves to great eminence without the aid of eloquence.

See (Lat. Gr.) Oratory.

WHERE ELOQUENCE FLOURISHED MOST.

Essais, i. c. 51.

L'éloquence a flori le plus à Rome lorsque les affaires ont esté en plus mauvais estat, et que l'orage des guerres civiles les agitoit : comme un champ libre et indompté porte les herbes plus gaillardes. Il semble par là que les polices qui despendent d'un monarque en ont moins de besoing que les aultres ; car la bestise et facilité qui se treuve en la commune, et qui la rend subiecte à estre maniée et contournée, par les aureilles au doulx son de cette harmonie, sans venir à poiser et cognoistre la vérité des choses par la force de raison ; cette facilité, dis-ie, ne se treuve pas si ayseement en un seul, et est plus aysé de le garantir, par bonne institution et bon conseil, de l'impression de cette poison. On n'a pas veu sortir de Macedoine, ny de Perse, aulcun orateur de renom.

Eloquence flourished most at Rome when public affairs were in the worst condition, and when the republic was violently agitated by the storms of civil war, as a field that is fallow and untilled yields weeds in greatest abundance. Hence it seems that a monarchical government has less need of it than any other : for the silliness and facile nature found in the common people, which

renders them easy to be charmed and led by the melodious harmony of words, without weighing and considering the truth and reality of what is said; this facile nature, I say, is not so likely to be found in a single person, and it is more easy to enable him to guard against the impression of this poison by good training and by good advice. No famous orator was ever known to issue from Macedon or Persia.

Things Rare and New.

Essais, i. c. 54.

C'est un tesmoignage merveilleux de la foiblesse de nostre iugement, qu'il recommende les choses par la rareté ou nouvelleté ou encores par la difficulté, si la bonté et utilité n'y sont ioinctes.

It is a strong proof of a weak judgment when men estimate things by their rarity, novelty, or still more by the difficulty of their acquisition, if they be not at the same time commended by their goodness and usefulness.

See (Lat. Gr.) Rare things.

The Inconsistency of our Actions.

Essais, ii. c. 1.

Ceulx qui s'exercent à controoller les actions humaines ne se treuvent en aulcune partie si empeschez, qu'à les rapiecer et mettre à mesme lustre; car elles se contredisent communcement de si estrange façon, qu'il semble impossible qu'elle soyent parties de mesme boutique.

Those who labour to make human actions harmonise find great difficulty in piecing them together, and causing them to assume the same gloss; for in general they contradict each other in so strange a way, that it seems impossible that they should have issued from the same workshop.

See (Lat.) Changeableness of man.

The Offspring of our Minds is more Completely our Own.

Essais, ii. c. 8.

Or, à considerer cette simple occasion d'aimer nos enfants pour les avoir engendrez, pour laquelle nous les appellons aultres nous mesmes, il semble qu'il y ait bien une aultre production venant de nous qui ne soit pas de moindre recommendation: car ce que nous engendrons

par l'âme, les enfantements de nostre esprit, de nostre courage et suffisance, sont produicts par une plus noble partie que la corporelle, et sont plus nostres ; nous sommes père et mère ensemble en cette génération. Ceulx cy nous constatent bien plus cher, et nous apportent plus d'honneur, s'ils ont quelque chose de bon : car la valeur de nos aultres enfants est beaucoup plus leur que nostre, la part que nous y avons est bien legière : mais de ceulx cy toute la beauté, toute la grâce et le prix est nostre. Par ainsin, ils nous représentent et nous rapportent bien plus vifvement que les aultres. Platon adiouste que ce sont icy des enfants immortels qui immortalisent leurs pères voire et les deïfient, comme Lycurgus, Solon, Minos.

Now, it has occurred to me, when I recollect, that we love our children, and call them our second selves, merely because we have begotten them, that there is another kind of progeny springing from us, not less worthy of our esteem ; for what we engender by the mind, the offspring of our understanding, diligence, and genius, emanates from nobler parts of us than what springs from the body, and is much more our own. We are both father and mother in this act of generation. They cost us more and bring more honour if they have anything good in them. For the value of our other children depends much more on themselves than on us ; the share we have in them is very little, but of these all the beauty, grace, and excellence is ours. For in this way they are a more complete representation and copy of ourselves than the others. Plato adds that these are immortal children which truly immortalise and deify their fathers, as Lycurgus, Solon, and Minos.

So Spenser, "F. Q.," v. 1 :—

> "The noble heart that harbours virtuous thought,
> And is with child of glorious, great intent,
> Can never rest until it forth have brought
> Th' eternal brood of glory excellent."

See (Lat.) The mind.

In what Virtue Consists.

Essais, ii. c. 2.

Il me semble que la vertu est chose aultre et plus noble que les inclinations à la bonté qui naissent en nous. Les âmes réglées d'elles mesmes et bien nées, elles suyvent mesme train et représentent, en leurs actions, mesme visage que les vertueuses : mais la vertu sonne ie ne sçais quoy de plus grand et de plus actif que de se laisser par une heureuse complexion, doulcement et paisiblement conduire à la suitte de la raison. Celuy qui, d'une doulceur

et facilité naturelle, mépriseroit les offenses reçeues, feroit chose tres belle et digne de louange : mais celuy qui, picqué et oultré jusques au vif d'une offense s'armeroit des armes de la raison contre ce furieux appétit de vengeance et aprez un grand conflict s'en rendroit enfin maistre, feroit sans doubte beaucoup plus. Celuy là feroit bien ; et cettuy cy vertueusement : l'une action se pourroit dire bonté ; l'aultre vertu ; car il semble que le nom de la vertu présuppose de la difficulté et du contraste et qu'elle ne peult s'exercer sans partie.

I imagine that virtue is something else and more noble than a tendency to goodness, which is born with us. Minds that are properly trained and naturally good, move indeed in the same direction, and their acts assume the same appearance as those of the virtuous. But the word virtue sounds, I know not how, a loftier and grander note, and means something else than merely allowing a man, in consequence of a happy temperament, to move on gently and smoothly in obedience to reason. The man whose kindly and easy disposition causes him to overlook the injuries he has received, doubtless does a great and laudable action ; but he who, though provoked and nettled to the quick, buckles on the arms of reason against the furious appetite of revenge, and after a severe struggle masters his passion, would assuredly do a great deal more. The former would do well ; the latter would act virtuously. The one action might be called goodness, and the other virtue ; for methinks that the very name of virtue presupposes difficulty and struggle with our passions, and that it cannot exist unless there be something that resists.

Bishop Butler says :—"Virtue is not to be considered in the light of mere innocence or abstaining from harm ; but as the exertion of our faculties in doing good."

See (Lat.) Virtue.

The Hand of the Divinity Imprinted on the Outward Fabric of the World.

Essais, ii. c. 12.

Aussi n'est il pas croyable que toute cette machine n'ayt quelques marques empreintes de la main de ce grand architecte, et qu'il n'y ayt quelque image ez choses du monde, rapportant aulcunement à l'ouvrier qui les a basties et formées. Il a laissé en ses haults ouvrages le charactère de sa divinité, et ne tient qu'à nostre imbecillité que nous ne le puissions descouvrir.

Neither is it to be believed that this machine has not received some marks imprinted on it by the hand of the Almighty Architect, and that there should not be in the fabric of this world some

mage that in a certain measure resembles the Workman who has built and formed it. He has imprinted on His stupendous works the character of His divinity, and it is only our weakness that hinders us from perceiving it.

Shakespeare, "Hamlet," act v. sc. 2, says:—

"There's a divinity that shapes our ends,
Rough-hew them how we will."

Man the most Wretched of Mortals.

Essais, ii. c. 12.

La présumption est nostre maladie naturelle et originelle. La plus calamiteuse et fraile de toutes les créatures, c'est l'homme, et quand et quand la plus orgueilleuse : elle se sent et se veoid logée icy parmy la bourbe et le fient du monde, attachée et clouée à la pire, plus morte, et croupie partie de l'univers, au dernier estage du logis et le plus esloingné de la voulte céleste, avecques les animaulx de la pire condition ; et se va plantant, par imagination, au dessus du cercle de la lune et ramenant le ciel soubs ses pieds. C'est par la vanité de cette mesme imagination qu'il s'eguale à Dieu, qu'il s'attribue les conditions divines, qu'il se trie soy mesme et sépare de la presse des aultres créatures, taille les parts aux animaulx ses confrères et compaignons, et leur distribue telle portion de facultez et de forces que bon lui semble.

Presumption is our natural and original disease. The most wretched and frail of all creatures is man, and yet, alas! the proudest. He feels and sees himself lodged here in the mud and filth of the world, nailed and fastened to the worst, most lifeless and stagnant part of the universe, in the lowest story of the house, at the furthest distance from the vault of heaven, with the vilest animals ; and yet, in his imagination, he places himself above the circle of the moon, and brings heaven under his feet. In the vanity of his imagination he makes himself equal with God, assigns to himself divine attributes, withdraws and separates himself from the crowd of other living beings, cuts out their portions for the animals, his brothers and companions, and distributes to them such faculties and powers as seem good to him.

See (Lat. Gr.) Man, wretchedness of.

The Hypocrite.

Essais, ii. c. 16.

Qui n'est homme de bien que parcequ'on le sçaura et parcequ'on l'en estimera mieulx aprez l'avoir sceu ; qui ne

veult bien faire qu'en condition que sa vertu vienne à la cognoissance des hommes, celuy là n'est pas personne de qui on puisse tirer beaucoup de service.

He who is only good that the world may know it, and because he will be more esteemed in proportion as his goodness is known; he, who will only do good on condition that his virtuous conduct may come under the eyes of men, is one from whom not much advantage can be expected.

See (Lat. Gr.) Hypocrisy.

Self-conceit.

Essais, ii. c. 17.

Il me semble que la mère nourrice des plus faulses opinions, et publicques et particulières, c'est la trop bonne opinion que l'homme a de soy. Ces gents qui se perchent à chevauchons sur l'épicycle de Mercure, qui veoyent si avant le ciels, ils m'arrachent les dents.

It appears to me that the high opinion which a man has of himself is the nursing-mother of all the false opinions that prevail in the world, whether public or private. Those people who perch themselves astride upon the epicycle of Mercury, who can dive so far into the heavens, are more annoying to me than a tooth-drawer.

See (Lat. Gr.) Self-love.

A Little Stature cannot Produce a Handsome Man.

Essais, ii. c. 17.

Où est la pétitesse, ny la largeur et rondeur du front, ny la blancheur et doulceur des yeulx, ny la médiocre forme du nez, ny la pétitesse de l'aureille et de la bouche, ny l'ordre et la blancheur des dents, ny l'espesseur bien unie d'une barbe brune à escorce de chastaigne, ny le poil relevé, ny l'air du visage agréable, ny un corps sans senteur, ny la proportion légitime des membres, peuvent faire un bel homme.

Where there is a small, contemptible stature, neither the breadth and roundness of the forehead, nor the clearness and sweet expression of the eyes, nor the moderate proportion of the nose, nor the smallness of the ears and mouth, nor the regularity and whiteness of the teeth, nor the thickness of a well-set beard, brown as the husk of a chestnut, nor curled hair, nor a pleasing expression of countenance, nor a body without any offensive smell, nor the just proportion of limbs, can bring out a handsome man.

Modern Education.

Essais, ii. c. 17.

Je retumbe volontiers sur ce discours de l'ineptie de nostre institution ; elle a eu pour sa fin, de nous faire, non bons et sages, mais sçavants ; elle y est arrivée ; elle ne nous a pas apprins de suyvre et embrasser la vertu et la prudence, mais elle nous en a imprimé la dérivation et l'étymologie ; nous sçavons décliner vertu si nous ne sçavons l'aimer ; si nous ne sçavons que c'est que prudence par effect et par expérience, nous le sçavons par iargon et par cœur.

I return willingly to the subject which I was discussing before —the folly of our present mode of education. The object which it aims at is not to render us good and wise, but learned ; in this it has succeeded. It has not taught us to follow and embrace virtue and prudence, but it has imprinted on our minds the derivation and etymology of these words. We know how to decline virtue ; we know not how to love it. If we do not know what prudence is in its real essence, and by experience, we are, at all events, able to spell and pronounce it.

Sir Thomas More, "Utopia," p. 21, says :—" If you suffer your people to be ill-educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them, you first make thieves and then punish them."

See (Gr.) Education.

Life above Everything

Essais, ii. c. 37.

Tant les hommes sont accoquinez à leur estre misérable, qu'il n'est si rude condition qu'ils n'acceptent pour s'y conserver.

So much are men enamoured of their miserable lives, that there is no condition so wretched to which they are not willing to submit, provided they may live.

See (Lat.) Life, love of.

The Honour Paid by the Hypocrite to Virtue.

Essais, iii. c. 1.

Mais la confession de la vertu ne porte pas moins en la bouche de celuy qui la hayt ; autant que la vérité la luy arrache par force : et que s'il ne la veult recevoir en soy, au moins il s'en couvre pour s'en parer.

The recognition of virtue is not less valuable from the lips of the man who hates it, since truth forces him to acknowledge it ; and

though he may be unwilling to take it into his inmost soul, he at least decks himself out in its trappings.

Pleasure in Seeing Others Suffer.

Essais, iii. c. 1.

Au milieu de la compassion, nous sentons au dedans ie ne sçais quelle aigre-doulce poincte de volupté maligne à veoir souffrir aultruy ; et les enfants la sentent.

Even in the midst of compassion we feel within I know not what tart-sweet titillation of malicious pleasure in seeing others suffer : children have the same feeling.

So Spenser, "F. Q.," vii. 3 :—

"With foul words temp'ring fair, sour gall with honey sweet."

See (Lat.) Philosophy.

Vices Necessary.

Essais, iii. c. 1.

Desquelles qualitez qui osteroit les semences en l'homme, destruiroit les fondamentales conditions de nostre vie. De mesme, en toute police, il y a des offices nécessaires, non seulement abiects, mais encores vicieux : les vices y treuvent leur reng, et s'employent à la coustre de notre liaison, comme les venins à la conservation de nostre santé.

Whoever would withdraw the seeds of these qualities (ambition, jealousy, envy, revenge, superstition, and despair) from the constitution of man, would destroy the fundamental conditions of human life. In the same way, in all governments, there are necessary offices not only mean and low, but even vicious. Vices have their place in nature, and are employed to make up the warp in our piecing, as poisons are useful for the preservation of our health.

Sincerity and Truth.

Essais, iii. c. 1.

La naïveté et la vérité pure, en quelque siècle que ce soit, treuvent encores leur opportunité et leur mise.

Sincerity and pure truth in every age still pass current.

See (Ger.) Sincerity.

Secrets of Princes.

Essais, iii. c. 1.

C'est une importune garde, du secret des princes, à qui n'en a que faire.

The secret counsels of princes are a troublesome burden to such as have only to carry them out.

When it is Lawful to Break a Promise.

Essais, iii. c. 1.

En cecy seulement à loy l'intérest privé de nous excuser de faillir à nostre promesse, si nous avons promis chose meschante et inique de soy, car le droict de la vertu doibt prévaloir le droict de nostre obligation.

In matters of private concernment, we can only excuse breach of promise, when we have promised something that is unlawful and wicked in itself, for the rights of virtue ought to take precedence of any private obligation of ours.

The Noise of Arms.

Essais, iii. c. 1.

Le bruit des armes l'empeschoit d'entendre la voix des loix.

The noise of arms deafens the voice of the laws.

See (Lat.) Laws.

Vice Begot by Ignorance.

Essais, iii. c. 2.

Il n'est vice véritablement vice qui n'offense, et qu'un iugement entier n'accuse ; car il a de la laideur et incommodité si apparente, qu'à l'adventure ceulx là ont raison qui disent qu'il est principalement produict par bestise et ignorance : tant est il mal aysé d'imaginer qu'on le cognoisse sans le haïr ! La malice hume la pluspart de son propre venin, et s'en empoisonne. Le vice laisse, comme un ulcere en la chair, une repentance en l'âme, qui tousiours s'esgratique et s'ensanglante elle mesme ; car la raison efface les aultres tristesses et douleurs, mais elle engendre celle de la repentance, qui est plus griefve, d'autant qu'elle naist au dedans, comme le froid et le chauld des fiebvres est plus poignant que celuy qui vient du dehors.

There is no vice that is really so which is not offensive, and which sound judgment does not reprobate ; for it has such a forbidding aspect, and is followed by so much inconvenience, that perhaps those are right who say that it is engendered principally of folly and ignorance, so difficult is it to imagine that it can be

known without being hated. Malice sucks up the greatest part of her own venom, and poisons herself. Vice leaves repentance in the soul, as an ulcer in the flesh, which is always scratching and lacerating itself. For reason gets the better of all other griefs and sorrows, but it begets that of repentance, which is so much the more painful as it springs from within in the same way, as the cold and hot fits of fever are more sharp and poignant than those that attack the body from without.

The Recompense of Virtuous Actions ought not to Depend upon Others.

Essais, iii. c. 2.

De fonder la récompense des actions vertueuses sur l'approbation d'aultruy, c'est prendre un trop incertain et troublé fondement, signamment en un siècle corrompu et ignorant, comme cettuy cy ; la bonne estime du peuple est iniurieuse.

To rest the reward of virtuous actions on the approbation of the world is an unsafe and unstable foundation, particularly in an age like this, which is so corrupt and ignorant : the good opinion of the vulgar is injurious.

See (Lat.) Fame.

Man Ought to be his own Judge.

Essais, iii. c. 2.

Nous aultres principalement, qui vivons un vie privée qui n'est en mostre qu'à nous, debvons avoir estably un patron au dedans, auquel toucher nos actions et, selon iceluy, nous caresser tantost, tantost nous chastier.

Above all, we who are in private stations unknown to the world ought to have a fixed rule within our breasts to try our actions, and, in accordance with it, sometimes to approve, and sometimes to condemn, ourselves.

Few Men an Object of Admiration to their Servants.

Essais, iii. c. 2.

Peu d'hommes ont esté admirez par leurs domestiques.

Few men are an object of admiration to their servants.

This idea has been borrowed by Mme. Cornuel, who said :—"Il n'y a pas de héros pour son valet de chambre." "There is no hero for his servant." But this idea may be traced to a much earlier period, as we find it in

Plutarch, ("Regum et Imperatorum Apophthegmata," ii. 182, c. ed., Wyttenbach :)—

Ἑρμοδότου δὲ αὐτὸν ἐν τοῖς
ποιήμασιν Ἡλίου παῖδα
γράψαντος, Οὐ ταῦτα μοι,
ἔφη, σύνοιδεν ὁ λασανοφόρος.

When Hermodotus called Antigonus the son of Sol in his poem, he said —"The servant who brings my close stool knows otherwise."

What Repentance is.

Essais, iii. c. 2.

Le repentir n'est qu'une desdicte de nostre volonté, et opposition de nos fantaisies, qui nous pourmène à touts sens.

Repentance is nothing else but a renunciation of our will, and a controlling of our fancies, which lead us which way they please.

So Shakespeare says :—

"Repentance is heart's sorrow,
And a clear life ensuing."

See (Gr.) Repentance.

Difficulty of Reforming the Manners of a People.

Essais, iii. c. 2.

Ceulx qui ont essayé de r'adviser les mœurs du monde de mon temps, par nouvelles opinions, reforment les vices de l'apparence ; ceulx de l'essence, ils les laissent là, s'ils ne les augmentent : et l'augmentation y est a craindre ; on se seiourne volontiers de tout l'aultre bienfaire, sur ces réformations externes, arbitraires, de moindre coust et de plus grand mérite ; et satisfaict on à bon marché, par là, les aultres vices naturels, consubstantiels et intestins. Regardez un peu comment s'en parte nostre expérience ; il n'est personne, s'il s'escoute, qui ne descouvre en soy une forme sienne, une forme maistresse, qui luicte contre l'institution et contre la tempeste des passions qui luy sont contraires.

Those who have tried to reform the manners of the world in my time by the introduction of new opinions, have indeed reformed apparent vices ; but real and substantial vices they leave as they were, if they have not added to their strength, and that is what I very much fear. We are always ready to consider the non-performance of our duty as sufficiently balanced by these outward and arbitrary reforms, which cost less, and have in our eyes greater merit ; we are thereby able to compound at a cheap rate for our

other vices, which are natural, and which enter into our being and substance. Observe only what our own experience teaches ; there is no one, if he will only listen to it, but will find in his own breast a particular, besetting sin, which wrestles against the training of his mind, and even against the whirlwind of the passions that are opposed to it.

In what Human Happiness Consists.

Essais, iii. c. 2.

À mon advis, c'est "le vivre heureusement," non, comme disoit Antisthenes, "le mourir heureusement" qui faict l'humaine felicité.

In my opinion, it is "the happy living," and not, as Antisthenes said, "the happy dying," in which human happiness consists.

See (Lat. Gr. Ger.) Happiness.

The Effects of Old Age.

Essais, iii. c. 2.

La vieillesse nous attache plus de rides en l'esprit qu'au visage ; et se veoid point d'âmes, ou fort rares, qui en vieillissant ne sentent l'aigre et le moisi.

Age imprints more wrinkles on the mind than it does on the face, and souls are never or very rarely seen that, in growing old, do not smell sour and musty.

So Shakespeare, "As You Like It," act ii. sc. 3 :—

"My age is as a lusty winter—
Frosty, but kindly."

See (Lat. Gr.) Old age.

The Folly of Showing Learning among the Ignorant.

Essais, iii. c. 3.

Surtout, c'est à mon gré bien faire le sot, que de faire l'entendre entre ceulx qui ne le sont pas ; parler tousiours bandé, *favellar in punta di forchetta*. Il fault se desmettre au train de ceulx avecques qui vous estes, et par fois affecter l'ignorance ; mettez à part la force et la subtilité, en l'usage commun : c'est assez d'y reserver l'ordre : traisnez vous au demourant à terre, s'ils veulent.

Above all things it is, in my opinion, to play the fool egregiously to show off one's learning before the ignorant, to speak always with affected gravity. You should let yourself down to the level of those with whom you are conversing, and sometimes to pretend ignorance. Laying aside mental vigour and subtlety in the common

intercourse of life, it is enough if you preserve decency and order in it. In short, creep along the ground if the world wish it.

We must be Conscious of our Sins to be Able to Correct them.

Essais, iii. c. 6.

Il fault veoir son vice et l'estudier, pour le redire : ceulx qui le cèlent à aultruy le celent ordinairement à eulx mesmes, et ne le tiennent pas pour assez couvert s'ils le veoyent ; ils le soubstrayent et deguisent à leur propre conscience.

We must see and get acquainted with our sins if we expect to correct them. Those who conceal them from others generally conceal them from themselves, and do not consider them sufficiently hidden if they themselves see them ; they withdraw and disguise them from their own consciences.

A Fool.

Essais, iii. c. 6.

Qui aura esté une fois bien fol ne sera nulle aultre fois bien sage.

He who has been once very foolish will never be very wise.

Liberality.

Essais, iii. c. 6.

La liberalité mesme n'est pas bien en son lustre en main souveraine ; les privez y on plus de droict : car à le prendre exactement, un roy n'a rien proprement sien, il se doibt soy mesme à aultruy : la iurisdiction ne se donne point en faveur du iuridiciant, c'est en faveur du iuridicié : on faict un superieur, non jamais pour son profit, ains pour le proufit de l'inferieur : et un médecin pour le malade, non pour soy ; toute magistrature, comme toute art, iecte sa fin hors d'elle.

Liberality does not appear in its true lustre when it is the hand of the sovereign that is liberal. Private individuals have most right to it ; for, to speak correctly, a king has nothing of his own ; he owes even himself to others. Authority is not given to him for his own advantage, but for the advantage of his subjects. A superior is never made for his own profit, but for the profit of the inferior ; and a physician for the sick, and not for himself. Every magistracy, as every art, has its end out of itself.

See (Lat.) Liberality.

A Man is Believed when he Condemns Himself.

Essais, iii. c. 8.

Les propres condamnations sont tousiours accrues ; les louanges, mecrues.

A man's accusations of himself are always believed, his praises never.

Different Effects of Reading and Conversation.

Essais, iii. c. 8.

L'estude des livres, c'est un mouvement languissant et foible qui n'eschauffe point : la où la conférence apprend, et exerce, en un coup.

The study of books has an enfeebling and weakening effect that does not heat the mind, whereas conversation teaches and exercises the faculties at the same time.

So Bacon, Essay I. of "Studies:"—"Reading maketh a full man, conference a ready man, and writing an exact man."

Weak Brethren.

Essais, iii. c. 8.

C'est pourquoy on veoid tant d'ineptes âmes entre les sçavantes ; il s'en feust faict des bons hommes du mesnage, bons marchands, bons artisans ; leur vigueur naturelle estoit taillee à cette proportion. C'est chose de grand poids que la science, ils fondent dessoubs ; pour estaler et destribuer cette riche et puissante matière pour l'employer et s'en ayder, leur engin n'a ny assez de vigueur ny assez de maniement ; elle ne peult qu'en une forte nature : or elles sont rares.

This is the reason why we see so many silly souls among the learned. They would have made good farmers, good merchants, good artisans : their natural strength was suited for such a kind of life. Knowledge is a thing of great weight ; they faint under it ; their understanding is neither sufficiently vigorous nor elastic to be able to unfold and spread out its rich material so as to make use of it. Knowledge is lost if it be not found in a mighty spirit ; and such are rarely to be met with.

So Boileau, "Art Poët.," iv. 26 :—

"Soyez plûtot maçon, si c'est votre talent ;
Ouvrier estimé dans un art nécessaire
Qu'écrivain du commun et poète vulgaire."

"Be rather a mason, if that is your forte ; a first workman in a necessary art than a writer of commonplaces and a stupid poet."

The Dignities of this World more Dependent on Fortune than on Merit.

Essais, iii. c. 8.

À combien de sottes âmes, en mon temps, a servy une mine froide et taciturne, de tiltre de prudence et de capacité ! Les dignitez, les charges, se donnent nécessairement plus par fortune que par mérite ; et a l'on tort souvent de s'en prendre aux roys ; au rebours, c'est merveille qu'ils y ayent tant d'heur, y ayants si peu d'addresse.

To how many silly people of my time has a silent and grave demeanour procured the reputation of prudence and ability ! Dignities and offices are of necessity conferred more by fortune than by merit, and it is often wrong to condemn kings because they are misplaced. On the contrary, it is a wonder that they should be so fortunate in their selection, when they possess so little skill and dexterity.

So Scott, "Kenilworth," ch. xxxii. :—

> "The wisest sovereigns err like private men,
> And royal hand has sometimes laid the sword
> Of chivalry upon a worthless shoulder,
> Which better had been branded by the hangman.
> What then? Kings do their best—and they and we
> Must answer for the intent, and not the event."

Results are a Poor Proof of our Ability.

Essais, iii. c. 8.

Qu'on regarde qui sont les plus puissants aux villes, et qui font mieulx leurs besognes ; on trouvera, ordinairement, que ce sont les moins habiles ; il est advenu aux femmelettes, aux enfants et aux insensez de commander des grands estats, à l'égual des plus suffisants princes ; et y rencontrent plus ordinairement les grossiers que les subtils : nous attribuons les effects de leur bonne fortune à leur prudence ; par quoy ie dis bien, en toutes façons, que les événements sont maigres tesmoings de nostre prix et capacité.

Let us see who have most weight in cities, and who manage their affairs best ; we shall generally find that they are those that are in fact least clever. Silly women, children, and the crack-brained have often ruled great states as well as the ablest princes, and the pig-headed are more frequently found in such situations than the keen-witted. We assign their good fortune to their pru-

dence ; wherefore, I maintain in every way, that results are but poor proofs of our worth and abilities.

See (Lat.) Good and bad.

Obstinacy a Proof of Folly.

Essais, iii. c. 8.

L'obstination et ardeur d'opinion est la plus seure preuve de bestise : est-il rien certain, résolu, desdaigneux, contemplatif, grave, sérieux, comme l'asne.

Obstinacy and heat in argument are surest proofs of folly. Is there anything so stubborn, obstinate, disdainful, contemplative, grave, serious, as an ass ?

Petty Vexations Disturb us most.

Essais, iii. c. 9.

Vaines poinctures, vaines parfois, mais tousiours poinctures. Les plus menus et graisles empeschements sont les plus perceants : et comme les pétites lettres lassent plus les yeulx, aussi nous picquent plus les pétits affaires.

Petty vexations may at times be petty, but still they are vexations. The smallest and most inconsiderable annoyances are the most piercing. As small letters weary the eyes most, so also the smallest affairs disturb us most.

The Folly of the Miser.

Essais, iii. c. 9.

Oh ! le vilain et sot estude, d'estudier son argent, se plaire à le manier, poiser, et recompter ! c'est par là que l'avarice faict ses approches.

How sordid and foolish an employment it is to stand gazing at one's money, to take pleasure in handling, weighing, and counting it over and over. It is in that way that avarice makes its first approaches.

See (Lat. Gr.) Miser.

Love of Public Display.

Essais, iii. c. 9.

Qui que ce soit, ou art ou nature, qui nous imprime cette condition de vivre par la relation à aultruy, nous faict beaucoup plus de mal que de bien : nous nous défraudons de nos propres utilitez, pour former les

apparences à l'opinion commune ; il ne nous chault pas tant quel soit nostre estre en nous et en effect, comme quel il soit en la cognoissance publicque ; les biens mesmes de l'esprit et la sagesse nous semblent sans fruict, si elle n'est iouïe que de nous, si elle ne se produict à la veue et approbation estrangiere.

Whatever it be, whether art or nature, which excites in us a desire to live in a way to please the world around, more harm than good arises. The private advantages we might enjoy are done away with by an over-anxiety to suit our conduct to the opinion of the public. We think not so much what our inward thoughts and real being are, as what we appear in the eyes of others. The virtues of the mind, and even Wisdom herself, seems to us to be without her proper reward, if she be confined to our own mind, if she be not paraded before the world and approved of by others.

What is the Best Form of Government for every Nation?

Essais, iii. c. 9.

Non par opinion, mais en vérité, l'excellente et meilleure police est, à chascune nation, celle soubs laquelle elle s'est maintenue : sa forme et commodité essentielle despend de l'usage. Nous nous desplaisons volontiers de la condition présente ; mais ie tiens pourtant que d'aller désirant le commandement de peu, en un estat populaire ; ou en la monarchie, une aultre espèce de gouvernement, c'est vice et folie.

It is not mere matter of opinion, but truth itself, that the best form of government for every nation is that under which it lives ; its form and essential fitness depend upon custom. We are too apt to be dissatisfied with the present state of things ; but I maintain, nevertheless, that to be desirous of an oligarchy when we are living in a republic, or in a monarchy, of another form of government, is folly and wickedness.

See (Ger.) Government, what is best.

Everything that Totters does not Fall.

Essais, iii. c. 9.

Tout ce qui bransle ne tumbe pas. La contexture d'un si grand corps tient à plus d'un close ; il tient mesme par son antiquité ; comme les vieux bastiments ausquels l'age a desrobbé le pied, sans crouste et sans ciment, qui pourtant vivent et se soubtiennent en leur propre poids.

Everything that totters does not fall. The framework of so large a body as a state holds together by more nails than one; it is maintained even by its antiquity, as old buildings, whose foundations have been worn away by time, without the aid of rough-cast or mortar, still continue to exist and support themselves by their incumbent weight.

The Poverty of the Soul is Irreparable.

Essais, iii. c. 10.

La pauvreté des biens es aysée à guarir; la pauvreté de l'âme, impossible.

The want of goods is easily repaired; but the poverty of the soul is irreparable.

Rough Bodies Make themselves Felt.

Essais, iii. c. 10.

Les corps raboteux se sentent; les polis se manient imperceptiblement; la maladie se sent; la santé peu ou point; ny les choses qui nous oignent, au prix de celles qui nous poignent.

Rough bodies make themselves felt; smooth are imperceptible to the touch. Sickness is felt: health little or not at all, no more than the oils which foment us in comparison with those pains which torment us.

MONTESQUIEU.

BORN A.D. 1689—DIED A.D. 1755.

Charles de Secondat, Baron de la Brède et de Montesquieu, was descended from a noble and ancient family of Guienne, born at the Castle of La Brède, near Bordeaux, in 1689. Showing, at an early age, indications of great genius, he was carefully educated by his father, and devoted himself with great zeal to the study of the law. In 1714 he was received as counsellor to the Parliament of Bordeaux, and in 1716 he was, through the influence of his uncle, received as president *à mortier*. His first literary production was the "Lettres Persanes." Their success and the influence which they exercised were unparalleled. He was admitted in 1728 as member of the Academy, and then resolved to travel, visiting all the various countries of Europe. On his return to his

own country, he retired to his castle at La Brède, where he resumed his favourite pursuits, and it was here that he wrote his "Considérations sur les Causes de la Grandeur et de la Decadence des Romains," a work which, if not the most remarkable, is perhaps the most finished of all his productions, and in which he had to enter into competition with several eminent men, both among the ancients and moderns. His most important work was "L'Esprit des Lois," which appeared about the middle of the year 1748, and before the end of the year 1750 its reputation was universal. After the publication of this work his physical strength diminished rapidly, and he died in 1755 at the age of sixty-six. He received the viaticum from the hands of the parish priest, who, at the same time, observed to him, "Monsieur, vous comprenez combien Dieu est grand." "Oui," replied the dying philosopher, "et combien les hommes sont petits."

The True Definition of Laws in their most Extended Sense.

De l'Esprit des Lois, i. c. 1.

Les lois, dans la signification la plus étendue, sont les rapports nécessaires qui derivent de la nature des choses: et dans ce sens tous les êtres ont leurs lois ; la Divinité a ses lois ; le monde matériel a ses lois ; les intelligences supérieures à l'homme ont leurs lois ; les bêtes ont leurs lois ; l'homme a ses lois.

Laws, in their widest signification, are the necessary and inevitable results which spring from the nature of things ; and, in this sense, all beings have their laws : the Divinity has His laws ; the material world has its laws ; the intelligences superior to man have their laws ; beasts have their laws ; man has his laws.

So Hooker, "Ecclesiastical Polity," Book I. :—"Of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world : all things in heaven and earth do her homage—the very least, as feeling her care ; and the greatest, as not exempted from her power."

See (Lat. Gr.) Law.

Just and Unjust.

De l'Esprit, i. c. 1.

Dire qu'il n'y a rien de juste ni d'injuste que ce qu'ordonnent ou défendent les lois positives, c'est dire qu'avant qu'on eût tracé de cercle tous les rayons n'etaient pas égaux.

To say that there is nothing just or unjust except what laws expressly enjoin or forbid, is the same as if we were to maintain that all radii were not equal before the circumference of the circle had been traced.

The Advantages of Beasts over Man.

De l'Esprit, i. c. 1.

Les bêtes n'ont point les suprêmes avantages que nous avons : elles en ont que nous n'avons pas. Elles n'ont point nos espérances, mais elles n'ont pas nos craintes ; elles subissent comme nous la mort, mais c'est sans la connoitre : la plupart même se conservent mieux que nous, et ne font pas un aussi mauvais usage de leurs passions.

Beasts have not the high advantages which we possess ; but they have some which we have not. They have not our hopes, but then they have not our fears ; they are subject like us to death, but it is without being aware of it ; most of them are better able to preserve themselves than we are, and make a less bad use of their passions.

The Law of Nations.

De l'Esprit, i. c. 3.

Considérés comme habitants d'une si grande planète qu'il est nécessaire qu'il y ait différents peuples, ils ont des lois dans le rapport que ces peuples ont entre eux ; et c'est le "droit des gens." Considérés comme vivant dans une société qui doit être maintenue, ils ont des lois dans le rapport qu'ont ceux qui gouvernent avec ceux qui sont gouvernés ; et c'est le "droit politique." Ils en ont encore dans le rapport que tous les citoyens ont entre eux ; et c'est le "droit civil."

Men considered as inhabitants of so large a planet, where there must of necessity be many nations, have laws referring to the relation which these nations bear to one another, and this is called "international law." Considered as living in a society, which must be maintained, they have laws in regard to the relation which the governors bear to the governed, and these are "political rights." They have also some in regard to the relation which citizens bear to one another, and these are "civil rights."

See (Lat.) Law of nations.

Laws of a Country Dependent on a Variety of Circumstances.

De l'Esprit, i. c. 3.

Elles doivent être relatives au physique du pays ; au climat glacé, brûlant, ou tempéré ; à la qualité du terrain, à sa situation, à sa grandeur ; au genre de vie des peuples, laboureurs, chasseurs, ou pasteurs : elles doivent se rapporter au degré de liberté que la constitution peut souffrir, à la religion des habitants, à leurs inclinations, à leurs richesses, à leur nombre, à leur commerce, à leurs mœurs, à leurs manières.

The laws of a country ought to bear reference to its physical character, to the climate, whether warm, cold, or temperate; to the quality of the soil, to its situation, to its size, to the kind of life led by the people, whether agricultural, hunters, or pastoral. They ought to have regard to the degree of freedom which the constitution can bear, to the religion of the inhabitants, to their inclinations, to their riches, to their number, to their commerce, to their customs, to their manners.

Character of a Democracy.

De l'Esprit, ii. c. 2.

Il faut que les affaires aillent, et qu'elles aient un certain mouvement qui ne soit ni trop lent ni trop vite. Mais le peuple a toujours trop d'action, ou trop peu. Quelquefois avec cent mille bras il renverse tout ; quelquefois avec cent mille pieds il ne va que comme les insectes.

Public affairs ought to advance, and have a certain progress neither too slow nor too quick. But the people have always too much action or too little. Sometimes, with a hundred thousand arms, they overturn everything ; and sometimes, with a hundred thousand feet, they crawl like insects.

See (Lat.) Revolutionary madness ; (Gr.) Democracy.

How Votes ought to be Taken.

De l'Esprit, ii. c. 2.

La loi qui fixe la manière de donner les billets de suffrage est encore une loi fondamentale dans la démocratie. C'est une grande question, si les suffrages doivent être publics ou secrets. Cicéron écrit que les lois qui les rendirent secrets dans les derniers temps de la république romaine furent une des grandes causes de sa chûte. Comme ceci

se pratique diversement dans différentes républiques, voici, je crois, ce qu'il en faut penser. Sans doute que, lorsque le peuple donne ses suffrages, ils doivent être publics, et ceci doit être regardé comme une loi fondamentale de la démocratie. Il faut que le petit peuple soit éclairé par les principaux, et contenu par la gravité de certains personnages. Ainsi, dans la république romaine, en rendant les suffrages secrets, on détruisit tout ; il ne fut plus possible d'éclairer une populace qui se perdait. Mais, lorsque dans une aristocratie le corps des nobles donne les suffrages, ou dans une démocratie le sénat ; comme il n'est la question que de prévenir les brigues, les suffrages ne sauraient être trop secrets.

The law, which fixes the mode in which votes ought to be taken, is also a fundamental law in a democracy. It is an important question whether votes ought to be in open court or secret. Cicero says that the laws which made them secret in the last times of the Roman republic were one of the chief causes of its fall. As there are different modes of proceeding in different republics, here is what I think on the subject. Doubtless, when the people give their votes, they ought to be open, and this ought to be a fundamental law of democracy. The lower orders ought to be enlightened by the higher, and restrained by the gravity of certain personages. Thus, in the Roman republic, by making the votes secret, they destroyed everything ; it was no longer possible to enlighten a populace which was rushing to destruction. But when in an aristocracy the body of the nobles give their votes, or in a democracy the senate, as the only point of importance is to prevent cabals, votes cannot be too much in secret.

See (Lat.) Ballot.

Why a Vizier is necessary in a Despotism.

De l'Esprit, ii. c. 5.

Il résulte de la nature du pouvoir despotique que l'homme seul qui l'exerce le fasse de même exercer par un seul. Un homme à qui ses cinq sens disent sans cesse qu'il est tout, et que les autres ne sont rien, est naturellement paresseux, ignorant, voluptueux. Il abandonne donc les affaires. Mais s'il les confiait à plusieurs, il y aurait des disputes entre eux ; on ferait des brigues pour être le premier esclave ; le prince serait obligé de rentrer dans l'administration. Il est donc plus simple qu'il l'abandonne à un visir qui aura d'abord la même puissance que lui. L'établissement d'un visir est dans cet état une loi fondamentale.

It springs from the nature of despotic power that the single man who wields it should cause it also to be wielded by a single man. A man who incessantly is told by his five senses that he is everything, and that others are nothing, is naturally idle, ignorant, and voluptuous. Therefore he gives up the management of public affairs. But if he entrusted them to several, there would be disputes among them ; they would intrigue to be the first slave : the prince would be obliged again to take part in the administration. It is, then, more simple to give them up to a vizier, who shall have the same power as himself. The establishment of a vizier is in this state a fundamental law.

Virtue Necessary in a Popular State.

De l'Esprit, iii. c. 3.

Il ne faut pas beaucoup de probité pour qu'un gouvernement monarchique ou un gouvernement despotique se maintienne ou se soutienne. La force des lois dans l'un, le bras du prince toujours levé dans l'autre, règlent ou contiennent tout. Mais, dans un état populaire, il faut un ressort de plus, qui est la vertu.

It does not require much probity for a monarchical or despotical government to maintain or support itself. The force of the laws in the one, the arm of the prince always uplifted in the other, regulate or keep in its place everything. But in a popular state some additional power is required, which is virtue.

English Democracy.

De l'Esprit, iii. c. 3.

Ce fut un assez beau spectacle, dans le siècle passé, de voir les efforts impuissants des Anglais pour établir parmi eux la démocratie. Comme ceux qui avaient part aux affaires n'avaient point de vertu, que leur ambition était irritée par le succès de celui qui avait le plus osé, que l'esprit d'une faction n'était réprimé que par l'esprit d'une autre, le gouvernement changeait sans cesse ; le peuple étonné cherchait la démocratie, et ne la trouvait nulle part. Enfin, après bien des mouvements, des chocs, et des secousses, il fallut se reposer dans le gouvernement même qu'on avait proscrit.

It was a very fine sight, last century, to see the impotent efforts of the English to establish among them a democracy. As those who took part in public affairs had no principle, as their ambition was irritated by the success of Cromwell, who had been the most daring, as the spirit of one faction was only put down by the

spirit of another, the government was in a constant state of change; the astonished people sought for democracy, and found it nowhere. After much violence, many shocks and storms, they found it necessary to fall back on the very government which they had proscribed.

Character of Courtiers.

De l'Esprit, iii. c. 5.

L'ambition dans l'oisiveté, la bassesse dans l'orgueil, le désir de s'enrichir sans travail, l'aversion pour la vérité, la flatterie, la trahison, la perfidie, l'abandon de tous ses engagements, le mépris des devoirs du citoyen, la crainte de la vertu du prince, l'espérance de ses foiblesses, et, plus que tout cela, le ridicule perpétuel jeté sur la vertu, forment, je crois, le caractère de plus grand nombre des courtisans, marqué dans tous les lieux et dans tous les temps.

Ambition in the midst of a life of sloth, meanness with pride, the desire of becoming rich without labour, aversion for the truth, flattery, treachery, perfidy, the abandonment of all his engagements, contempt for his duties as a citizen, dread of the virtue of the prince, hope of his weakness, and, above all, perpetual ridicule thrown on everything virtuous, form, in my opinion, the character of the greatest number of courtiers, seen in all places and in all times.

See (Lat. Gr.) Courtiers.

The Spirit of Honour is the Spring of a Monarchy.

De l'Esprit, iii. c. 6.

Non ; s'il manque d'un ressort, il en a un autre. L'honneur, c'est-à-dire le préjugé de chaque personne et de chaque condition, prend la place de la vertu politique dont j'ai parlé, et la représente partout. Il y peut inspirer les plus belles actions ; il peut, joint à la force des lois, conduire au but du gouvernement comme la vertu même.

No ; if some spring be necessary, there is another. The feeling of honour, that is to say, the bias of every person and of every rank, occupies the place of virtue, and represents it everywhere. It can give birth to the noblest deeds ; when united to the powers of the laws, it can conduce to the end of government like virtue herself.

So D'Avenant, "Gondobert:"—"Honour's the moral conscience of the great."

Honour.

De l'Esprit, iii. c. 8.

L'honneur, inconnu aux états despotiques, où même souvent on n'a pas de mot pour l'exprimer, règne dans les monarchies ; il y donne la vie à tout le corps politique, aux lois, et aux vertus même.

Honour, unknown in despotic states, where they have often not a word to express it, reigns in monarchies. There it gives life to the whole political body, to the laws, and even to virtues.

Fear is the Principle of a Despotism.

De l'Esprit, iii. c. 9.

Comme il faut de la vertu dans une république, et dans une monarchie de l'honneur, il faut de la crainte dans un gouvernement despotique. Pour la vertu, elle n'y est point nécessaire, et l'honneur y serait dangereux.

As virtue is necessary in a republic, and honour in a monarchy, fear is what is required in a despotism. As for virtue, it is not at all necessary, and honour would be dangerous there.

Character of a Despotism.

De l'Esprit, iv. c. 3.

Dans les états despotiques chaque maison est un empire séparé. L'éducation, qui consiste principalement à vivre avec les autres, y est donc très bornée. Elle se réduit à mettre la crainte dans le cœur, et à donner à l'esprit la connaissance de quelques principes de religion fort simples. Le savoir y sera dangereux, l'émulation funeste ; et pour les vertus, Aristote ne peut croire qu'il y en ait quelqu'une de propre aux esclaves : ce qui bornerait bien l'éducation dans ce gouvernement.

In despotic states every house is a separate empire. Education, which consists principally in living with others, is very limited. Its whole object is to put fear in the heart, and to give to the mind some principles of religion of a very simple nature. Knowledge will be dangerous there, emulation fatal ; and, as for virtues, Aristotle cannot believe that there are any proper for slaves : a thing which would go far to confine education within narrow limits in this form of government.

See (Lat. Gr.) Despotism.

The Love of Frugality in a Democracy.

De l'Esprit, v. c. 3.

L'amour de la république, dans une démocratie, est celui de la démocratie : l'amour de la démocratie est celui de l'égalité. L'amour de la démocratie est encore l'amour de la frugalité. Chacun, devant y avoir le même bonheur et les mêmes avantages, y doit goûter les mêmes plaisirs et former les mêmes espérances ; chose qu'on ne peut attendre que de la frugalité générale.

The love of the republic in a democracy is that of democracy ; the love of democracy is that of equality. The love of democracy is also the love of frugality. Every one being obliged in it to have the same happiness, and the same advantages, ought to taste the same pleasures, and to form the same hopes ; a thing which one can only expect from general frugality.

See Guicciardini, "Mass.," 10.

Land must be Subdivided in a Democracy.

De l'Esprit, v. c. 6.

Il ne suffit pas, dans une bonne démocratie, que les portions de terre soient égales ; il faut qu'elles soient petites, comme chez les Romains. "À Dieu ne plaise," disait Curius à ses soldats, "qu'un citoyen estime peu de terre ce qui est suffisant pour nourrir un homme !" Comme l'égalité des fortunes entretient la frugalité, la frugalité maintient l'égalité des fortunes. Ces choses, quoique différents, sont telles qu'elles ne peuvent subsister l'une sans l'autre ; chacune d'elles est la cause et l'effet ; si l'une se retire de la démocratie, l'autre la suit toujours.

It is not enough in a properly constituted democracy that the portions of land be equal ; they must also be small, as among the Romans. "God forbid," said Curius to his soldiers, "that a citizen should regard as small a portion of land sufficient to support a man." As equality of fortunes preserves frugality, frugality maintains equality of fortunes. These things, though different, are such that they cannot subsist one without the other ; each of them is cause and effect ; if the one is withdrawn from democracy, the other follows always.

Subdivision of Land in a Commercial Republic is a Good Principle.

De l'Esprit, v. c. 6.

C'est une très bonne loi, dans une république commerçante, que celle qui donne à tous les enfants une portion

égale dans la succession des pères. Il se trouve par-là que, quelque fortune que le père ait faite, ses enfants, toujours moins riches qui lui, sont portés à fuir le luxe et à travailler comme lui.

The law which gives an equal portion in the father's property to all the children is a very excellent law in a commercial republic. Hence it happens that whatever fortune the father may have made, his children, always less rich than he, are led to shun luxury, and to work as he did.

Nations who have Degenerated.

De l'Esprit, v. c. 7.

Comme les peuples corrompus font rarement de grandes choses, qu'ils n'ont guère établi de sociétés, fondé de villes, donné de lois ; et qu'au contraire ceux qui avaient des mœurs simples et austères ont fait la plupart des établissements ; rappeler les hommes aux maximes anciennes, c'est ordinairement les ramener à la vertu.

As nations that have degenerated seldom perform great actions, as we have never seen them establish lasting confederations, found cities, or give laws, and as, on the contrary, those who were simple and stern in character have generally been successful in their transactions, to remind men of the early maxims of their forefathers is generally the best method to awaken in them the principles of virtue.

Governments Degenerate in course of Time.

De l'Esprit, v. c. 7.

Dans le cours d'un long gouvernement, on va au mal par une pente insensible, et on ne remonte au bien que par un effort.

In the course of a long government there is a deterioration by insensible degrees, and it is not possible to retrace one's steps except by an effort.

See (Gr.) Government, how each degenerates.

Aristocratical Government.

De l'Esprit, v. c. 8.

Si dans l'aristocratie le peuple est vertueux, on y jouira à peu près du bonheur du gouvernement populaire, et l'état deviendra puissant. Mais, comme il est rare que là où les fortunes des hommes sont si inégales il y ait beaucoup de vertu, il faut que les lois tendent à donner,

autant qu'elles peuvent, un esprit de modération, et cherchent à établir cette égalité que la constitution de l'état ôte nécessairement.

If in an aristocracy the people be virtuous, they will enjoy very nearly the same happiness as in a popular government, and the state will become powerful. But as it is rare, that where the fortunes of men are so unequal there can be much virtue, the laws must be directed to give, as much as possible, a spirit of moderation, and endeavour to establish that equality which the constitution of the state necessarily takes away.

Simplicity of Manners the Strength of an Aristocracy.

De l'Esprit, v. c. 8.

Si le faste et la splendeur qui environnent les rois font une partie de leur puissance, la modestie et la simplicité des manières font la force des nobles aristocratiques. Quand ils n'affectent aucune distinction, quand ils se confondent avec le peuple, quand ils sont vêtus comme lui, quand ils lui font partager tous leurs plaisirs, il oublie sa foiblesse.

If the pomp and splendour which surround kings form a part of their power, modesty and simplicity of manners form the strength of aristocratic nobles. When they affect no distinction, mingle with the people, are clothed like them, take part in all their pleasures, their weakness is forgotten.

Two Things are Pernicious in an Aristocracy.

De l'Esprit, v. c. 8.

Deux choses sont pernicieuses dans l'aristocratie : la pauvreté extrême des nobles, et leurs richesses exorbitantes. Pour prévenir leur pauvreté, il faut surtout les obliger de bonne heure à payer leurs dettes. Pour modérer leurs richesses, il faut des dispositions sages et insensibles ; non pas des confiscations, des lois agraires, des abolitions de dettes, qui font des maux infinis.

Two things are injurious in an aristocracy, the extreme poverty of the nobles, and their excessive riches. To obviate their poverty, it is above all necessary to prevent an accumulation of debts. To restrain and lessen their riches, wise and judicious regulations are required, not confiscations or agrarian laws, nor abolition of debts, which cause infinite evils.

Contrast between a Constitutional King and a Despot.

De l'Esprit, v. c. 11.

Comme les peuples qui vivent sous une bonne police sont plus heureux que ceux qui, sans règle et sans chefs, errent dans les forêts ; aussi les monarques qui vivent sous les lois fondamentales de leur état sont-ils plus heureux que les princes despotiques qui n'ont rien qui puisse régler le cœur de leurs peuples ni le leur.

As people who live under a wise administration of justice are happier than those who, without laws and chiefs, wander in the forests; so monarchs who live under the fundamental laws of their state are happier than despotic princes, who have nothing to regulate the hearts of their people nor their own.

Idea of Despotism.

De l'Esprit, v. c. 13.

Quand les sauvages de la Louisiane veulent avoir du fruit, ils coupent l'arbre au pied, et cueillent le fruit. Voilà le gouvernement despotique.

When the savages of Louisiana wish to have fruit, they cut the tree at the bottom and gather the fruit. That is exactly a despotic government.

Results of Warm Climates.

De l'Esprit, v. c. 15.

Dans les climats chauds, où regne ordinairement le despotisme, les passions se font plutôt sentir, et elles sont aussi plutôt amorties ; l'esprit y est plus avancé ; les périls de la dissipation des biens y sont moins grands ; il y a moins de facilité de se distinguer, moins de commerce entre les jeunes gens renfermés dans la maison ; on s'y marie de meilleure heure ; on y peut donc être majeur plutôt que dans nos climats d'Europe. En Turquie la majorité commence à quinze ans.

In warm climates where despotism generally prevails, passions make themselves sooner felt, and they are sooner deadened ; the mind is more precocious ; the danger arising from the dissipation of property is less ; there are fewer opportunities of distinguishing one's-self, less intercourse among young people shut up in the house ; they marry earlier ; they can therefore arrive at majority sooner than in our European climates. In Turkey majority begins at fifteen years of age.

The Price Paid for Liberty.

De l'Esprit, vi. c. 2.

Si vous examinez les formalités de la justice par rapport à la peine qu'a un citoyen à se faire rendre son bien, ou à obtenir satisfaction de quelque outrage, vous en trouverez sans doute trop. Si vous les regardez dans le rapport qu'elles ont avec la liberté et la sûreté des citoyens, vous en trouverez souvent trop peu ; et vous verrez que les peines, les dépenses, les longueurs, les dangers même de la justice, sont le prix que chaque citoyen donne pour sa liberté.

If you examine the formalities of justice in regard to the difficulty which a citizen has to obtain his rights, and to get satisfaction for any outrage, you will doubtless find them too many. If you look at them in regard to the relation they bear to the liberty and security of the citizen, you will often find them too few ; and you will see that the difficulties, expenses, slowness, dangers even of justice are the price which every citizen pays for his freedom.

He who has Raised Himself to Despotic Power Prepares to Simplify the Laws.

De l'Esprit, vi. c. 2.

Aussi lorsqu'un homme se rend plus absolu, songe-t-il d'abord à simplifier les lois. On commence dans cet état à être plus frappé des inconvénients particuliers que de la liberté des sujets, dont on ne se soucie point du tout.

Thus when a man has raised himself to despotic power, he immediately begins to think of simplifying the laws. In this state they pay more attention to particular inconveniences than to the liberty of the subject, about which they no longer care at all.

Punishment for Crimes.

De l'Esprit, vi. c. 9.

Il serait aisé de prouver que dans tous ou presque tous les états de l'Europe, les peines ont diminué ou augmenté à mesure qu'on s'est plus approché ou plus éloigné de la liberté.

It would be easy to prove that in all, or almost all, the states of Europe, punishment for crimes has diminished or increased in proportion as they approached nearer or removed farther from liberty.

Cruel Punishments Prevalent in Despotic States.

De l'Esprit, vi. c. 9.

Ce que l'on voit dans les hommes en particulier se trouve dans les diverses nations. Chez les peuples sauvages qui menent une vie très dure, et chez les peuples des gouvernements despotiques où il n'y a qu'un homme exorbitamment favorisé de la fortune, tandis que tout le reste en est outragé, on est également cruel. La douceur règne dans les gouvernements modérés.

What one sees in men individually is found in different nations. Among savages who lead a very hard life, and among people of despotic governments, where only one man is extravagantly favoured by fortune, while all the rest are liable to bad treatment, they are equally cruel. Mildness of punishment prevails in constitutional governments.

Effect of Mild Punishments on the Character of a People.

De l'Esprit, vi. c. 12.

L'expérience a fait remarquer que dans les pays où les peines sont douces, l'esprit du citoyen en est frappé comme il l'est ailleurs par les grandes.

Experience has taught us that in countries where punishments are mild, the character of the citizen is affected by it, as it is elsewhere by severity.

Severe Laws Prevent their Execution.

De l'Esprit, vi. c. 13.

L'atrocité des lois en empêche donc l'exécution. Lorsque la peine est sans mesure, on est souvent obligé de lui préférer l'impunité.

The severity of laws prevents their execution. When the penalty is excessive, one is often obliged to prefer impunity.

How Republics and Monarchies End.

De l'Esprit, vii. c. 4.

Les republiques finissent par le luxe ; les monarchies par la pauvreté.

Republics come to an end by luxurious habits ; monarchies by poverty.

See Florus, iii. c. 13-23.

THE CAUSE WHY EACH GOVERNMENT DEGENERATES.

De l'Esprit, viii. c. 1.

La corruption de chaque gouvernement commence presque toujours par celle des principes.

The deterioration of every government begins almost always by the decay of the principles on which it was founded.

HOW THE SPIRIT OF DEMOCRACY IS CORRUPTED.

De l'Esprit, viii. c. 2.

Le principe de la démocratie se corrompt non seulement lorsqu'on perd l'esprit d'égalité, mais encore quand on prend l'esprit d'égalité extrême, et que chacun veut être égal à ceux qu'il choisit pour lui commander. Pour lors le peuple, ne pouvant souffrir le pouvoir même qu'il confie, veut tout faire par lui-même, délibérer pour le sénat, exécuter pour les magistrats, et dépouiller tous les juges.

The principle of democracy degenerates, not only when it loses the spirit of equality, but also when it takes to itself the spirit of extreme equality, and when every one wishes to be equal to those whom it has chosen to rule. For then, the people not being able to submit to the authority which it has conferred, wishes to do everything by its own hands, to deliberate for the senate, to execute for the magistrates, and to assume the power of the judges.

TWO EXCESSES TO BE AVOIDED BY A DEMOCRACY.

De l'Esprit, viii. c. 2.

La démocratie a donc deux excès à éviter : l'esprit d'inégalité, qui la mène à l'aristocratie, ou au gouvernement d'un seul: et l'esprit d'égalité extrême, qui la conduit au despotisme d'un seul, comme le despotisme d'un seul finit par la conquête.

Democracy has two excesses to avoid : the spirit of inequality, which leads it to aristocracy, or to the government of a single individual ; and the spirit of extreme equality, which conducts it to despotism, as the despotism of a single individual finishes by conquest.

HOW THE PRINCIPLE OF MONARCHY IS CORRUPTED.

De l'Esprit, viii. c. 7.

Le principe de la monarchie se corrompt lorsque les premières dignités sont les marques de la première servitude ; lorsqu'on ôte aux grands le respect des peuples, et

qu'on les rend de vils instruments du pouvoir arbitraire. Il se corrompt encore plus lorsque l'honneur a été mis en contradiction avec les honneurs, et que l'on peut être à la fois couvert d'infamie et de dignités.

The principle of monarchy is corrupted when the highest dignities are the marks of the highest slavery, when they deprive the nobles of the respect of the people, and make them the vile instruments of arbitrary power. It is corrupted also still more when honour has been put in opposition to dignities, and when men may be at the same time covered with infamy and high offices.

In what the True Strength of a Prince Consists.

De l'Esprit, ix. c. 6.

La vraie puissance d'un prince ne consiste pas tant dans la facilité qu'il y a à conquérir que dans la difficulté qu'il y a à l'attaquer, et, si j'ose parler ainsi, dans l'immutabilité de sa condition ; mais l'agrandissement des états leur fait montrer de nouveaux côtés par où on peut les prendre.

The true strength of a prince does not consist so much in the ability he possesses to conquer his neighbours, as in the difficulty they find in attacking him, and if I may use the expression, in the immutability of his condition; but the aggrandisement of states causes them to discover new points on which they can attack their neighbours.

The English not Difficult to Conquer in their own Country.

De l'Esprit, ix. c. 8.

C'était le mot du Sire de Coucy au roi Charles V, "que les Anglais ne sont jamais si foibles ni si aisés à vaincre que chez eux." C'est ce qu'on disait des Romains ; c'est ce qu'éprouverent les Carthaginois ; c'est ce qui arrivera à toute puissance qui a envoyé au loin des armées pour réunir, par la force de la discipline et du pouvoir militaire, ceux qui sont divisés chez eux par des intérêts politiques ou civils. L'état se trouve foible à cause du mal qui reste toujours ; et il a été encore affoibli par le remède.

It was the saying of De Coucy to King Charles V., "that the English are never so weak nor so easy to conquer as at home." This is what was said of the Romans; this is what the Carthaginians experienced; this is what will happen to every power which has sent to a distance armies to reunite, by strength of

discipline and of military power, those who are divided at home by political or civil interests. The state is found weak on account of the evils that are ever there ; and it is rendered still more weak by the remedy.

The Right of Defence.

De l'Esprit, x., c. 2.

La vie des états est comme celle des hommes. Ceux-ci ont droit de tuer dans le cas de la défense naturelle ; ceux-là ont droit de faire la guerre pour leur propre conservation.

The life of states is like that of men. The latter have the right of killing in self-defence : the former have the right to make wars for their own preservation.

The Rights of a Conqueror.

De l'Esprit, x. c. 3.

Lorsqu'un peuple est conquis, le droit que le conquérant a sur lui suit quatre sortes de lois : la loi de la nature, qui fait que tout tend à la conservation des espèces ; la loi de la lumière naturelle, qui veut que nous fassions à autrui ce que nous voudrions qu'on nous fît ; la loi qui forme les sociétés politiques, qui sont telles que la nature n'en a point borné la durée ; enfin, la loi tirée de la chose même. La conquête est une acquisition ; l'esprit d'acquisition porte avec lui l'esprit de conservation et d'usage, et non pas celui de destruction.

When a people is conquered, the right which the conqueror possesses over it follows four kinds of laws : the law of nature, which causes everything to tend to the preservation of the species ; the law of the light of nature, which teaches to do to others as we would be done by ; the law which forms political societies, which are such that nature has not determined the duration ; in short, the law drawn from the position of things. Conquest is an acquisition ; the spirit of acquisition carries with it the spirit of preservation and custom, and not that of destruction.

The Definition of Society.

De l'Esprit, x. c. 3.

La société est l'union des hommes, et non pas les hommes ; le citoyen peut périr, et l'homme rester.

Society is the union of men, and not men themselves ; the citizen may perish, and yet man may remain.

See (Lat. Gr.) Society.

A Corrupt Government.

De l'Esprit, x. c. 4.

Un gouvernement parvenu au point où il ne peut plus se reformer lui-même, que perdrait-il à être refondu ?

A government which has reached the point where it cannot reform itself, what could it lose by being founded afresh?

Conquests of Democracies.

De l'Esprit, x. c. 7.

Il y a encore un inconvénient aux conquêtes faites par les démocraties. Leur gouvernement est toujours odieux aux états assujettis. Il est monarchique par la fiction : mais dans la vérité, il est plus dur que la monarchique, comme l'expérience de tous les temps et de tous les pays l'a fait voir.

There is another inconvenience attendant on conquests made by democracies. Their government is always odious to the subject states. It is monarchical by fiction ; but in truth it is more oppressive than the monarchical, as the experience of all times and ages has shown.

Different Significations attached to the Word "Liberty."

De l'Esprit, xi. c. 2.

Il n'y a point de mot qui ait reçu plus de différentes significations, et qui ait frappé les esprits de tant de manières, que celui de "liberté." Les uns l'ont pris pour la facilité de déposer celui à qui ils avaient donné un pouvoir tyrannique ; les autres, pour la faculté d'élire celui à qui ils devoient obéir : d'autres, pour le droit d'être armés et de pouvoir exercer la violence ; ceux-ci, pour le privilége de n'être gouvernés que par un homme de leur nation ou par leurs propres lois.

There is no word which has received such a variety of significations, and has impressed the mind in so many different ways, as that of "liberty." Some have assumed it as the power of deposing him on whom they have conferred tyrannical authority ; others, as the faculty of choosing him whom they ought to obey ; others, as the privilege of bearing arms, and of exercising violence ; others, again, as the right of being governed only by a man of their nation and by their own laws.

See (Lat. Gr.) Liberty.

What Liberty is.

De l'Esprit, xi. c. 3.

La liberté est le droit de faire tout ce que les lois permettent ; et si un citoyen pouvoit faire ce qu'elles défendent, il n'aurait plus de liberté, parceque les autres auraient tout de même ce pouvoir.

Liberty is the right to do what the laws allow ; and if a citizen could do what they forbid, it would be no longer liberty, because others would have the same powers.

See Guicciardini, "Mass," 2.

Democracy and Aristocracy are not Free States.

De l'Esprit, xi. c. 4.

La démocratie et l'aristocratie ne sont point des états libres par leur nature. La liberté politique ne se trouve que dans les gouvernements modérés. Mais elle n'est pas toujours dans les états modérés ; elle n'y est que lorsqu'on n'abuse pas du pouvoir : mais c'est une expérience éternelle que tout homme qui a du pouvoir est porté à en abuser ; il va jusqu'à ce qu'il trouve des limites. Qui le dirait ! la vertu même a besoin de limites.

Democracy and aristocracy are not free states by their nature. Political liberty is only found in constitutional governments. But it is not always found in constitutional states ; it is only there when they do not abuse power ; but experience constantly proves that every man who has power is impelled to abuse it ; he goes on till he is pulled up by some limits. Who would say it ! virtue even has need of limits.

When England will Come to an End.

De l'Esprit, xi. c. 6.

Comme toutes les choses humaines ont une fin, l'état dont nous parlons perdra sa liberté, il périra. Rome, Lacédémone, et Carthage ont bien péri. Il périra lorsque la puissance législative sera plus corrompue que l'exécutrice.

As all human things have an end, England, of whom we speak, will lose its liberty, it will perish. Rome, Lacedemon, and Carthage have perished. It will perish when the legislative power shall be more corrupt than the executive.

Men's Religious Opinions ought not to be Interfered with.

De l'Esprit, xii. c. 4.

Dans les choses qui troublent la tranquillité ou la sûreté de l'état, les actions cachées sont du ressort de la justice humaine ; mais dans celles qui blessent la Divinité, là où il n'y a point d'action publique, il n'y a point de matière de crime. Tout s'y passe entre l'homme et Dieu, qui sait la mesure et le temps de ses vengeances. Que si, confondant les choses, le magistrat recherche aussi le sacrilége caché, il porte une inquisition sur un genre d'action où elle n'est point nécessaire ; il détruit la liberté des citoyens, en armant contre eux le zèle des consciences timides, et celui des consciences hardies. Le mal est venu de cette idée, qu'il faut venger la Divinité. Mais il faut faire honorer la Divinité et ne la venger jamais. En effet, si l'on se conduisait par cette dernière idée, quelle serait la fin des supplices ? Si les lois des hommes ont à venger un être infini, elles se régleront sûr son infinité, et non pas sur les foiblesses, sur les ignorances, sur les caprices de la nature humaine.

In matters which are likely to disturb public tranquillity or the security of the state, intended acts, though not yet put into effect, are within the jurisdiction of the law; but in those which offend the Divinity, where there is no overt act there is no crime. Everything in such a case passes between man and his God, who knows the measure and time of His vengeance. If then, confounding things, the magistrate searches after sacrilege which is merely in thought, he makes inquisition into a kind of action, where it is not necessary ; he destroys the liberty of citizens, by arming against them the zeal of timid consciences, and the fury of the bold. The origin of this mischief is the idea that it is necessary to take vengeance for the Divinity. But the Divinity must be honoured, and never avenged. In reality, if we were to act on this last idea, where would punishment end? If the laws of men are to avenge an Infinite Being, they will have to be regulated by His infinity, and not by the weakness, the ignorance, and caprices of human nature.

Suspicion of Heresy.

De l'Esprit, xii. c. 5.

Maxime importante : il faut être très circonspect dans la poursuite de la magie et de l'hérésie. L'accusation de ces deux crimes peut extrêmement choquer la liberté, et

être la source d'une infinité de tyrannies, si le législateur ne sait la borner ; car, comme elle ne porte pas directement sur les actions d'un citoyen, mais plutôt sur l'idée que l'on s'est faite de son caractère, elle devient dangereuse à proportion de l'ignorance du peuple, et pour lors un citoyen est toujours en danger, parceque la meilleure conduite du monde, la morale la plus pure, la pratique de tous les devoirs, ne sont pas des garants contre les soupçons de ces crimes.

Important maxim : we ought to be very cautious and circumspect in the prosecution of magic and heresy. The attempt to put down these two crimes may be extremely perilous to liberty, and may be the origin of a number of petty acts of tyranny, if the legislator be not on his guard ; for as such an accusation does not bear directly on the overt acts of a citizen, but rather refers to the idea we entertain of his character, it becomes dangerous in proportion to the ignorance of the people ; and therefore a citizen is ever in danger, because the most correct conduct in the world, the purest morals, the strictest performance of every duty, are no guarantee against the suspicion of such crimes.

What Laws ought to Punish.

De l'Esprit, xii. c. 11.

Les lois ne se chargent de punir que les actions extérieures.

Laws only undertake to punish overt acts.

So Guicciardini, "Mass," 98 :—"Never contend with the Church, nor with such things as seem to depend upon God ; because here the power over men's minds is too strong."

And Pascal, "Les Provinciales : "—Des magistrats, qui n'estant pas juges des cas de conscience, n'ont proprement intérest qu'à la pratique extérieure."

Monarchical Government.

De l'Esprit, xii. c. 25.

Il y a des cas où la puissance doit agir dans toute son étendue : il y en a où elle doit agir par ses limites. Le sublime de l'administration est de bien connaître quelle est la partie du pouvoir, grande ou petite, que l'on doit employer dans les diverses circonstances.

There are times when power ought to be employed in all its force ; there are others when it must proceed with infinite caution and circumspection. The culminating point of administration is to know well how much power, great or small, we ought to use in all circumstances.

See Guicciardini, "Mass," 5 ; (Ger.) Monarchical government.

The Effect of the Manners of a Prince.

De l'Esprit, xii. c. 27.

Les mœurs du prince contribuent autant à la liberté que les lois ; il peut, comme elles, faire des hommes des bêtes, et des bêtes faire des hommes. S'il aime les âmes libres, il aura des sujets ; s'il aime les âmes basses, il aura des esclaves. Veut-il savoir le grand art de régner ? qu'il approche de lui l'honneur et la vertu, qu'il appelle le mérite personnel. Il peut même jeter quelquefois les yeux sur les talents. Qu'il ne craigne point ses rivaux qu'on appelle les hommes de mérite ; il est leur égal dès qu'il les aime.

The manners of the prince conduce as much to liberty as the laws. He is able, as they are, to make men beasts, and of beasts to make men. If he loves nobility of soul, he will have subjects ; if he loves the low and contemptible, he will have slaves. Does he wish to know the grand art of reigning ? let all that is honourable and virtuous be his companions ; let him summon personal merit to his presence. He may even at times cast his eyes on talent. Let him not fear as his rivals those whom they call men of merit ; he is their equal when he loves them.

See (Lat.) Reigning princes.

Nature is Just towards Men.

De l'Esprit, xiii. c. 2.

La nature est juste envers les hommes. Elle les récompense de leurs peines ; elle les rend laborieux, parcequ'à de plus grand travaux elle attache de plus grandes récompenses. Mais si un pouvoir arbitraire ôte les récompenses de la nature, on reprend le dégoût pour le travail, et l'inaction parait être le seul bien.

Nature is just towards men. It recompenses them for their sufferings ; it renders them laborious, because to the greatest toils it attaches the greatest rewards. But if arbitrary power take away the rewards of nature, man resumes his disgust for toil, and inactivity appears to be the only good.

Liberty a Compensation for Heavy Taxation.

De l'Esprit, xiii. c. 12.

Mais la règle générale reste toujours. Il y a dans les états modérés un dédommagement pour la pesanteur des tributs ; c'est la liberté. Il y a dans les états despo-

tiques un équivalent pour la liberté ; c'est la modicité des tributs.

But the general rule always holds good. In constitutional states liberty is a compensation for the heaviness of taxation. In despotic states the equivalent for liberty is the lightness of taxation.

Different Climates Produce Different Passions in Men.

De l'Esprit, xiv. c. 2.

Vous trouverez dans les climats du nord des peuples qui ont peu de vices, assez de vertus, beaucoup de sincérité et de franchise. Approchez des pays du midi, vous croirez vous éloigner de la morale même ; des passions plus vives multiplieront les crimes ; chacun cherchera à prendre sur les autres tous les avantages qui peuvent favoriser ces mêmes passions. Dans les pays tempérés, vous verrez des peuples inconstants dans leurs manières, dans leurs vices même, et dans leurs vertus ; le climat n'y a pas une qualité assez déterminée pour les fixer eux-mêmes.

You will find in northern climates people who have few vices, many virtues, much sincerity and frankness. Approach southern countries, you will think that you are removed altogether from morality ; strong passions will multiply crimes ; every one will try to take over others all the advantages which may favour their passions. In temperate regions you will see people changeable in their manners, even in their vices and virtues ; the climate has not a quality firm enough to fix even these.

Spirituous Liquors Necessary in Cold Countries.

De l'Esprit, xiv. c. 10.

Dans les pays froids, la partie aqueuse du sang s'exhale peu par la transpiration ; elle reste en grande abondance. On y peut donc user de liqueurs spiritueuses sans que le sang se coagule. On y est plein d'humeurs. Les liqueurs fortes, qui donnent du mouvement au sang, y pouvent être convenables.

In cold countries the aqueous particles of the blood are exhaled slightly by perspiration ; they remain in great abundance. One can therefore make use of spirituous liquors without the blood coagulating. It is full of humours. Strong liquors, which give movement to the blood, may be suitable there.

Slavery.

De l'Esprit, xv. c. 1.

Dans les pays despotiques, où l'on est déjà sous l'esclavage politique, l'esclavage civil est plus tolérable qu'ailleurs. Chacun y doit être assez content d'y avoir sa subsistance et la vie. Ainsi la condition de l'esclavage n'y est guère plus à charge que la condition du sujet. Mais dans le gouvernement monarchique, où il est souverainement important de ne point abattre ou avilir la nature humaine, il ne faut point d'esclave. Dans la démocratie, où tout le monde est égal, et dans l'aristocratie, où les lois doivent faire leurs efforts pour que tout le monde soit aussi égal que la nature du gouvernement peut le permettre, des esclaves sont contre l'esprit de la constitution ; ils ne servent qu'à donner aux citoyens une puissance et un luxe qu'ils ne doivent point avoir.

In despotic countries, where the people are under political slavery, civil slavery is more tolerable than elsewhere. Every one ought to be satisfied there if he have subsistence and life. Thus the condition of slavery is no more a burden than the condition of the subject. But in monarchical government, where it is particularly important not to humble or disgrace the nature of man, there ought to be no slavery. In democracy, where every one is equal, and in aristocracy, where the laws ought to do everything in their power to make all as equal as the nature of the government will allow, slaves are contrary to the spirit of the constitution; they only serve to give to the citizens a power and a luxury which they ought not to have.

The North of Europe.

De l'Esprit, xvii. c. 5.

Le Goth Jornandez a appelé le nord de l'Europe la fabrique du genre humain. Je l'appellerai plutôt la fabrique des instruments qui brisent les fers forgés au midi. C'est là que se forment ces nations vaillantes qui sortent de leur pays pour détruire les tyrans et les esclaves, et apprendre aux hommes que la nature les ayant faits égaux, la raison n'a pu les rendre dépendants que pour leur bonheur.

The Goth Jornandez has called the north of Europe the workshop of the human race (*humani generis officinam*). I should call it rather the workshop of the instruments which break the swords forged in the south. It is there that are formed those valiant nations which issued from their country to destroy tyrants and

slaves, and to teach men that nature having made them equal reason only makes them dependent for their happiness.

The Evils which Religion has Produced.

De l'Esprit, xxiv. c. 2.

C'est mal raisonner contre la religion de rassembler dans un grand ouvrage une longue énumeration des maux qu'elle a produit, si l'on ne fait de même celle des biens qu'elle a faits.

It is a bad method of reasoning against religion to collect in a large work a long enumeration of the ills which it has produced, if we do not the same with the good which it has accomplished.

Character of Men.

De l'Esprit, xxv. c. 2.

Les hommes fripons en détail sont en gros de très honnêtes gens.

Men, who are knaves individually, are in the mass very honourable people.

The Special Character of a State

Grandeur et Décadence, c. 1.

Dans la naissance des sociétés ce sont les chefs des républiques que font l'institution ; et c'est ensuite l'institution qui forme les chefs des républiques.

In the birth of societies it is the chiefs of a state that give to it its special character ; and afterwards it is this special character that forms the chiefs of the state.

Men in all Ages have the same Passions.

Grandeur et Décadence, c. 1.

Comme les hommes ont eu dans tous les temps les mêmes passions, les occasions qui produisent les grands changemens sont différentes, mais les causes sont toujours les mêmes.

As men are affected in all ages by the same passions, the occasions which bring about great changes are different, but the causes are always the same.

Dangers of a Republican Form of Government.

Grandeur et Décadence, c. 4.

La tyrannie d'un prince ne met pas un état plus près de sa ruine que l'indifférence pour le bien commun n'y met

une république. L'avantage d'un état libre est que les revenus y sont mieux administrés ; mais lorsqu'ils le sont plus mal, l'avantage d'un état libre est qu'il n'y a point de favoris : mais quand cela n'est pas, et qu'au lieu des amis et des parens du prince il faut faire la fortune des amis et des parens de tous ceux qui ont part au gouvernement, tout est perdu. Les loix sont éludées plus dangereusement qu'elles ne sont violées par un prince, qui, étant toujours le plus grand citoyen de l'état, a le plus d'intérêt à sa conservation.

The tyranny of a prince does not bring a state into greater danger than indifference to the public good places a republic. The advantage of a free state is that its revenues are better managed ; but when they are badly managed, the advantage of a free state is that there are no favourites ; when this is not the case, and when, instead of the friends and relations of a prince, it is necessary to make the fortune of the friends and relations of all those who take part in the government, the state is ruined. The laws are eluded with much more danger than they are violated by a prince, who being always the greatest citizen of the state, has most interest in their preservation.

Republics where High Birth Gives no Right to Govern.

Grandeur et Décadence, c. 8.

Les républiques où la naissance ne donne aucune part au gouvernement, sont, à cet égard, les plus heureuses ; car le peuple peut moins envier une autorité qu'il donne à qui il veut, et qu'il reprend à sa fantaisie.

Republics where high birth gives no right to the government of the state, are in that respect the most happy ; for the people have less reason to envy an authority which they confer on whom they will, and which they can again take away when they choose.

How Men are most Offended.

Grandeur et Décadence, c. 11.

On n'offense jamais plus les hommes que lorsqu'on choque leurs cérémonies et leurs usages. Cherchez à les opprimer, c'est quelquefois une preuve de l'estime que vous en faites ; choquez leurs coutumes, c'est toujours une marque de mépris.

Men are never more offended than when we depreciate their ceremonies and usages. Seek to oppress them, and it is sometimes

a proof of the esteem with which you regard them ; depreciate their customs, it is always a mark of contempt.

General Causes always at Work to Change the Character of a People.

Grandeur et Décadence, c. 18.

Ce n'est pas la fortune qui domine le monde ; on peut le demander aux Romains, qui eurent une suite continuelle de prospérités quand ils se gouvernèrent sur un certain plan, et une suite non interrompue de revers lorsqu'ils se conduisirent sur un autre. Il y a des causes générales soit morales, soit physiques, qui agissent dans chaque monarchie, l'élèvent, la maintiennent, ou la précipitent. Tous les accidens sont soumis à ces causes ; et, si le hasard d'une bataille, c'est-à-dire une cause particulière, a ruiné un état, il y avait une cause générale que faisait que cet état devait périr par une seule bataille : en un mot, l'allure principale entraîne avec elle tous les accidens particuliers.

It is not fortune which rules the world ; we may ask the Romans who had a constant course of prosperity, when they were governed on a certain plan, and an uninterrupted succession of reverses when they proceeded on another. There are general causes, whether moral or physical, which act in every monarchy,—raise, maintain, or overturn it. Every event is under the influence of these causes ; and if the result of a battle, that is to say, a particular cause has ruined a state, there was a general cause which brought about that this state should perish by a single battle : in a word, the general principle by which the state is conducted carries with it all the particular events.

Religious Disputes.

Grandeur et Décadence, c. 22.

Dans les disputes ordinaires, comme chacun sent qu'il peut se tromper, l'opiniâtreté et l'obstination ne sont pas extrêmes ; mais celles que nous avons sur la religion, comme par la nature de la chose chacun croit être sûr que son opinion est vraie, nous nous indignons contre ceux qui, au lieu de changer eux-mêmes, s'obstinent à nous faire changer.

In disputes about common things, as every one feels that he may be mistaken, stubbornness and obstinacy are never carried to an extreme ; but in those which we have respecting religion, as every one naturally feels sure that his opinion is the true one, we are highly indignant against those who, instead of changing, are obstinately bent on making us change.

Men who wish to Shine at Table.

Pensées Diverses.

Dans les conversations et à table, j'ai toujours été ravi de trouver un homme qui voulût prendre la peine de briller : un homme de cette espèce présente toujours le flanc, et tous les autres sont sous le bouclier.

In conversations and at table, I have always been delighted to find a man who would take the trouble to shine : a man of this sort always exposes his side, and all others are protected behind a shield.

Three Incredible Things.

Pensées Diverses.

Trois choses incroyables parmi les choses incroyables : le pur méchanisme des bêtes, l'obéissance passive, et l'infaillibilité du pape.

Three incredible things among incredible things : pure mechanism of the brute creation, passive obedience, and the infallibility of the Pope.

The English.

Pensées Diverses.

Les Anglais sont occupés : ils n'ont pas le temps d'être polis.

The English are a busy people : they have not time to become elegant and refined.

The English.

Pensées Diverses.

Si l'on me demande quels préjugés ont les Anglais, en vérité je ne saurais dire lequel, ni la guerre, ni la naissance, ni les dignités, ni les hommes à bonnes fortunes, ni le délire de la faveur des ministres. Ils veulent que les hommes soient hommes ; ils n'estiment que deux choses, les richesses et le mérite.

If I were asked with what the English are peculiarly led away, in truth I could not very well tell, neither war, nor high birth, nor dignities, nor gallantry, nor mania for ministerial favour. They wish that men should be men ; the only two things they set a value on are riches and merit.

Dress.

Pensées Diverses.

En faite de parure il faut toujours rester au dessous de ce qu'on peut.

In the matter of dress, one should always keep below one's ability.

But Shakespeare says, "Hamlet," act i. sc. 3 :—

"Costly thy habit as thy purse can buy,
But not express'd in fancy ; rich, not gaudy :
or the apparel oft proclaims the man."

The Love of Reading.

Pensées Diverses.

Aimer à lire, c'est faire un échange des heures d'ennui que l'on doit avoir en sa vie contre des heures délicieuses.

Love of reading enables a man to exchange the wearisome hours of life which come to every one, for hours of delight.

How a Man Writes Well.

Pensées Diverses.

Un homme qui écrit bien n'écrit pas comme on écrit, mais comme il écrit ; et c'est souvent en parlant mal qu'il parle bien.

A man who writes well writes not as others write, but as he himself writes : it is often in speaking badly that he speaks well.

Talent.

Pensées Diverses.

Voici comme je définis le talent : un don que Dieu nous a fait en secret, et que nous révélons sans le savoir.

Here is how I define talent : a gift which God has presented to us secretly, and which we reveal without perceiving it.

How to Succeed in the World.

Pensées Diverses.

J'ai toujours vu que, pour réussir dans le monde, il fallait avoir l'air fou et être sage.

I have always observed, that to succeed in the world we must be foolish in appearance, but in reality wise.

Success.

Pensées Diverses.

Le succès de la plupart des choses dépend de savoir combien il faut de temps pour réussir.

The success of the greater part of things depends upon knowing how long it takes to succeed.

Every Man has one Chance in Life.

Pensées Diverses.

J'ai oui dire au Cardinale Imperiali : "Il n'y a point d'homme que la fortune ne vienne visiter une fois dans sa vie ; mais lorsqu'elle ne le trouve pas prêt à la recevoir, elle entre par la porte et sort par la fenêtre."

I have heard Cardinal Imperiali say : "There is no man whom Fortune does not visit once in his life ; but when she does not find him ready to receive her, she walks in at the door, and flies out at the window."

So Shakespeare, "Julius Cæsar," iv. 3 :—

> "There is a tide in the affairs of men,
> Which, taken at the flood, leads on to fortune ;
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries."

Politeness.

Pensées Diverses.

Il me semble que l'esprit de politesse est une certaine attention à faire que, par nos paroles et nos manières, les autres soient contents de nous et d'eux-mêmes.

I consider that the spirit of politeness is a certain desire to bring it about, that, by our words and manners, others may be pleased with us and with themselves.

Raillery.

Pensées Diverses.

La raillerie est un discours en faveur de son esprit contre son bon naturel.

Raillery is a mode of speaking in favour of one's wit against one's good nature.

Envy.

Pensées Diverses.

Partout où je trouve l'envie, je me fais un plaisir de la désespérer ; je loue toujours devant un envieux ceux qui le font pâlir.

Wherever I find envy, I take a pleasure in provoking it ; I always praise before an envious man those who make him grow pale.

Idle People are Great Talkers.

Pensées Diverses.

Les gens qui ont peu d'affaires sont de très-grands parleurs. Moins on pense, plus on parle ; ainsi les femmes parlent plus que les hommes ; à force d'oisiveté elles n'ont point à penser. Une nation où les femmes donnent le ton est une nation parleuse.

People who have little to do are great talkers. The less we think, the more we talk ; thus women talk more than men ; from laziness they are not inclined to think. A nation where women set the fashion are great talkers.

MONVEL.

BORN A.D. 1745—DIED A.D. 1811.

Jacques-Marie Boutet de Monvel, an actor and dramatic author, was born at Lunéville in 1745. His works are numerous, but not of much value. He belonged to the Revolutionary party, and took an active part in the Feast of Reason. It was he that furnished an impious address on the occasion.

The Forbidden.

Philippe et Georgette.

On veut avoir ce qu'on n'a pas,
Et ce qu'on a cesse de plaire.

We wish to have what we have not, and what we have ceases to please.

So Ovid, "Art. Am.," ii. 19. 3 :—"Quod licet ingratum, quod non licet acrius urit." "Caring little for what we may do, we are on fire for what is forbidden."

So Gallus, "Eleg.," iii. 77 :—"Permissum fit vile nefas."

See (Lat.) The forbidden.

MOTHE.

BORN A.D. 1588—DIED A.D. 1672.

François de La Vayer Mothe was born at Paris in 1588, of a noble family. He was twenty-two years of age when Henry IV. fell by the hands of an assassin. This crime filled him with horror, and induced him to withdraw from public life. He was admitted

to the French Academy in 1639, and became the intimate friend of Richelieu. He was the preceptor of Louis XIV. and his brothers. He was the author of many works.

We Owe Respect to the Living.

De la manière de critiquer les auteurs.

Tous les égards sont dus à ceux avec qui nous vivons, et nous ne devons rien aux autres que la vérité.

Every respect is due to the living: to the others nothing except truth.

This is the motto of the "Biographie Universelle," but in somewhat different words:—"On doit des égards aux vivants, on ne doit aux morts que la vérité."

MOTTE.

BORN A.D. 1672—DIED A.D. 1731

Antoine Houdar de la Motte, born at Paris in 1672, first studied law, but soon gave himself up to literature. He was the author of many dramatic works, not always of a moral character.

Ennui.

L'ennui naquit un jour de l'uniformité.

Ennui was born one day of uniformity.

PASCAL.

BORN A.D. 1623—DIED A.D. 1662.

Blaise Pascal was born at Clermont, in Auvergne, A.D. 1623, and though he died before he reached his fortieth year, he was one of the most illustrious men whom France has produced. From his earliest years he showed a natural bias for mathematics, and even is said to have discovered the elementary truths of the science. His father refused to give him instruction in geometry till he had acquired a satisfactory knowledge of Latin and Greek, but at twelve years of age he was discovered by his father in the act of demonstrating on the pavement of an old hall where he used to play, and by the help of a rude diagram traced by a piece of charcoal, a proposition which corresponded to the thirty-second of the

first book of Euclid. His father was so much struck by the great genius evinced by his son, that he yielded and put Euclid into his hands. At the age of sixteen he had written a small treatise on Conic Sections, and at nineteen he invented his arithmetical machine; at the age of twenty-six most of his mathematical works had been composed, and his experiments in hydrostatics and pneumatics had already associated his name with that of Torricelli. His health was at all times weak, and it is said, from his eighteenth year that he never passed a day without pain. Strange to say, he suddenly gave up his scientific pursuits, and devoted his whole time to religion, never returning to science except on one memorable occasion, when he solved the remarkable problems relating to the Cycloid. At last he retired to Port Royal, where his sister had found a home, and here he produced his immortal "Provincial Letters;" and when death cut short his brief career, he was meditating an extensive work on the fundamental principles of religion, especially on the existence of God and the evidences of Christianity. On his death, however, nothing was found but detached "Thoughts" on the principal topics appropriate to such a work. After a lingering illness, he died at Port Royal, 1662, at the early age of thirty-nine.

The Character of the Greater Part of Mankind.

Lettres Provinciales, ii.

Le monde se paye de paroles; peu approfondissent les choses.

The world is satisfied with words; few care to dive beneath the surface.

See Machiavelli, "Il Principe," c. 18. Guicciardini, "Mass," 99.

To Vote with One's Party.

Lettres Provinciales, ii.

Il opine du bonnet comme un moine en Sorbonne.

He votes with his party like a monk in the Sorbonne.

Things Purest at their Fountain-head.

Lettres Provinciales, iv.

Les choses valent toujours mieux dans leur source.

The stream is always purest at its source.

How False Professors of Religion ought to be Treated.

Lettres Provinciales, xi.

En vérité, mes pères, il y a bien de la différence entre rire de la religion et rire de ceux qui la profanent par leurs opinions extravagantes. Ce serait une impiété de manquer de respect pour les vérités que l'esprit de Dieu a révélées ; mais ce serait une autre impiété de manquer de mépris pour les faussetés que l'esprit de l'homme leur oppose.

In truth, my worthy fathers, there is a wonderful difference between laughing at religion, and laughing at those who profane it by the extravagance of their opinions. It would be impious to fail in respect for the truths which the Spirit of God has revealed ; but it would be impious also not to treat with deserved contempt the falsehoods and misrepresentations with which the spirit of man envelopes them.

Two Things in the Truths of our Religion, and Two Things in its Errors.

Lettres Provinciales, xi.

Il y a deux choses dans les vérités de notre religion : une beauté divine qui les rend aimables, et une sainte majesté qui les rend vénérables ; et il y a aussi deux choses dans les erreurs : l'impiété qui les rend horribles, et l'impertinence qui les rend ridicules.

There are two things in the truths of our religion—a divine beauty which renders them lovely, and a holy majesty which makes them venerable ; and there are two peculiarities in errors—an impiety which renders them horrible, and an impertinence which makes them ridiculous.

The Different Results of the Spirit of Piety and of Envy.

Lettres Provinciales, xi.

L'esprit de piété porte toujours à parler avec vérité et sincérité ; au lieu que l'envie et la haine emploient le mensonge et la calomnie.

The spirit of piety invariably leads man to speak with truth and sincerity ; while envy and hatred resort to falsehood and calumny.

Calumny can never be Justified.

Lettres Provinciales, xi.

Il n'y a point de direction d'intention qui puisse rectifier la calomnie ; et quand il s'agirait de convertir toute la terre, il ne serait pas permis de noircir des personnes innocentes, parcequ'on ne doit pas faire le moindre mal pour faire réussir le plus grand bien et "que la vérité de Dieu n'a pas besoin de notre mensonge," selon l'Écriture (Job xiii. 7).

There is no uprightness of intention that can justify calumny ; nor even though the question were the conversion of the whole earth to the belief of revealed truth, would it be allowable to blacken the innocent, because we must not do the least evil even to bring about the greatest good, for "the truth of God requires not the assistance of our untruths," as the Scripture says (Job xiii. 7).

See (Lat. Gr.) Calumny.

Speak with Discretion.

Lettres Provinciales, xi.

La seconde règle est de parler avec discrétion. "Les méchans," dit Saint Augustin (Ep. viii.) "persécutent les bons suivant l'aveuglement de la passion qui les anime : au lieu que les bons persécutent les méchans avec une sage discrétion ; de même que les chirurgiens considérent ce qu'ils coupent, au lieu que les meurtriers ne regardent point où ils frappent."

The second rule to be observed is to speak with discretion. "The wicked," says Saint Augustine (Ep. viii.), "persecute the good with the blindness of the passion which animates them, while the good pursue the wicked with a wise discretion, in the same way as a surgeon carefully considers on what part of the body he is making an incision, while the murderer is perfectly regardless where he strikes."

Magistrates have only to Look to Outward Conduct.

Lettres Provinciales, xiii.

Magistrats, qui n'estant pas juges des cas de conscience, n'ont proprement intérest qu'à la pratique extérieure.

Magistrates, having no right to interfere with matters of conscience, have only to look to outward conduct.

So Guicciardini, "Mass," 98 :—"Do not contend with the Church, nor with such things as seem to depend upon God ; in such matters, the power over men's minds is too strong."

Calumny.

Lettres Provinciales, xvi.

La calomnie est inutile, si elle n'est jointe à une grande réputation de sincérité. Un médisant ne peut réussir, s'il n'est en estime d'abhorrer la médisance, comme un crime dont il est incapable.

Calumny passes like the idle wind, if it do not proceed from one who has a reputation for sincerity. A slanderer cannot succeed, if he has not gained a reputation for abhorring slander, as a crime of which he is incapable.

See (Lat. Gr.) Calumny.

Slander.

Lettres Provinciales, xvi.

"Et la médisance," dit Saint Bernard (*Serm.* 24 *in Cant.*), "est un poison qui éteint la charité en l'un et en l'autre; de sorte qu'une seule calomnie peut être mortelle à une infinité d'âmes, puisqu'elle tue non seulement ceux qui la publient, mais encore tous ceux qui ne la rejettent pas."

"Slander," says Saint Bernard, "is a poison which extinguishes charity, both in the slanderer and in the person who listens to it; so that a single calumny may prove fatal to an infinite number of souls, since it kills not only those who circulate it, but also all those who do not reject it."

Faith.

Pensées, Préface.

Tout ce qui est l'objet de la foi ne saurait l'être de la raison, et beaucoup moins y être soumis.

Whatever is the subject of faith should not be submitted to reason, and much less should bend to it.

See (Ger.) Faith.

The Visible World.

Pensées, Art. i. 1.

Tout ce monde visible n'est qu'un trait imperceptible dans l'ample sein de la nature. Nulle idée n'en approche. Nous avons beau enfler nos conceptions au delà des espaces imaginables : nous n'enfantons que des atomes, au prix de la réalité des choses. C'est une sphère infinie dont le centre est partout, la circonférence nulle part. Enfin

c'est le plus grand caractère sensible de la toute-puissance de Dieu que notre imagination se perde dans cette pensée.

All this visible universe is only an imperceptible point in the vast bosom of nature. The mind of man cannot grasp it. It is in vain that we try to stretch our conceptions beyond all imaginable space; we bring before the mind's eye merely atoms in comparison with the reality of things. It is an infinite sphere, of which the centre is everywhere, the circumference nowhere. In short, the strongest proof of the almighty power of God is that our imagination loses itself in the conception.

This idea of nature is found in Rabelais (Book iii., chap. 13) thus:—"In contemplation of that infinite and intellectual sphere, whereof the centre is everywhere, and the circumference is no place of the universal world." And Tennyson, "In Memoriam," xxxiii., says somewhat to the same effect:—

"Whose faith has centre everywhere,
Nor cares to fix itself to form."

What is Man?

Pensées, Art. i. 1.

Car enfin qu'est-ce que l'homme dans la nature? Un néant à l'égard de l'infini, un tout à l'égard du néant: un milieu entre rien et tout. Infiniment éloigné de comprendre les extrêmes, la fin des choses et leur principe sont pour lui invinciblement cachés dans un secret impénétrable; également incapable de voir le néant d'où il est tiré, et l'infini où il est englouti.

For what is man in nature? A nothing when compared with infinity, a whole when compared with nothing; an intermediate point between nothing and a whole. Utterly unable to grasp the extremes, the end of things and their beginning are, so far as he is concerned, thoroughly and completely concealed in impenetrable darkness; equally unable to comprehend the nothingness from which he is taken, and the infinity in which he is to be engulfed.

Let us Consider what is within our Reach.

Pensées, Art. i. 1.

Connaissons donc notre portée; nous sommes quelque chose et ne sommes pas tout.

Let us then understand what is within our reach; we are something, and yet not everything.

Nothing in Excess.

Pensées, Art. i. 1.

Nos sens n'aperçoivent rien d'extrême. Trop de bruit nous assourdit; trop de lumière éblouit, trop de distance

et trop de proximité empêche la vue ; trop de longueur et trop de brièveté du discours l'obscurcit: trop de vérité nous étonne.

Our senses can grasp nothing that is in extreme. Too much noise deafens us; too much light blinds us; too great a distance or too much of proximity equally prevents us from being able to see; too long and too short a discourse obscures our knowledge of a subject; too much of truth stuns us.

See (Lat. Gr.) Excess.

The Effects of Extremes in Everything.

Pensées, Art. i. 1.

Nous ne sentons ni l'extrême chaud ni l'extrême froid. Les qualités excessives nous sont ennemies et non pas sensibles : nous ne les sentons plus, nous les souffrons. Trop de jeunesse et trop de vieillesse empêchent l'esprit ; trop et trop peu d'instruction. Enfin les choses extrêmes sont pour nous comme si elles n'étaient point, et nous ne sommes point à leur égard ; elles nous échappent, ou nous à elles.

We feel neither extreme heat nor extreme cold. Qualities that are in excess are so much at variance with our feelings that they are impalpable: we do not feel them, though we suffer from their effects. The mind is equally affected by too great youth, and by excessive old age ; by too much and too little learning. In short, extremes are for us as if they were not, and as if we were not in regard to them ; they escape from us, or we from them.

Everything is in Constant Change with Man.

Pensées, Art. i. 1.

Rien ne s'arrête pour nous. C'est l'état qui nous est naturel, et toutefois le plus contraire à notre inclination. Nous brûlons de désir de trouver un assiette ferme et une dernière base constante, pour y édifier une tour qui s'élève à l'infini ; mais tout notre fondement craque, et la terre s'ouvre jusqu'aux abîmes.

Nothing stands still for us. It is our natural state, and yet the most opposite to our inclination. We burn with the desire of finding a firm resting-place, and a last stable base, to build a tower which may rise to infinity ; but our whole foundation gapes, and the earth opens to its lowest abysses.

See (Lat.) Change.

In What Man Consists.

Pensées, Art. i. 2.

Je puis bien concevoir un homme sans mains, pieds, tête, car ce n'est que l'expérience qui nous apprend que la tête est plus nécessaire que les pieds. Mais je ne puis concevoir l'homme sans pensée ; ce serait un pierre ou une brute.

I can easily conceive in my mind a man without hands, feet, head; for it is only experience which teaches us that the head is more necessary than the feet. But I cannot conceive man without the thinking principle; that would be a stone or a brute.

The Weakness and Strength of Man.

Pensées, Art. i. 6.

L'homme n'est qu'un roseau, le plus faible de la nature, mais c'est un roseau pensant. Il ne faut pas que l'univers entier s'arme pour l'écraser. Une vapeur, une goutte d'eau suffit pour le tuer. Mais quand l'univers l'écraserait, l'homme serait encore plus noble que ce qui le tue, parce-qu'il sait qu'il meurt ; et l'avantage que l'univers a sur lui, l'univers n'en sait rien.

Man is only a reed, the weakest plant of nature, but he is a thinking reed. It is not necessary that the whole universe should be in arms to crush him. A vapour, a drop of water is sufficient to put him out of existence. But even though the universe could crush him to atoms, man would still be more noble than that which kills him, because he is conscious that he is dying, and of the advantage which the universe has over him; the universe knows nothing.

Glory.

Pensées, Art. ii. 1.

La douceur de la gloire est si grand, qu'à quelque chose qu'on l'attache, même à la mort, on l'aime.

The delights of glory are so great, that to whatever it is attached, even to death, we love it.

See (Lat. Gr.) Glory.

Vanity.

Pensées, Art. ii. 3.

La vanité est si ancrée dans le cœur de l'homme, qu'un soldat, un goujat, un cuisinier, un crocheteur se vante et veut avoir ses admirateurs ; et les philosophes mêmes en

veulent. Et ceux qui écrivent contre veulent avoir la gloire d'avoir bien écrit ; et ceux qui le lisent veulent avoir la gloire de l'avoir lu ; et moi qui écris ceci, ai peut-être cette envie ; et peut-être que ceux qui le liront.

Vanity is so anchored in the heart of man that a soldier, suttler, cook, street porter, vapour and wish to have their admirers ; and philosophers even wish the same. And those who write against it wish to have the glory of having written well ; and those who read it wish to have the glory of having read well ; and I who write this have perhaps this desire ; and perhaps those who will read this.

The Folly and Vanity of Man.

Pensées, Art. ii. 5.

Nous sommes si présomptueux, que nous voudrions être connus de toute la terre, et même des gens qui viendront quand nous ne serons plus ; et nous sommes si vains, que l'estime de cinq ou six personnes, qui nous environnent, nous amuse et nous contente.

We are so presumptuous that we wish to be known by all the earth, and even by people who will live when we shall be no more ; and so vain, that the esteem of five or six persons around amuses and satisfies us.

The Hypocrisy and Falsehood of Men.

Pensées, Art. ii. 8.

L'homme n'est que déguisement, que mensonge et hypocrisie, et en soi-même et à l'égard des autres. Il ne veut pas qu'on lui dise la vérité, il évite de la dire aux autres : et toutes ces dispositions, si éloignées de la justice et de la raison, ont une racine naturelle dans son cœur.

Man is nothing but insincerity, falsehood, and hypocrisy, both in regard to himself and in regard to others. He does not wish that he should be told the truth, he shuns saying it to others ; and all these moods, so inconsistent with justice and reason, have their roots in his heart.

Difficulty of Forming a Just Opinion.

Pensées, Art. iii. 2.

Si on est trop jeune, on ne juge pas bien ; trop vieil, de même ; si on n'y songe pas assez ; . . . si on y songe trop, on s'entête, et on s'en coiffe. Si on considère son ouvrage incontinent après l'avoir fait, on en est encore tout pré-

venu ; si trop longtemps après, on n'y entre plus. Aussi les tableaux, vus de trop loin et de trop près ; et il n'y a qu'un point indivisible qui soit le véritable lieu ; les autres sont trop près, trop loin, trop haut, ou trop bas. La perspective l'assigne dans l'art de la peinture. Mais dans la vérité et dans la morale, qui l'assignera ?

If we are too young, our judgment is weak ; if too old, the same ; if we do not fix our attention sufficiently . . . . ; if we fix it too strongly on a subject, we become conceited, and are apt to have an overweening opinion of ourselves. If we examine our work immediately after it is finished, we are too much prepossessed in its favour ; if too long a time afterwards, we have lost interest in it. So also with pictures seen too near or at too great a distance ; there is only one precise point which is the true place ; others are too near, too distant, too high, or too low. Perspective fixes the point in the art of painting. But in truth and in morals who will assign it ?

IMAGINATION.

Pensées, Art. iii. 3.

Cette superbe puissance, ennemie de la raison, qui se plaît à la contrôler et à la dominer, pour montrer combien elle peut en toutes choses, a établi dans l'homme une seconde nature. Elle a ses heureux, ses malheureux, ses sains, ses malades, ses riches, ses pauvres ; elle fait croire, douter, nier la raison ; elle suspend les sens, elle les fait sentir ; elle a ses fous et ses sages : et rien ne nous dépite davantage que de voir qu'elle remplit ses hôtes d'une satisfaction bien autrement pleine et entière que la raison. Les habiles par imagination se plaisent tout autrement à eux-mêmes que les prudens ne se peuvent raisonnablement plaire. Ils regardent les gens avec empire ; ils disputent avec hardiesse et confiance ; les autres, avec crainte et défiance : et cette gaîté de visage leur donne souvent l'avantage dans l'opinion des écoutans, tant les sages imaginaires ont de faveur auprès des juges de même nature. Elle ne peut rendre sages les fous ; mais elle rend heureux, à l'envi de la raison, qui ne peut rendre ses amis que misérables, l'une les couvrant de gloire, l'autre de honte.

Qui dispense la réputation ? qui donne le respect et la vénération aux personnes, aux ouvrages, aux lois, aux grands, si non cette faculté imaginante ? Toutes les richesses de la terre sont insuffisantes sans son consentement.

L'imagination dispose de tout ; elle fait la beauté, la justice, et le bonheur, qui est le tout du monde. Je voudrais de bon cœur voir le livre italien, dont je ne connais que le titre, qui vaut lui seul bien des livres, "Della Opinione, Regina del Mondo." J'y souscris sans le connaître, sauf le mal, s'il y en a.

Voilà à peu près les effets de cette faculté trompeuse, qui semble nous être donnée exprès pour nous induire à une erreur nécessaire.

Imagination, this lordly power, enemy of reason, which takes delight in controlling and commanding, in order that it may show what power it possesses over all things, has established in man a second nature. It has its happy, its unhappy, its sound, its sick, its rich, its poor ; it makes to believe, to doubt, to deny reason ; it suspends the senses, it makes them feel ; it has its fools and its wise men ; and nothing vexes us more than to see that it fills its guests with a satisfaction far more fully and thoroughly than reason. The clever by means of imagination please themselves quite otherwise than the prudent are able to please themselves rationally. They regard people imperiously ; they dispute with boldness and confidence : others timidly and distrustfully, and their gay and confident look often gives them the advantage in the opinion of those who are listening : so much favour have imaginary sages with judges of the same nature. It cannot render fools wise ; but it renders them happy, in opposition to reason, which can only make its friends miserable ; the one covering them with glory, and the other with shame.

What is it that bestows reputation? what is it that gives respect and honour to men, to works, to laws, to the great, if it be not this imaginative faculty ? All the riches of the world are insufficient without its consent.

Imagination disposes of everything ; it creates beauty, justice, and happiness, which is everything in this world. I should like, above all things, to see the Italian book, "On Opinion, the Queen of the World," of which I know nothing but the title, and which alone is worth many books. I subscribe to it without knowing it, evils excepted, if there be any.

Behold pretty nearly the results of this deceitful faculty, which seems to be given to us expressly to lead us into necessary error.

See (Gr.) Imagination.

How Man Regards the Past, the Present, and the Future.

Pensées, Art. iii. 5.

Nous ne nous tenons jamais au temps présent. Nous anticipons l'avenir comme trop lent à venir, comme pour hâter son cours ; ou nous rappelons le passé, pour l'arrêter

comme trop prompt : si imprudens, que nous errons dans les temps qui ne sont pas nôtres, et ne pensons point au seul qui nous appartient ; et si vains, que nous songeons à ceux qui ne sont plus rien, et échappons sans réflexion le seul qui subsiste. C'est que le présent, d'ordinaire, nous blesse. Nous le cachons à notre vue, parcequ'il nous afflige ; et s'il nous est agréable, nous regrettons de le voir échapper. Nous tâchons de le soutenir par l'avenir, et pensons à disposer les choses qui ne sont pas en notre puissance, pour un temps où nous n'avons aucune assurance d'arriver.

We never confine ourselves to the present time. We anticipate the future, as if it were too slow in coming, as if we ought to hasten its speed ; or we call back the past, to stop it as going on too quickly : so silly that we roam over the times, which are not ours, and think nothing of the only point which belongs to us ; and so vain that we think of those times which no longer exist, and escape without reflection from that alone which actually is with us. It is because the present in general annoys us. We conceal it from our view, because it afflicts us ; and if it be agreeable, we regret to see it passing away. We try to support it by the future, and think to arrange things which are not in our power for a time which we are not in the least sure we shall ever reach.

Man is always Looking to the Future.

Pensées, Art. iii. 5.

Le présent n'est jamais notre fin : le passé et le présent sont nos moyens : le seul avenir est notre fin. Ainsi nous ne vivons jamais, mais nous esperons de vivre ; et nous disposant toujours à être heureux, il est inévitable que nous ne le soyons jamais.

The present is never our goal : the past and the present are our means : the future alone is our goal. Thus we are never living, but we hope to live ; and looking forward always to be happy, it is inevitable that we should never be so.

See (Ger.) Future.

Present Moment and Eternity.

Pensées, Art. iii. 6.

Notre imagination nous grossit si fort le temps présent, à force d'y faire des réflexions continuelles, et amoindrit tellement l'éternité, manque d'y faire réflexion, que nous faisons de l'éternité un néant, et du néant un éternité, et

tout cela a ses racines si vives en nous, que toute notre raison ne peut nous en défendre.

Our imagination magnifies so strongly the present by making continual reflections on it, and contracts eternity to so narrow a point by banishing it from our minds, that we make a nothing of eternity, and an eternity of nothing; and this has its roots so firmly fixed in our mental constitution, that no power of reason can get the better of it.

So Moore, "Lallah Rookh—The Veiled Prophet of Khorassan:"—

> "This narrow isthmus 'twixt two boundless seas,
> The past, the future, two eternities."

On what ought the Economy and Government of the World to be Based?

Pensées, Art. iii. 8.

Sur quoi fondera-t-il l'économie du monde qu'il veut gouverner? Sera-ce sur le caprice de chaque particulier? Quelle confusion! Sera-ce sur la justice? Il l'ignore.

Certainement s'il la connoissait, il n'aurait pas établi cette maxime, la plus générale de toutes celles qui sont parmi les hommes, que chacun suive les mœurs de son pays. L'éclat de la véritable équité aurait assujetti tous les peuples; et les législateurs n'auraient pas pris pour modèle, au lieu de cette justice constante, les fantaisies et les caprices des Perses et Allemands. On la verrait plantée par tous les états du monde et dans tous les temps, au lieu qu'on ne voit presque rien de juste ou d'injuste qui ne change de qualité en changeant de climat. Trois degrés d'élévation du pôle renversent toute la jurisprudence. Un méridien décide de la vérité; en peu d'années de possession, les lois fondamentales changent. Le droit a ses epoques. L'entrée de Saturne au Lion nous marque l'origine d'un tel crime. Plaisante justice qu'une rivière borne! Vérité au deça des Pyrénées, erreur au delà.

On what shall man base the government of the world which he wishes to direct? Shall it be dependent on the caprice of each individual? What confusion worse confounded! Shall it be on justice? Man knows it not.

At all events, if he had known it, he would not have established this maxim, the most widely extended of all maxims that mankind have adopted, that each should follow the manners and customs of his own country. The glory reflected from pure equity would have brought all nations under its subjection; and legis-

lators would not have taken as their model the fancies and caprices of Persians and Germans, instead of stable and unchanging justice. We would have seen it planted by all states of the world, and in all times; instead of which, we see almost nothing just or unjust which does not change character in changing climate. Raise the pole three degrees, and jurisprudence is entirely upset. What is true depends on the meridian; let there be a few years of possession, and we find the fundamental laws entirely changed. What is right has its epochs. The entry of Saturn into Leo marks the origin of such a crime. Pleasant idea of justice to be bounded by a river! Truth on one side of the Pyrenees, error on the other.

How a State may be best Overturned.

Pensées, Art. iii. 9.

L'art de fronder et bouleverser les états est d'ébranler les coutumes établies, en sondant jusque dans leur source, pour marquer leur défaut de justice. Il faut, dit-on, recourir aux lois fondamentales et primitives de l'état, qu'une coutume injuste a abolies. C'est un jeu sûr pour tout perdre; rien ne sera juste à cette balance. Cependant le peuple prête aisément l'oreille à ses discours. Ils secouent le joug dès qu'ils le reconnaissent; et les grands en profitent à sa ruine et à celle de ces curieux examinateurs des coutumes reçues. Mais, par un défaut contraire, les hommes croient quelquefois pouvoir faire avec justice tout ce qui n'est pas sans exemple. C'est pourquoi le plus sage des législateurs, Platon, disait que, pour le bien des hommes, il faut souvent les piper; et un autre bon politique, "Quum veritatem quâ liberetur ignoret, expedit quod fallatur." Il ne faut pas qu'il sente la vérité de l'usurpation; elle a été introduite autrefois sans raison, elle est devenue raisonnable; il faut la faire regarder comme authentique, éternelle, et en cacher le commencement si on ne veut qu'elle ne prenne bientôt fin.

The most approved mode of declamation against an established government, and the easiest way to overturn it, is to rail against its laws, by going back to their origin, and showing how unjust they have become. We must, we ought to say, have recourse to the fundamental and primitive laws of the state, which have been perverted by unjust customs. This is the sure game to play if we wish to destroy everything; nothing will be just when weighed in such a balance. Meanwhile the people lend a greedy ear to such language. They shake off the yoke as soon as they feel it; and the noble take advantage of the agitation to their own ruin, and the ruin of those curious examiners of established customs. But from

an opposite defect of judgment, men sometimes think that they may rightly do whatever is sanctioned by precedent. For which reason the wisest of legislators, Plato, used to say, that we must often cheat men for their own advantage; and another excellent political writer (Varro, cited by Saint Augustine, "Cité de Dieu," iv. xxvii.) says, "When man is ignorant of the truth by which he may be freed, it is right that he should be deceived." Man ought never to be reminded that there has been a usurpation of rights; the change may have been originally introduced without any just reason; things, however, have righted themselves. The people ought to be made to regard the state of things as legitimate, eternal; and their origin ought to be veiled, if we do not wish that the state should come to a sudden end.

Powers of the Imagination.

Pensées, Art. iii. 15.

L'imagination grossit les petits objets jusqu'à en remplir notre âme par une estimation fantastique; et par une insolence téméraire, elle amoindrit les grands jusqu'à sa mesure, comme en parlant de Dieu.

The imagination magnifies small objects, so as to fill the mind with a fantastic estimate; and with haughty insolence contracts the great to its own dwarfish measure, as for instance, in speaking of God.

Garrick (Lethe) says:—"You are obliged to your imagination for more than three-fourths of your importance;" and Sheridan (speech in reply to Dundas) says:—"The right honourable gentleman is indebted to his memory for his jests, and to his imagination for his facts."

Justice and Truth.

Pensées, Art. iii. 16.

La justice et la vérité sont deux pointes si subtiles, que nos instrumens sont trop émoussés pour y toucher exactement. S'ils y arrivent, ils en écachent la pointe, et appuient tout autour, plus sur le faux que sur le vrai.

Justice and truth are two points so fine that our instruments are too blunt to touch them to a nicety. If they happen to light upon the points, they crush them, and rest all round on the false rather than on the true.

Man Incomprehensible.

Pensées, Art. iii. 26.

Qui ne croirait, à nous voir composer toutes choses d'esprit et de corps, que se mélange-là nous serait bien compréhensible? C'est néanmoins la chose qu'on com-

prend le moins. L'homme est à lui-même le plus prodigieux objet de la nature ; car il ne peut concevoir ce que c'est que corps, et encore moins ce que c'est qu'esprit, et moins qu'aucune chose comment un corps peut être uni avec un esprit. C'est là le comble de ses difficultés, et cependant c'est son propre être.

Who would not believe, when they see us make all things consist of spirit and body, that this compound must be well understood? It is, however, the thing which we understand the least. Man is to himself the most startling of all objects in nature ; for he cannot conceive what body is, still less what spirit is, and above all, how a body can be united with a spirit. That is the climax of his difficulties, and yet that is his own proper being.

Ennui of Repose.

Pensées, Art. iv. 1.

Ainsi s'écoule toute la vie. On cherche le repos en combattant quelques obstacles ; et si l'on les a surmontés, le repos devient insupportable. Car, ou l'on pense aux misères qu'on a, ou à celles qui nous menacent. Et quand on se verrait même assez à l'abri de toutes parts, l'ennui, de son autorité privée, ne laisserait pas de sortir au fond du cœur, où il a des racines naturelles et de remplir l'esprit de son venin.

In this way life steals away. We try to reach peace by battling with difficulties, and when we have got the better of them, peace becomes unbearable. For either our thoughts dwell on the miseries which we endure, or on those which threaten. And even though we find ourselves sheltered from the storms of life, *ennui* of its own accord fails not to issue from the bottom of our heart, where it has its natural roots, and fills the mind with its poison.

How Easily Man may be Made Happy.

Pensées, Art. iv. 1.

D'où vient que cet homme, qui a perdu depuis peu de mois son fils unique, et qui, accablé de procès et de querelles était ce matin si troublé, n'y pense plus maintenant? Ne vous en étonnez pas : il est tout occupé à voir par où passera ce sanglier que les chiens poursuivent avec tant d'ardeur depuis six heures. Il n'en faut pas davantage. L'homme, quelque plein de tristesse qu'il soit, si l'on peut gagner sur lui de le faire entrer en quelque divertissement, le voilà heureux pendant ce temps-là

Et l'homme, quelque heureux qu'il soit, s'il n'est diverti et occupé par quelque passion ou quelque amusement qui empêche l'ennui de se répandre, sera bientôt chagrin et malheureux. Sans divertissement il n'y a point de joie, avec le divertissement il n'y a point de tristesse. Et c'est aussi ce qui forme le bonheur des personnes de grande condition, qu'ils ont un nombre de personnes qui les divertissent, et qu'ils ont le pouvoir de se maintenir en cet état.

How comes it that this man, who lost an only son a few months ago, and worried by law-suits and petty squabbles, seemed this morning the victim of despair, should so soon have forgotten all his sorrows? Be not surprised: his mind is at present absorbed in watching a boar which his dogs have been pursuing for the last six hours. Nothing more is needed. Man, however disconsolate, if he can be drawn into amusement, behold him happy for the moment. And man, however happy, if his mind be not diverted and filled by some passion or amusement that may drive away *ennui*, will soon fall a victim to vexation and discontent. And what contributes chiefly to the happiness of the great is that they are surrounded by many who assist them to drive dull care away, and that their fortune enables them to lead a life of pleasure.

See (Ger.) Happy, ways to become.

How Men Get Rid of the Evils of Life.

Pensées, Art. iv. 2.

Les hommes n'ayant pu guérir la mort, la misère, l'ignorance, se sont avisés, pour se rendre heureux, de ne point y penser.

As men are unable to find a remedy for death, misery, and ignorance, they have bethought themselves, as the next best thing, if they are to have happiness, not to think of them.

Always to be Happy.

Pensées, Art. iv. 3.

La nature nous rendant toujours malheureux en tous états, nos désirs nous figurent un état heureux, parcequ'ils joignent à l'état où nous sommes les plaisirs de l'état où nous ne sommes pas; et quand nous arriverions à ces plaisirs, nous ne serions pas heureux pour cela, parceque nous aurions d'autres désirs conformes à ce nouvel état.

As nature makes every state of life unhappy, our imagination bodies forth to the mind's eye some other blessed state, by uniting to the state in which we now are the pleasures of the state in which

we are not; and should we reach it, we would not be a whit more happy on that account, because we should have other desires in conformity with this new state.

A Government Founded on Opinion Contrasted with that Founded on Force.

Pensées, Art. v. 6.

L'empire fondé sur l'opinion et l'imagination règne quelque temps, et cet empire est doux et volontaire : celui de la force règne toujours. Ainsi l'opinion est comme la reine du monde, mais la force en est le tyran.

A government, when it is founded on opinion and imagination, subsists for awhile. Such a government is mild in its character, and willingly submitted to; that of force reigns always. Thus opinion is, so to speak, the queen of the world, but force is the tyrant.

Difference between a Man that Halts and a Mind that Halts.

Pensées, Art. v. 11.

D'où vient qu'un boiteux ne nous irrite pas, et un esprit boiteux nous irrite ? À cause qu'un boiteux reconnaît que nous allons droit, et qu'un esprit boiteux dit que c'est nous qui boitons ; sans cela nous en aurions pitié et non colère.

How comes it that a man who halts in body does not excite our ire, while a man who halts in mind does so? Because the former acknowledges that we walk straight, but the latter says that it is we who halt; were it not for this, we should pity and not be angry with him.

Advantage of Noble Birth.

Pensées, Art. v. 16.

C'est un grand avantage que la qualité, qui, dès dix-huit ou vingt ans, met un homme en passe, connu et respecté, comme un autre pourrait avoir mérité à cinquante ans ; c'est trente ans gagnés sans peine.

The advantage of noble birth is this, that it enables a man at the age of eighteen or twenty to claim the honours of the state with as much confidence as another might do at fifty, after a lifetime of meritorious labour: here then are thirty years gained without exertion.

See (Ger.) Birth, noble.

Moderation.

Pensées, Art. vi. 17.

C'est sortir de l'humanité que de sortir du milieu. La grandeur de l'âme humaine consiste à savoir s'y tenir. Tant s'en faut que la grandeur soit à en sortir, qu'elle est à n'en point sortir.

To go beyond the bounds of moderation is to outrage humanity. The greatness of the human soul is shown by knowing how to keep within proper bounds. So far from greatness consisting in going beyond its limits, it really consists in keeping within it.

Bishop Hall ("Christian Moderation," Introduction) says :—"Moderation is the silken string running through the pearl chain of all virtues."

See (Lat.) Moderation.

What Nature Gives Us.

Pensées, Art. vi. 19.

La nature donne alors des passions et des désirs conformes à l'état présent. Il n'y a que les craintes que nous nous donnons nous-mêmes, et non pas la nature, qui nous troublent ; parcequ'elles joignent à l'état où nous sommes les passions de l'état où nous ne sommes pas.

Nature, then, gives us passions and desires in conformity with our present state. It is not nature, but the bugbears that we ourselves call up, that torment us, because they add to the state in which we are the passions of the state in which we are not.

Noble Actions.

Pensées, Art. vi. 21.

Les belles actions cachés sont les plus estimables.

Noble deeds that are concealed have most value in my eyes.

A Jester.

Pensées, Art. vi. 22.

Diseur de bons mots, mauvais caractère.

Jester, a bad character.

A Little Thing Comforts Us.

Pensées, Art. vi. 25.

Peu de chose nous console, parceque peu de chose nous afflige.

A little thing comforts us, because a little thing afflicts us.

Self.

Pensées, Art. vi. 26.

Le *moi* est haïssable.

The *I* is worthy of hatred.

The Result of Everything Moving at the Same Time.

Pensées, Art. vi. 27.

Quand tout se remue également, rien ne se remue en apparence : comme en un vaisseau. Quand tous vont vers le déréglement, nul ne semble y aller. Celui qui s'arrête fait remarquer l'emportement des autres, comme un point fixe.

When everything moves at the same time, nothing moves in appearance : as in a ship. When all are proceeding forward on the road of debauchery, no one seems to be going. The man who stops causes the passions of his fellow-men to be noticeable, like a fixed point.

The Virtue of a Man.

Pensées, Art. vi. 30.

Ce que peut la vertu d'un homme ne se doit pas mésurer par ses efforts, mais par son ordinaire.

The virtue of a man ought to be measured, not by his extraordinary exertions, but by his everyday conduct.

The Great and the Little.

Pensées, Art. vi. 31.

Les grands et les petits ont mêmes accidens, et mêmes fâcheries, et mêmes passions ; mais l'un est au haut de la roue et l'autre près du centre, et ainsi moins agité par les mêmes mouvemens.

The high and the low have the same chances, vexations, and passions ; but the one is on the circumference of the wheel, and the other near its centre, and thus less agitated by its motion.

Liars.

Pensées, Art. vi. 32.

Quoique les personnes n'aient point d'intérêt à ce qu'elles disent, il ne faut pas conclure de là absolument qu'elles ne mentent point ; car il y a des gens qui mentent simplement mentir.

Though people may have no interest in what they say, we must not, therefore, conclude absolutely that they are not telling a lie; for there are people who lie simply for the sake of lying.

Difficulty of Bringing a Matter before Another for his Judgment.

Pensées, Art. vi. 42.

Qu'il est difficile de proposer une chose au jugement d'un autre, sans corrompre son jugement par la manière de la lui proposer! Si on dit, "Je le trouve beau, Je le trouve obscur," ou autre chose semblable, on entraîne l'imagination à ce jugement, ou on l'irrite au contraire. Il vaut mieux ne rien dire: et alors il juge selon ce qu'il est, c'est-à-dire selon ce qu'il est alors, et selon que les autres circonstances dont on n'est pas auteur y auront mis; mais au moins on n'y aura rien mis; si ce n'est que ce silence ne fasse aussi son effet, selon le tour et l'interprétation qu'il sera en humeur de lui donner, ou selon qu'il le conjecturera des mouvemens et airs du visage, ou du ton de la voix, selon qu'il sera physionomiste: tant il est difficile de ne point démonter un jugement de son assiette naturelle, ou plutôt tant il en a peu de fermes et stables.

How difficult it is to bring a matter before the mind of another for his opinion, without giving a bias to his judgment by the way in which it is brought before him! If we say, "I think it clear, I think it obscure," or any remark of that kind, we are leading the imagination to the same decision, or else we are provoking it to take the opposite view. It is better to say nothing: and then he judges according as the matter is, that is to say, according as it is then, and according as the other circumstances, which we may have suggested, may have placed it before his mind: but at all events, we shall have said nothing to bias him; if, indeed, silence has not also its effect, according to the turn and the interpretation which he shall be in the humour to attach to it, or as he shall conjecture from the movement and expression of our countenance, or from the tone of voice, so far as he may be a physiognomist: so difficult is it to prevent the judgment from abdicating its powers, or rather so little is there of strength and stability in our minds.

How Time Cures Grief.

Pensées, Art. vi. 45.

Le temps guérit les douleurs et les querelles, parcequ'on change, on n'est plus le même personne. Ni l'offensant,

ni l'offensé, ne sont plus eux-mêmes. C'est comme un peuple qu'on a irrité, et qu'on reverrait après deux générations. Ce sont encore les Français, mais non les mêmes.

Time cures sorrow and squabbles, because we change, and are no longer the same persons. Neither the offender nor the offended are any longer the same individuals. It is just like a nation who may have been irritated, and not have seen its opponents for two generations. They are still Frenchmen, but not the same individuals.

State of Man.

Pensées, Art. vi. 46.

Condition de l'homme, inconstance, ennui, inquietude.

The state of man is changeableness, *ennui*, anxiety.

The Folly of Man.

Pensées, Art. vi. 46.

Qui voudra connaître à plein la vanité de l'homme n'a qu'à considérer les causes et les effets de l'amour. La cause en est "un je ne sais quoi" (Corneille), et les effets en sont effroyables. Ce "je ne sais quoi," si peu de chose qu'on ne peut le reconnaître, remue toute la terre, les princes, les armées, le monde entier. Le nez de Cléopâtre, s'il eût été plus court, toute la face de la terre aurait changé.

Whoever may desire fully to understand the folly of mankind has only to consider the causes and the effects of love. The cause of it is, "I know not what" (Corneille), and the effects from it are positively frightful. This "I know not what," this little thing which we can scarcely understand, moves the whole earth, princes, armies, the entire world. Had the nose of Cleopatra been a little shorter, the whole face of the earth would have been changed.

Do you Wish People to Think well of you.

Pensées, Art. vi. 59.

Voulez-vous qu'on croie du bien de vous? N'en dites point.

Do you wish that people think well of you? then don't speak well of yourself.

The Way in which Men Speak of One another.

Pensées, Art. vi. 60.

Je mets en fait que, si tous les hommes savaient ce qu'ils disent les uns des autres, il n'y aurait pas quatre

amis dans le monde. Cela paraît par les querelles que causent les rapports indiscrets qu'on en fait quelquefois.

I take it as a matter not to be disputed, that if all knew what each said of the other, there would not be four friends in the world. This seems proved by the quarrels and disputes caused by the disclosures which are occasionally made.

Some Speak well and do not Write well.

Pensées, Art. vii. 6.

Il y en a qui parlent bien et qui n'écrivent pas bien. C'est que le lieu, l'assistance les échauffent et tirent de leur esprit plus qu'ils n'y trouvent sans cette chaleur.

There are some who speak well, and who do not write well. It is the place, the audience that put life into them, and this is not felt without such excitement.

The Exception to the Rule.

Pensées, Art. vii. 8.

C'est un grand mal de suivre l'exception au lieu de la règle. Il faut être sévère et contraire à l'exception. Mais néanmoins, comme il est certain qu'il y a des exceptions de la règle, il faut en juger sévèrement mais justement.

It is a great mistake to follow the exception, instead of the rule. We must show ourselves strict, and opposed to the exception. But yet, as there is no doubt but there are exceptions to every rule, we must decide with strictness, though with justice.

See Guicciardini, "Mass," 140.

How Novelty is Given to a Trite Subject.

Pensées, Art. vii. 9.

Qu'on ne dise pas que je n'ai rien dit de nouveau ; la disposition des matières est nouvelle. Quand on joue à la paume, c'est une même balle dont on joue l'un et l'autre ; mais l'un la place mieux. J'aimerais autant qu'on me dit que je me suis servi des mots anciens. Et comme si les mêmes pensées ne formaient pas un autre corps de discours par une disposition différente, aussi bien que les mêmes mots forment d'autres pensées par leur différente disposition.

Let them not say that I have said nothing new ; the arrangement of the materials is new. When they play at tennis, it is the same ball with which both play, but one directs it better than the other.

I might just as well be told that I had made use of old words. The same thoughts by a different arrangement form quite a different work, so also the same words by the difference of their arrangement form other thoughts.

How We are most Easily Persuaded.

Pensées, Art. vii. 10.

On se persuade mieux, pour l'ordinaire, par les raisons qu'on a soi-même trouvées, que par celles qui sont venues dans l'esprit des autres.

We are more easily persuaded, in general, by the reasons we ourselves discover, than by those which have been suggested to us by others.

Great Mental Efforts.

Pensées, Art. vii. 12.

Ces grands efforts d'esprit où l'âme touche quelquefois sont choses où elle ne se tient pas. Elle y saute seulement, non comme sur le trône, pour toujours, mais pour un instant seulement.

The soul cannot keep up continuously those great mental efforts which are sometimes reached. It only comes up to them at a bound, not as mounting a permanent throne, but one which it is to occupy merely for a moment.

Man is neither an Angel nor a Brute.

Pensées, Art. vii. 13.

L'homme n'est ni ange ni bête, et le malheur veut que qui veut faire l'ange fait la bête.

Man is neither an angel nor a brute, and as bad luck would have it, the very attempt to raise him to the level of the former sinks him to that of the latter.

Pope, "Essay on Man," Ep. ii. 8 :—

> "In doubt to deem himself a god or beast;
> In doubt his mind or body to prefer."

It is well to Know the Ruling Passion of Each.

Pensées, Art. vii. 14.

En sachant la passion dominante de chacun, on est sûr de lui plaire ; et neanmoins chacun a ses fantaisies, contraires à son propre bien, dans l'idée même qu'il a du bien ; et c'est un bizarrerie qui met hors de gamme.

When we know the ruling passion of an individual, we are sure to please him; and yet every one has his peculiar fancies opposed to his own real interest, supposing that he has any real interest; and this is a strange circumstance, which puts us off our guard.

Pope ("Moral Essays," Ep. i. c. 172) says:—

"Manners with fortunes, humours turn with climes,
Tenets with books, and principles with times.
Search then the ruling passions: there alone
The wild are constant, and the cunning known."

The Result of Writing a Natural Style.

Pensées, Art. vii. 28.

Quand on voit le style naturel, on est tout étonné et ravi: car on s'attendait de voir un auteur, et on trouve un homme. Au lieu que ceux qui ont le goût bon, et qui en voyant un livre croient trouver un homme, sont tout surpris de trouver un auteur. "Plus poetice quam humane locutus es" (Petronius Arb., xc.)

When we see a natural style, we are quite astonished and delighted; for we expected to see an author, and we find a man. Whereas, those who have good taste, and who in seeing a book thought they had found a man, are quite surprised to find an author. "You have spoken more like a poet than a man."

The True Philosopher.

Pensées, Art. vii. 35.

Se moquer de la philosophie c'est vraiment philosophe.

To ridicule philosophy, that is really to act the philosopher.

Rivers.

Pensées, Art. vii. 38.

Les rivières sont des chemins qui marchent, et qui portent où l'on veut aller.

Rivers are roads which move, and carry us whither we wish to go.

What an Enigma is Man.

Pensées, Art. viii. 1.

Quelle chimère est-ce donc que l'homme! quelle nouveauté, quel monstre, quel chaos, quel sujet de contradiction, quel prodige! Juge de toutes choses, imbécile ver de terre, dépositaire du vrai, cloaque d'incertitude et d'erreur, gloire et rebut de l'univers!

What an enigma is man! what a novelty, what a monster, what a chaos, what a bundle of contradictions, what a prodigy! Judge of all things, and yet a feeble worm of the earth, depositary of all truth, and yet a mere huddle of uncertainty and error; the glory and scandal of the earth!

So Shakespeare, "Hamlet," act ii. sc. 2:—"What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

Pope (Ep. ii. c. 13) says:—

> "Chaos of thought and passion, all confus'd:
> Still by himself abus'd or disabus'd:
> Created half to rise, and half to fall;
> Great lord of all things, yet a prey to all;
> Sole judge of truth, in endless error hurl'd:
> The glory, jest, and riddle of the world."

All Men Seek Happiness.

Pensées, Art. viii. 1.

Tous les hommes recherchent d'être heureux; cela est sans exception. Quelque différent moyens qu'ils y emploient, ils tendent tous à ce but. Ce qui fait que les uns vont à la guerre et que les autres n'y vont pas, est ce même désir qui est dans tous les deux, accompagné de différentes vues. La volonté ne fait jamais la moindre démarche que vers cet objet. C'est le motif de toutes les actions de tous les hommes, jusqu'à ceux qui vont se pendre.

Et cependant, depuis un si grand nombre d'années, jamais personne n'est arrivé à ce point où tous visent continuellement. Tous se plaignent: princes, sujets; nobles, roturiers; vieux, jeunes; forts, faibles; savans, ignorans; sains, malades; de tous pays, de tous les temps, de tous ages, et toutes conditions.

All men have happiness as their object; there is no exception. However different the means they employ, they all aim at the same end. What makes one go to war, and another to abstain, is the same desire which is in them both, though they adopt different means of gratifying it. The will makes not the least step in advance, except towards this object. It is the motive principle of the actions of all men, even of those who hang themselves.

And yet after so great a number of years no one has ever reached this point, at which all are continually striving. All complain: princes, subjects; nobles, peasants; old, young; strong, weak; wise, ignorant; healthy, sick; of all countries, of all times, of all ages, and all conditions.

See (Lat. Gr.) Happiness.

Cotton ("The Fireside," v. 3) says :—

"If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam :
The world has nothing to bestow,
From our own selves our joys must flow,
And that dear hut, our home."

Unity and Infinity.

Pensées, Art. x. 1.

L'unité jointe à l'infini ne l'augmente de rien, non plus qu'un pied à une mesure infinie. Le fini s'anéantit en présence de l'infini, et devient un pur néant. Ainsi notre esprit devant Dieu ; ainsi notre justice devant la justice divine.

Unity joined to infinity does not increase it at all, no more than a foot added to an infinite measure. The finite is annihilated in the presence of infinity, and becomes a simple nothing. In the same way our spirit before God ; in the same way our justice before the divine justice.

Eloquence.

Pensées, Art. xxiv. 88.

L'éloquence est une peinture de la pensée ; et ainsi ceux qui, après avoir peint, ajoutent encore, font un tableau au lieu d'un portrait.

Eloquence is a painting of the thoughts ; and thus those who, after having made the sketch, still add to it, make a picture instead of a portrait.

See (Lat. Gr.) Eloquence.

The Nature of Man.

Pensées, Art. xxiv. 90.

La nature de l'homme n'est pas d'aller toujours ; elle a ses allées et venues. La fièvre a ses frissons et ses ardeurs, et le froid montre aussi bien la grandeur de l'ardeur de la fièvre que le chaud même. Les inventions des hommes de siècle en siècle vont de même. La bonté et la malice du monde en général en est de même. "Plerumque gratæ principibus vices" (Hor., Od. iii. 29, 14).

It is not the nature of man to be always moving forward ; it has its comings and goings. Fever has its cold and hot fits, and the cold shiver proves the height of the fever quite as much as the hot fit. The inventions of man from age to age proceed much in the

same way. The good nature and the malice of the world in general have the same ebbs and flows. "Change of living is generally agreeable to the rich."

FORCE.

Pensées, Art. xxiv. 92.

La force est la reine du monde, et non pas l'opinion ; mais l'opinion est celle qui use de la force.

Force rules the world, and not opinion ; but opinion is that which makes use of force.

CHANCE.

Pensées, Art. xxiv. 93.

Le hazard donne les pensées ; le hazard les ôte ; point d'art pour conserver ni pour acquérir.

It is mere chance that suggests thoughts ; it is mere chance that obliterates them from the mind ; there is no particular method by which they may be preserved or acquired.

THE INCREDULOUS.

Pensées, Art. xxiv. 100.

Incrédules, les plus crédules. Ils croient les miracles de Vespasien pour ne pas croire ceux de Moïse.

The incredulous are the most credulous. They believe the miracles of Vespasian, in order not to believe those of Moses.

ENNUI.

Pensées, Art. xxv. 26.

Rien n'est si insupportable à l'homme que d'être dans un plein repos, sans passion, sans affaire, sans divertissement, sans application. Il sent alors son néant, son abandon, son insuffisance, sa dépendance, son impuissance, son vide. Incontinent il sortira du fond de son âme l'ennui, la tristesse, le chagrin, le dépit, le désespoir.

There is nothing so insupportable to man as to be in entire repose, without passion, occupation, amusement, or application. Then it is that he feels his own nothingness, isolation, insignificance, dependent nature, powerlessness, emptiness. Immediately there issue from his soul *ennui*, sadness, chagrin, vexation, despair.

NATURE IMITATES HERSELF.

Pensées, Art. xxv. 65.

La nature s'imite. Une graine jetée en bonne terre produit. Un principe jeté dans un bon esprit produit.

Les nombres imitent l'espace, qui sont de nature si différente. Tout est fait et conduit par un même maître : la racine, la branche, les fruits ; les principes, les conséquences.

Nature imitates herself. A grain thrown into good ground brings forth fruit. A principle thrown into a good mind brings forth fruit. Numbers imitate space, which are of so different a nature. Everything is created and conducted by the same master : the root, the branch, the fruits ; the principles, the consequences.

PAVILLON.

BORN A.D. 1632—DIED A.D. 1705.

ÉTIENNE PAVILLON, born at Paris in 1632, of a good family, was Avocat-Général to the Parliament of Metz for ten years ; but, giving up his situation, he retired to Paris, where he spent the remainder of his life in literary pursuits. He was admitted to the French Academy in 1691. His works are of little value. Voltaire calls him "le doux mais faible Pavillon."

FASHION.

La mode est un tyran dont rien ne nous délivre.
À son bizarre goût il faut s'accommoder.
Mais sous ses folles lois étant forcé de vivre,
Le sage n'est jamais le premier à la suivre,
Ni le dernier à la garder.

Fashion is a tyrant from which nothing frees us. We must suit ourselves to its fantastic tastes. But being compelled to live under its foolish laws, the wise man is never the first to follow nor the last to keep it.

Shakespeare, "Much Ado about Nothing," act iii. sc. 3 :—

"The fashion wears out more apparel than the man."

PIIS.

BORN A.D. 1755—DIED A.D. 1832.

AUGUSTE DE PIIS, a poet and dramatic author, secretary to the Comte d'Artois, was born at Paris in 1755, and died in 1832. He was the author of many dramas.

CONCISE DESCRIPTION OF THE LIFE OF MAN.

On s'éveille, on se lève, on s'habille, et l'on sort ;
On rentre, on dîne, on soupe, on se couche, et l'on dort.

We wake, rise, dress, and go out; return, dine, sup, go to bed, and sleep.

RABELAIS.

BORN ABOUT A.D. 1483—DIED PROBABLY A.D. 1553.

FRANÇOIS RABELAIS was born at Chinon, a little town of Touraine, about the year 1483. His father, Thomas Rabelais, is generally supposed to have been an apothecary of Chinon, or, according to others, a vintner and innkeeper at the sign of the Lamprey. At all events, he was proprietor of a house, which, in the time of the historian De Thou, had become a cabaret, and also of a piece of ground, La Devinière, celebrated for its wine. His father must have been a man of some substance, as he sent his son at ten years of age to the Abbey of Scully, not far from Chinon, to be educated; but as his progress was not satisfactory, he was removed to the convent of La Baumette, or, according to others, to the University of Angers. He does not seem to have profited more from his studies here, but he made the acquaintance of the brothers Du Bellay, of whom one afterwards became Cardinal, and befriended Rabelais at times when he stood in need of support. Considering his character and tastes, it is with difficulty that we can explain how he decided on entering the monastic life, if it were not in deference to his father's wishes. In 1511 he was admitted into the order of the Cordeliers, at the convent of Fontenay-le-Compte, in Poitou, and from this step may be dated two feelings which were ever afterwards strongly rooted in his breast, the love of letters and hatred of monks. He devoted himself to literature with great zeal, and we are told that it was his aim to become a grammarian, poet, philosopher, jurist, and astronomer. The study of Greek literature was his delight, but within the walls of his convent a Greek book was regarded as a book of magic, and the man who commanded the key to its secrets passed for a trafficker in "the arts inhibited." He felt himself so uncomfortable in his situation, that his influential friends obtained a brief from Clement VII. in 1524, allowing him to pass from the order of St Francis to that of St Benedict. His powerful intellect was, however, not suited to

the torpor and profitless seclusion of a monastic life, and we accordingly find that he remained only a few years in connection with the Benedictines. He left abruptly, and devoted himself to the study of medicine. He settled at Montpellier in 1530, and practised the medical profession there with credit and success. In 1532 we find him at Lyons, and in 1534 he accompanied his old schoolfellow and friend, Jean du Bellay, then Bishop of Paris, to Rome, whither he went regarding the divorce of Henry VIII. of England, and here, by the interest of his friend, he was absolved from the penalties incurred by the abandonment of his order. This enabled the Cardinal du Bellay to assign him a place in his abbey of St Mauer des Fossez, near Paris, and here he remained till the year 1542, when he was appointed by the same friend to the cure of Mendon, and he continued in the zealous discharge of his duties to the close of 1551. He died in Paris in 1553. The severest blow ever levelled against the abuses of the Roman Catholic Church was the publication of the "Chronicle of the Wondrous Deeds of Gargantua and Pantagruel." "Beyond a doubt," says Coleridge, "he was among the deepest as well as boldest thinkers of his age. His buffoonery was not merely Brutus' rough stick, which contained a rod of gold; it was necessary as an amulet against the monks and bigots. Never was there a more plausible, and seldom, I am persuaded, a less appropriate line than the thousand-times quoted

'Rabelais laughing in his easy-chair,'

of Mr Pope. The caricature of his filth and zanyism proves how fully he both knew and felt the danger in which he stood. I could write a treatise in praise of the moral elevation of Rabelais' works, which would make the church stare and the conventicle groan, and nothing but the truth. I class Rabelais with the great creative minds of the world, Homer, Shakespeare, Dante, Cervantes," &c.

It is not the Coat that Makes the Clergyman.

Prologue, Livre i.

L'habit ne fait point le moine ; et tel est vestu d'habit monachal qui au dedans n'est rien moins que moine ; et tel est vestu de cappe espagnole qui, en son courage, nullement affiert à l'Espagne.

It is not the dress that makes the monk. Many are dressed like monks who are inwardly anything but monks: and some wear Spanish caps who have but little of the valour of the Spaniard in them.

This proverb appears of an earlier date, as it is found in the "Romance of the Rose:"—

"Tel a robe religieuse,
Doncques il est religieux;
Cest argument est vicieux
Et ne vaût une vieille gaine,
Car la robe ne faict le moyne."

So Spenser, "F. Q.," ii. 8, 14:—

"Yet gold all is not that doth golden seem;
Ne all good knights that shake well spear and shield;
The worth of all men by their end esteem;
And then due praise or due reproach them yield."

Happen What May.

Gargantua, i. 3.

Vogue la galée.

Row on, happen what may.

This was the chorus of an old ballad:—

"Y avoit trois filles,
Toutes trois d'un grand;
Disoient l'une à l'autre,
Je n'ay point d'amant,
Et he! he!
Vogue la galée
Donnez lui du vent."

Appetite Comes with Eating.

Gargantua, i. 5.

L'appetit vient en mangeant, disoit Angeston.

Appetite comes with eating, said Angeston.

So Shakespeare, "Hamlet," act i. sc. 2:—

"Why, she would hang on him,
As if increase of appetite had grown
By what it fed on."

To Make a Virtue of Necessity.

Gargantua, i. 11.

Il faisoit de nécessité vertu.

He made a virtue of necessity.

This expression is found in Chaucer, "The Squire's Tale," l. 10,907:—

"That I made virtue of necessity,
And took it well."

So Shakespeare, "Two Gentlemen of Verona," act iv. sc. i.

Opportunity.

Gargantua, i. 37.

Car l'occasion a tous ses cheveux a front : quand elle est oultre passée, vous ne la pouvez plus révocquer ; elle est chauve par le derrière de la teste, et jamais plus ne retourne.

For opportunity has all her hair on her forehead ; but when she has passed, you cannot call her back. She has no tuft whereby you can lay hold on her, for she is bald on the back part of her head, and never returns.

So Bacon, Essay xxi., "Of Delays :"—"Fortune is like the market, where many times, if you stay a little, the price will fall. And again it is sometimes like Sibylla's offer, which at first offereth the commodity at full, then consumeth part and part, and still holdeth up the price. For occasion (as it is in the common verse) turneth a bald noddle after she hath presented her locks in front and no hold taken."

The Hearts of the Conquered to be Won by Clemency.

Gargantua, i. 50.

Nos pères, ayeulx, et ancestres de toute mémoire, ont esté de ce sens et ceste nature que, des batailles par eux consommées, ont, pour signe mémorial des triomphes et victoires ; plus voluntiers erigé trophées et monumens es cœurs des vaincuz, par grace, que es terres par eux conquestées, par architecture. Car plus estimoient la vive souvenance des humains acquise par liberalité, que la mute inscription des arcs, colomnes, et pyramides, subjecte es calamités de l'air, et envie d'un chascun.

Our forefathers and ancestors of all ages have been of this nature and disposition, that on the winning of a battle they have preferred, as a sign and memorial of their triumphs and victories, to erect trophies and monuments in the hearts of the vanquished by clemency, than by buildings in the lands which they had conquered. For they esteemed of more value the lively remembrance of men fixed by liberality, than the dumb inscription of arches, pillars, and pyramids, subject to the injury of storms, and to the envy of every one.

In all Companies more Fools than Wise Men.

Pantagruel, ii. 10.

En toutes compagnies il y a plus de folz que de sages, et la plus grande partie surmonte tousjours la meilleure.

In all companies there are more fools than wise men, and the greater part always gets the better of the wiser.

So Casimir Delavigne, "Épître, L'Étude fait-elle le bonheur?"—

"Les sots depuis Adam sont en majorité."
"Ever since Adam fools have been in the majority."

So the Marquis de Sade :—

"Tous les hommes sont fous, et qui n'en veut point voir,
Doit rester dans sa chambre et casser son miroir."

"All men are fools, and he who does not wish to see them must remain in his chamber and break his looking-glass."

The Inhabitants Themselves are the Best Walls.

Pantagruel, ii. 15.

Il n'est muraille que de os ; et les villes et cités ne sçauroient avoir muraille plus seure et plus forte que la vertu des citoyens et habitans.

There is no wall like that of bones ; and towns and cities cannot have a surer wall nor better fortification than the prowess and virtue of the citizens and inhabitants.

Borrowing from Peter to pay Paul.

Pantagruel, iii. 3.

Afin que par eux vous faciez versure, et de terre d'autruy remplissez son fossé.

To the end that through their means you may make a shift by borrowing from Peter to pay Paul, and with other folk's earth fill up his ditch.

This is the expression of Cicero, "Ad Atticum," v. 1 :—"Versurâ factâ solvere."

You will never Persuade Me.

Pantagruel, iii. 5.

Mais preschez et patrocinez d'icy à la Pentecoste, en fin vous serez esbahy comment rien ne m'aurez persuadé, et, par vostre beau parler, ja ne me ferez entrer en debtes.

But preach it up and defend it as much as you will, even from hence to next Whitsuntide, yet in the end you will be astonished to find that you have not persuaded me by your fair speeches and smooth talk, to enter never so little into the thraldom of debt.

So Molière :—

"Prêchez, patrocinez jusqu'à la Pentecôte,
Vous serez étonné, quand vous serez au bout,
Que vous ne m'avez rien persuadé du tout."

Work and Win rather than Borrow.

Pantagruel, iii. 5.

Ainsi est ce grande vergoigne, tousjours, en tous lieux, d'un chascun emprunter, plus tost que travailler et gaigner.

In sooth, it is a shame to choose rather to be still borrowing in all places from every one, than to work and win.

So Shakespeare, "Hamlet," act i. sc. 3 :—

> "Neither a borrower nor a lender be,
> For loan oft loses both itself and friend;
> And borrowing dulls the edge of husbandry."

Married Life.

Pantagruel, iii. 5.

Nous voyons bon nombre de gens tant heureux à ceste rencontre, qu'en leur mariage semble reluire quelque idée et représentation des joyes de paradis. Autres y sont tant malheureux, que les diables qui tentent les hermites par les désers de Thébaide et Montserrat, ne le sont davantage.

We see many people so fortunate in their marriage that we might say that their life gave some idea or representation of the joys of Paradise. Others again are so unluckily matched, that those devils who tempt the hermits that dwell in the deserts of Thebais and Montserrat, are not so wretched as they.

See (Gr.) Marriage, happy.

The Soul.

Pantagruel, iii. 13.

En ceste façon, nostre âme, lorsque le corps dort, et que la concoction est de tous endroits parachevée, rien plus n'y estant nécessaire jusques au réveil, s'esbat et revoit sa patrie, qui est le ciel. De là, reçoit participation insigne de sa prime et divine origine ; et, en contemplation de ceste infinie et intellectuelle sphère le centre de laquelle est en chascun lieu de l'univers, la circonférence point.

In this way our soul, when our body is at rest, and the digestion is everywhere accomplished, lacking nothing till it awakes, delights to disport itself, and take a view of its native country, which is heaven. Thence it receives a notable participation of its primeval source and divine origin ; and contemplates that infinite and intellectual sphere, whereof the centre is everywhere and the circumference in no place of the universal world.

This geometric definition of the Divinity is traced to the poem of Empedocles on Nature, which is lost, but of which some ideas have been preserved. See observations of M. Havet in his edition of "Pensées de Pascal."

Knowledge not to be Refused from any Source.

Pantagruel, iii. 16.

Que nuist savoir tousjours et tousjours apprendre, fust ce :—

"D'un sot, d'un pot, d'une guedouſle,
D'une mouffe, d'une pantouſle."

What harm is there in getting knowledge and learning, were it from a sot, a pot, a fool, a winter mitten, or old slipper?

So Sterne adopts this pleasantry in "Tristram Shandy :"—

"From a sot, a pot, a fool, a winter-mitten."

Let us Return to our Muttons.

Pantagruel, iii. 34.

Revenons à nos moutons, dist Panurge.

Let us return to our muttons, says Panurge, *i.e.*, let us return to our subject.

This is a proverb taken from the old French play of "Pathelin," act iii. sc. 2, where a woollen-draper is brought in, who, pleading against his shepherd concerning some sheep which the shepherd had stolen, would ever and anon digress from the point to speak of a piece of cloth of which his antagonist's attorney had likewise robbed him, which made the judge call to the draper and bid him "return to his muttons." Rabelais, however, has perhaps contributed not less than the author of "L'Avocat Pathelin," to cause this phrase to pass into a proverb.

"Physician, Heal Thyself."

Prologue, Livre iv.

Difficilement sera creu le médecin avoir soing de la santé d'autruy, qui de la sienne propre est négligent.

That physician will hardly be thought very careful of the health of others who neglects his own.

So Plutarch :—

Ἰατρὸς ἄλλων, αὐτὸς ἕλκεσι βρύων.

"He boasts of healing poor and rich,
Yet is himself all over itch."

Without Health Life is not Life.

Prologue, Livre iv.

Sans santé n'est la vie vie, n'est la vie vivable. Sans santé n'est la vie que langueur ; la vie n'est que simulachre de mort.

Without health life is not life ; it is not living life. Without health life is only a state of languor and an image of death.

Menage used to say :—"Sanitas, sanitatum, omnia sanitas."

Thomson, "Castle of Indolence," canto ii. stanza 57, p. 253 :—

"Ah ! what avail the largest gifts of Heaven
When drooping health and spirits go amiss ?
How tasteless then whatever can be given !
Health is the vital principle of bliss."

So Pierrard Poullet, "La Charité :"—"Celuy meurt tous les jours qui languit en vivant." "He dies every day who lives in a languishing state."

See (Lat.) Health, good ; (Ger.) Health.

THE DANGER ONCE OVER, THE SAINT IS DESPISED.

Pantagruel, iv. 24.

S'est vérifié le proverbe lombardique :—

"Passato el pericolo, gabbato el santo."

He is resolved to make good the Lombardic proverb :—

"The devil was sick, the devil a monk would be ;
The devil was well, the devil a monk was he."

RACINE.

BORN A.D. 1630—DIED A.D. 1699.

JEAN RACINE, a celebrated dramatic writer, born at Ferté-Milon, 1630, was son of Jean Racine, controller of the salt magazine of that city. He became an orphan at the age of five years, and passed under the care of his maternal grandfather, who sent him to study at the College of Beauvais. He was afterwards placed at Port-Royal, where he studied under Le Maître, M. de Sacy, Nicole, Arnauld. The marriage of Louis XIV. in 1660 was the first opportunity he had of distinguishing himself. He composed an ode, "La Nymphe de la Seine," in honour of the monarch, which produced him a pension of six hundred livres ; but it was the drama of "Andromaque," in 1667, which established his reputation as a poet. This was followed almost every year by a new masterpiece. The "Plaideurs" is a comedy in imitation of the "Wasps" of Aristophanes, and was so popular that many of its verses became so fixed on the public mind that they have passed into proverbs. At last, getting disgusted with the theatre, where he had been very unjustly treated, he resolved to renounce it for ever, though

he was only thirty-eight years of age, and in the full vigour of his genius. For twelve years he maintained his determination, and it was only at the entreaties of Madame de Maintenon that he was induced to return to his dramatic pursuits. "Esther" and "Athalie" were the result, but he again quitted it to devote himself to a Christian life. His constitution had for several years been sinking under the wasting influence of excitement, and he at last sunk into the grave in 1699, being interred, according to his wish, at the feet of Dr Hamon, one of his masters at Port-Royal, whom he had loved and respected in life. After the destruction of this monastery, his remains were transferred to Paris, and deposited in the church of St Étienne du Mont, where they were placed beside those of Pascal.

How Love is Betrayed.

Androm. ii. 2.

L'amour n'est pas un feu qu'on renferme en une âme :
Tout nous trahit, la voix, le silence, les yeux ;
Et les feux mal couverts n'en éclatent que mieux.

Love is not a fire which can be confined within the breast; everything betrays us, the voice, silence, the eyes; and its fires imperfectly covered only burst forth the more.

See (Gr.) Love, charms of.

Hidden Griefs.

Androm. iii. 3.

La douleur qui se tait n'en est que plus funeste.

Silent anguish is only the more dangerous.

See (Lat.) Griefs, light.

Foolish to Trust to the Future.

Plaideurs, i. 1.

Ma foi ! sur l'avenir bien fou qui se fiera.
Tel qui rit vendredi, dimanche pleurera.

My faith ! that man is a fool who shall trust the future. He who laughs on Friday will weep on Sunday.

This proverb is found in an ancient tale of the thirteenth century in the following verse :—"Tel rit au main (matin) que le soir pleura."—"Estuta," v. 150; "Barbasau," t. iii. p. 397.

HONOUR WITHOUT MONEY.

Plaideurs, i. 1.

Mais sans argent l'honneur n'est qu'une maladie.

But honour without money is but a sickly plant.

See (Lat.) Money.

NO MONEY, NO SERVICE.

Plaideurs, i. 1.

Point d'argent, point de suisse.

No payment, no service to be got from me.

DO NOT OVERTASK THE MIND.

Plaideurs, i. 1.

Qui veut voyager loin ménage sa monture ;
Buvez, mangez, dormez, et faisons feu qui dure.

He who wishes to travel far is careful of his steed ; drink, eat, sleep, and let us light a fire which shall continue to burn.

WRINKLES.

Plaideurs, i. 5.

Ses rides sur son front gravaient tous ses exploits.

The wrinkles on his forehead were the imprint of his exploits.

A TIRESOME ADVOCATE.

Plaideurs, iii. 3.

L'Intimé. Avant la naissance du monde——
Dandin. [*bâillant.*] Avocat, ah ! passons au déluge.

The Advocate. Before the creation of the world——
Dandin. [*yawning.*] Advocate ! let us pass on to the deluge.

DISTRUST.

Britannicus, i. 4.

Narcisse, tu dis vrai ; mais cette défiance
Est toujours d'un grand cœur la dernière science ;
On le trompe longtemps.

Narcissus, you say what is only too true : but this feeling of distrust is always the last which a great mind acquires : he is deceived for a long time.

Beauty Unadorned.

Britannicus, ii. 2.

Belle sans ornement, dans le simple appareil
D'une beauté qu'on vient d'arracher au sommeil.

Beauty unadorned in the simple dress of a lady just awoke from sleep.

The Insincerity of Courtiers.

Britannicus, ii. 3.

Cette sincérité sans doute est peu discrète ;
Mais toujours de mon cœur ma bouche est l'interprète ;
Absente de la cour, je n'ai pas dû penser,
Seigneur, qu'en l'art de feindre il fallût m'exercer.

This sincerity doubtless is by no means discreet, but my mouth is always the interpreter of my heart ; absent from the court, I could not imagine, sir, that it was necessary to practise the art of deceiving.

Love Blinds Man.

Bérénice, ii. 2.

Depuis cinq ans entiers chaque jour je la vois,
Et crois toujours la voir pour la première fois.

For five whole years I see her every day, and always think I see her for the first time.

These verses are known to all the world, and have had a thousand different applications. The great Condé applied them to the tragedy itself. The same idea is expressed by Pliny the Younger (i. 16), when speaking of the verses of his friend Saturninus :—"Est ergo mecum per diem totum : eumdem antequam scribam, eumdem quum scripsi, eumdem etiam quum remittor, non tamquam eumdem, lego." "His works are never out of my hands ; and whether I sit down to write anything myself, or to revise what I have already written, or am inclined to amuse myself, I constantly take up this agreeable author ; and, as often as I do, he is still new."

See (Lat.) Love blinds.

What True Love Wishes.

Bérénice, ii. 4.

Un soupir, un regard, un mot de votre bouche,
Voilà l'ambition d'un cœur comme le mien :
Voyez-moi plus souvent, et ne me donnez rien.

A sigh, a look, a word from your mouth, that is the desire of a heart like mine : see me oftener, and give me nothing.

LET US DO WHAT HONOUR DEMANDS.

Bérénice, iv. 4.

Faisons ce que l'honneur exige.

Let us do what honour demands.

Burns says ("Epistle to Davie"):—

"The honest heart that's free frae a'
Intended fraud or guile,
However fortune kick'd the ba',
Has aye some cause to smile."

LOVE EASILY DISCOVERS ITSELF.

Bajazet, iii. 8.

Ils ont beau se cacher ; l'amour le plus discret
Laisse par quelque marque échapper son secret.

It is vain to try to conceal one's-self ; the most discreet love allows its secret to escape by some slight token.

THE HAPPINESS OF HUMBLE FORTUNE.

Iphigénie, i. 1.

Heureux qui, satisfait de son humble fortune,
Libre du joug superbe où je suis attaché,
Vit dans l'état obscur où les dieux l'ont caché.

Happy the man who, content with his humble fortune, free from the proud yoke by which I am bound, lives in the obscurity in which the gods have concealed him.

See (Gr.) High and humble life.

NO PERFECT HAPPINESS.

Iphigénie, i. 1.

Mais parmi tant d'honneurs, vous êtes homme enfin ;
Tandis que vous vivrez, le sort, qui toujours change,
Ne vous a point promis un bonheur sans mélange.

But amidst so many honours you are still a man ; so long as you live, Fortune, ever changing, has not promised you an unalloyed happiness.

See (Lat. Gr.) Care.

DO OUR DUTY, AND LEAVE THE RESULT TO THE GODS.

Iphigénie, i. 2.

Je puis choisir, dit-on, ou beaucoup d'ans sans gloire,
Ou peu de jours suivis d'une longue mémoire.

Mais, puisqu'il faut enfin que j'arrive au tombeau,
Voudrais-je, de la terre inutile fardeau,
Trop avare d'un sang reçu d'une déesse,
Attendre chez mon père une obscure vieillesse ;
Et, toujours de la gloire évitant le sentier
Ne laisser aucun nom et mourir tout entier ?
Ah ! ne nous formons point ces indignes obstacles ;
L'honneur parle, il suffit ; ce sont là nos oracles.
Les dieux sont de nos jours les maîtres souverains ;
Mais, seigneur, notre gloire est dans nos propres mains.

I may choose, it is said, either many years without glory, or a few days handed down to distant posterity. But since I must in the end be carried to the tomb, should I, a useless burden on the earth, afraid to lose the blood derived from a goddess, pass an obscure old age in the house of my father, and shunning the path of glory, leave no name, and die utterly forgotten? Ah! let us not conjure up unworthy obstacles: honour speaks, that is sufficient; these are our oracles. The gods are the sovereign masters of our lives; but, sir, our glory is in our own hands.

Sad Lot of Kings.

Iphigénie, i. 5.

Triste destin des rois ! Esclaves que nous sommes
Et des rigueurs du sort et des discours des hommes,
Nous nous voyons sans cesse assiégés de témoins ;
Et les plus malheureux osent pleurer le moins !

Sad destiny of kings! Slaves both to the hardness of our lot, and to what men say of us, we see ourselves incessantly beset by witnesses; and the most unhappy dare weep the least.

See Euripides, Iphig., 434, 445. Ennius does not equal his model when he says:—

> "Plebes in hoc regi antistat loco: licet
> Lacrumare plebei, regi honeste non licet."

An Orphan from Early Years.

Iphigénie, ii. 1.

Et moi, toujours en butte à de nouveaux dangers,
Remise dès l'enfance en des bras étrangers,
Je reçus et je vois le jour que je respire,
Sans que père ni mère ait daigné me sourire.
J'ignore qui je suis.

And I, always exposed to new dangers, placed from my infancy in the arms of strangers, received the light of day, and have lived

without father or mother having deigned to smile on me. I am ignorant who I am.

Virgil (Ecl., iv. 62) has said :—

"Cui non risère parentes,
Nec deus hunc mensâ dea nec dignata cubili est."

To Remind of a Kindness is to Reproach.

Iphigénie, iv. 6.

Un bienfait reproché tint toujours lieu d'offense :
Je veux moins de valeur et plus d'obéissance.

A kindness of which one is reminded is always regarded as a reproach: I want less bravery, and more obedience.

See (Lat. Gr.) Reminding kindnesses.

A Second Marriage.

Phèdre, ii. 5.

Les soupçons importuns
Sont d'un second hymen les fruits les plus communs.

Disagreeable suspicions are the usual fruits of a second marriage

See (Gr.) Marriage, second.

Death no Subject of Regret to the Unfortunate.

Phèdre, iii. 3.

Est-ce un malheur si grand que de cesser de vivre ?
La mort aux malheureux ne cause point d'effroi.

Is it so great a misfortune to cease to live? Death causes no fear to the unfortunate.

The Crimes of a Mother.

Phèdre, iii. 3.

Le crime d'une mère est un pesant fardeau.

The crime of a mother is a heavy burden.

The Punishment Inflicted by a Father.

Phèdre, iii. 3.

Un père en punissant, madame, est toujours père ;
Un supplice léger suffit à sa colère.

A father, madam, when punishing, is always a father ; a slight punishment suffices for his anger.

INNOCENCE.

Phèdre, iii. 6.

Mais l'innocence enfin n'a rien à redouter.

But innocence has nothing to dread.

Milton ("P. L.," Book ix. l. 1054) says:—

"Innocence, that as a veil
Had shadow'd them from knowing ill, was gone."

See (Lat. Gr.) Innocence.

THERE OUGHT TO BE CERTAIN OUTWARD MARKS TO DISCOVER THE HEART OF THE WICKED.

Phèdre, iv. 2.

Ah! le voici. Grands dieux! à ce noble maintien
Quel œil ne serait pas trompé comme le mien?
Faut-il que sur le front d'un profane adultère
Brille de la vertu le sacré caractère?
Et ne devrait-on pas à des signes certains
Reconnaître le cœur des perfides humains?

Ah! there he is. Great gods! by this noble deportment what eye would not be as much deceived as mine? Ought the sacred character of virtue to be reflected on the forehead of a profane adulterer? Should we not discover the heart of the perfidious by certain outward signs?

NO ONE BECOMES COMPLETELY VILE AT ONCE.

Phèdre, iv. 2.

Quelques crimes toujours précèdent les grands crimes.
Quiconque a pu franchir les bornes légitimes
Peut violer enfin les droits les plus sacrés:
Ainsi que la vertu le crime a ses degrés;
Et jamais on n'a vu la timide innocence
Passer subitement à l'extrême licence.

Some crimes always precede great crimes. Whoever has been able to transgress the limits set by law, may afterwards violate the most sacred rights: crime, like virtue, has its degrees; and never have we seen timid innocence pass suddenly to extreme licentiousness.

See (Lat.) Wicked man.

INNOCENCE.

Phèdre, iv. 2.

Le jour n'est pas plus pur que le fond de mon cœur.

The day is not more clear than the bottom of my heart.

The harmony of this verse, entirely composed of monosyllables, has often been remarked.

An Imprecation on Flatterers.

Phèdre, iv. 6.

Va-t'en, monstre exécrable ;
Va, laisse-moi le soin de mon sort déplorable.
Puisse le juste ciel dignement te payer !
Et puisse ton supplice à jamais effrayer
Tous ceux qui, comme toi, par de lâches adresses,
Des princes malheureux nourrissent les faiblesses,
Les poussent au penchant où leur cœur est enclin,
Et leur osent du crime aplanir le chemin !
Détestables flatteurs, présent le plus funeste
Que puisse faire aux rois la colère céleste !

Begone, thou execrable monster ! begone, and leave to me the care of my pitiable lot ! May the just Heaven worthily pay thee, and may thy punishment for ever frighten all those who, like thee, by base cunning, foster the weaknesses of unhappy princes, urge them in the direction to which their heart is inclined, and dare to render smooth the road to crimes ! Detestable flatterers, the most dangerous gift which the anger of Heaven can bestow upon kings !

See (Lat. Gr.) Flatterers.

Heaven sometimes Grants our Prayers as a Punishment.

Phèdre, v. 3.

Craignez, seigneur, craignez que le ciel rigoureux
Ne vous haïsse assez pour exaucer vos vœux.
Souvent dans sa colère il reçoit nos victimes ;
Ses présents sont souvent la peine de nos crimes :

Be afraid, sir, be afraid lest stern Heaven should hate you so much as to grant your prayers. In its anger it often receives our offerings ; its gifts are often the punishment of our crimes.

"By Babel's Streams we Sat and Wept."

Esther, i. 2.

Une Israëlite chante seule.

Deplorable Sion, qu'as-tu fait de ta gloire ?
Tout l'univers admirait ta splendeur :
Tu n'es plus que poussière ; et de cette grandeur
Il ne nous reste plus que la triste mémoire.

Sion, jusques au ciel élevée autrefois,
Jusqu'aux enfers maintenant abaisée,
Puissé-je demeurer sans voix,
Si dans mes chants ta douleur retracée
Jusqu'au dernier soupir n'occupe ma pensée !

Tout le Chœur.

O rives du Jourdain ! O champs aimées des cieux !
Sacrés monts, fertiles vallées
Par cent miracles signalées !
Du doux pays de nos aïeux
Serons-nous toujours exilées ?

Une Israëlite seule.

Quand verrai-je, O Sion ! relever tes remparts,
Et de tes tours les magnifiques faites ?
Quand verrai-je de toutes parts
Tes peuples en chantant accourir à tes fêtes ?

An Israelite sings alone.

O Sion, to be pitied, what has become of thy glory? All the world admired thy splendour: thou art now only dust: and of this grandeur there remains to us only the sad recollection. Sion, formerly raised even to the heaven, now sunk to the lowest pit, may my tongue cleave to my mouth's roof if, in my songs, thy grief do not occupy my thoughts till my last sigh!

The whole Choir.

O banks of the Jordan! O fields beloved by Heaven! sacred mounts, fertile valleys, rendered famous by hundreds of miracles! shall we be always exiles from the pleasant country of our forefathers?

An Israelite alone.

When shall I see, O Sion, thy ramparts raised again, and the magnificent tops of thy towers? When shall I see thy people flocking on all sides, and raising their voices at thy festivals?

SALIX BABYLONICA ("The Weeping Willow"). The first of this race of willow was introduced into England in the last century. It was brought from the banks of the Euphrates, near the ruins of Babylon, where this willow abounds. This is the willow on which the Israelites "hanged their harps," according to Psalm cxxxvii., "super flumina Babylonis." "How shall I sing the Lord's song in the land of a stranger?" We give Lord Wellesley's poem on the subject as an illustration of Racine:—

SALIX BABYLONICA.

("*The Weeping Willow.*")

"Passis mæsta comis, formosa doloris imago,
Quæ, flenti similis, pendet in amne Salix,
Euphratis nata in ripâ Babylone sub altâ
Dicitur Hebræas sustinuisse lyras;

Cùm, terrâ ignotâ, Proles Solymæa refugit
Divinum Patriæ jussa movere melos;
Suspensisque lyris, et luctu muta, sedebat,
In lacrymis memorans Te, venerande Sion!
Te, dilecta Sion! frustrà sacrata Jehovæ,
Te, præsenti Ædes irradiata Deo!
Nunc pede barbarico, et manibus temerata profanis,
Nunc orbata Tuis, et taciturna Domus!
At Tu, pulchra Salix, Thamesini littoris hospes,
Sis sacra, et nobis pignora sacra feras;
Quâ cecidit Judæa, mones, captiva sub irâ,
Victricem stravit Quæ Babylona manus;
Inde doces, sacra et ritus servare Parentum,
Juraque, et antiquâ vi stabilire Fidem.
Me queties curas suadent lenire seniles
Umbra Tua, et viridi ripa beata toro,
Sit mihi, primitiasque meas, tenuesque triumphos,
Sit, revocare tuos dulcis Etona! dies.
Auspice Te, summæ mirari culmina famæ,
Et purum antiquæ lucis adire jubar
Edidici Puer et, jam primo in limine vitæ,
Ingenuas veræ laudis amare vias.
O juncta Aonidum lauro præcepta Salutis
Æterna! et Musis consociata Fides!
O felix Doctrina! et divinâ insita luce!
Quæ tuleras animo lumina fausta meo;
Incorrupta, precor, maneas, atque integra, neu te
Aura regat populi neu novitatis amor,
Stet quoque prisca Domus; (neque enim manus impia tangat;)
Floreat in mediis intemerata minis;
Det Patribus Patres, Populoque det inclyta Cives,
Eloquiumque Foro, Judiciisque decus.
Conciliisque animos, magnæque det ordine Genti
Immortalem altâ cum pietate Fidem.
Floreat, intactâ per postera secula famâ,
Cura diù Patriæ, Cura paterna Dei."

"Dishevell'd, mournful, beauteous type of grief,
That seem'st in tears to bend o'er Thames's tide,
And still to rue the day, when Babel's chief,
High on thy parent stream enthroned in pride,

"Beheld upon thy melancholy boughs
The harps unstrung of Israel's captive band,
When heart, and voice, and orisons, and vows
Refused the haughty victor's stern command

"To move great Sion's festal lay sublime,
To mingle heavenly strains of joy with tears,
To sing the Lord's song in a stranger's clime,
And chant the holy hymn to heathen ears.

"Down by Euphrates' side they sat and wept,
In sorrow mute, but not to memory dead;
O Sion! voice and harp in stillness slept.
But the pure mindful tear for thee was shed:

"To thee, beloved Sion! vain were given
Blessing and honour, wealth and power—in vain
The glorious present Majesty of Heaven
Irradiated thy chosen holy fane!

"Fallen from thy God, the heathen's barbarous hand
Despoils thy temple, and thine altar stains;
Reft of her children mourns the parent land,
And in her dwellings deathlike Silence reigns.

"Rise, sacred tree! a monument to tell
How vanity and folly lead to woe;
Under what wrath unfaithful Israel fell,
What mighty arm laid Babel's triumphs low.

"Rise, sacred tree! on Thames's gorgeous shore,
To warn the people and to guard the throne;
Teach them their pure religion to adore,
And foreign faiths and rights and pomps disown!

"Teach them that their forefathers' noble race,
With virtue, liberty, and truth combined,
And honest zeal, and piety and grace,
The throne and altar's strength have intertwined:

"The lofty glories of the land and main,
The stream of industry and trade's proud course,
The majesty of empire to sustain,
God's blessing on sound faith is Britain's force.

"Me, when thy shade and Thames's meads and flowers
Invite to soothe the cares of waning age,
May memory bring to me my long-past hours
To calm my soul and troubled thoughts assuage!

"Come, parent Eton! turn the stream of time
Back to thy sacred fountain crown'd with bays!
Recall my brightest, sweetest days of prime!
When all was hope and triumph, joy and praise.

"Guided by thee I raised my youthful sight
To the steep, solid heights of lasting fame,
And hail'd the beams of clear ethereal light
That brighten round the Greek and Roman name.

"O blest Instruction! friend to generous youth!
Source of all good! you taught me to entwine
The muse's laurel with eternal truth,
And wake her lyre to strains of faith divine.

"Firm, incorrupt, as in life's dawning morn,
Nor sway'd by novelty nor public breath,
Teach me false censure and false fame to scorn,
And guide my steps through Honour's paths to death.

"And thou, time-honour'd fabric, stand; a tower
Impregnable, a bulwark of the state!
Untouch'd by visionary folly's power,
Above the vain and ignorant and great!

"The mighty race with cultured minds adorn,
And piety and faith, congenial pair!
And spread thy gifts through ages yet unborn,
Thy country's pride and Heaven's parental care!"

A Charm that never Wearies.

Esther, ii. 7.

Je ne trouve qu'en vous je ne sais quelle grâce,
Qui me charme toujours et jamais ne me lasse.

I find in you I know not what beauty, which always charms me, and never wearies me.

These verses have been justly applied to the poetry of Racine.

How Success may be Attained at the Court of Kings.

Esther, iii. 1.

Quiconque ne sait pas dévorer un affront,
Ni de fausses couleurs se déguiser le front,
Loin de l'aspect des rois qu'il s'écarte, qu'il fuie.
Il est de contre-temps qu'il faut qu'un sage essuie :
Souvent avec prudence un outrage enduré
Aux honneurs les plus hauts a servi de degré.

Whoever does not know how to swallow an insult, nor to disguise his forehead by false colours, let him fly the presence of kings. There are affronts which it is prudent for a wise man to pocket. An indignity endured with prudence has often served as a stepping-stone to the highest honours.

God.

Esther, iii. 4.

Ce Dieu, maître absolu de la terre et des cieux,
N'est point tel que l'erreur le figure à vos yeux :
L'Éternel est son nom, le monde est son ouvrage ;
Il entend les soupirs de l'humble qu'on outrage,
Juge tous les mortels avec d'égales lois,
Et du haut de son trône interroge les rois.
Des plus fermes états la chute épouvantable,
Quand il veut n'est qu'un jeu de sa main redoutable.

This God, absolute Master of earth and heaven, is not such as superstition paints Him to your eyes. The Eternal is His name, the world is His work; He hears the sighs of the lowly who is insulted, judges all men with equal laws, and from His high throne questions kings. The terrible downfall of the mightiest states, when the fiat goes forth, is only the pastime of His awful hand.

God.

Athalie, i. 1.

Celui qui met un frein à la fureur des flots
Sait aussi des méchants arrêter les complots.
Soumis avec respect à sa volonté sainte,
Je crains Dieu, cher Abner, et n'ai point d'autre crainte.

He who bridles the fury of the billows, knows also to put a stop

to the secret plans of the wicked. Submitting with respect to His holy will, I fear God, dear Abner, and have no other fear.

GOD.

Athalie, i. 2.

Et comptez-vous pour rien Dieu, qui combat pour nous ?
Dieu, qui de l'orphelin protége l'innocence,
Et fait dans la faiblesse éclater sa puissance :
Dieu, qui hait les tyrans.

And do you count as nothing God, who fights for us? God, who protects the innocence of the orphan, and makes His power be felt in weakness: God, who hates tyrants.

THE POWER OF GOD.

Athalie, i. 4.

Une Voix seule.

Il donne aux fleurs leur aimable peinture ;
Il fait naître et mûrir les fruits :
Il leur dispense avec mesure
Et la chaleur des jours et la fraicheur des nuits ;
Le champ qui les reçut les rend avec usure.

Une autre.

O mont de Sinai, conserve la mémoire
De ce jour à jamais auguste et renommé,
Quand sur ton sommet enflammé,
Dans un nuage épais le Seigneur enfermé
Fit luire aux yeux mortels un rayon de sa gloire.
Dis-nous, pourquoi ces feux et ces éclairs,
Ces torrents de fumée, et ce bruit dans les airs,
Ces trompettes et ce tonnerre ?
Venait-il renverser l'ordre des éléments ?
Sur ses antiques fondements
Venait-il ébranler la terre ?

Une autre Voix seule.

Vous qui ne connaissez qu'une crainte servile,
Ingrats, un Dieu si bon ne peut-il vous charmer ?
Est-il donc à vos cœurs, est-il si difficile
Et si pénible de l'aimer ?
L'esclave craint le tyran qui l'outrage ;
Mais des enfants l'amour est le partage,

Vous voulez que ce Dieu vous comble de bienfaits,
Et ne l'aimer jamais.

A Voice alone.

He gives to the flowers their beautiful tint; He causes the fruits to grow and ripen; He distributes to them in due proportion the warmth of the day and the coolness of the night; the field which receives them gives them back with interest.

Another Voice.

O Mount Sinai, let the memory of this day be sacred and famous for aye, when the Lord, on thy burning top enveloped in a thick cloud, caused a ray of His glory to pass before mortal eyes. Tell me why these fires and that lightning, these torrents of smoke and this noise in the air, these trumpets and this thunder? Was He going to upturn the order of the elements? Was He going to shake the earth on its ancient foundations?

Another Voice.

You who know only a slavish fear, ungrateful beings, cannot a God so good charm you? Is it then so difficult and so painful to your hearts to love Him? The slave fears the tyrant who outrages him; but love is the inheritance of children. You wish that this God load you with benefits, and yet will not love Him!

How Ladies Try to Withstand the Attacks of Time.

Athalie, ii. 5.

Même elle avait encore cet éclat emprunté
Dont elle eut soin de peindre et d'orner son visage,
Pour réparer des ans l'irréparable outrage.

She even had still that borrowed glory, with which she used to paint and adorn her countenance, to restore the irreparable injury done to her by years.

See 2 Kings ix. 30.

A Single Word often Betrays a Great Design.

Athalie, ii. 6.

Souvent d'un grand dessein un mot nous fait juger.

A single word often betrays a great design.

See Psalm viii. 2.

God never Deserts his Children.

Athalie, ii. 7.

Dieu laissa-t-il jamais ses enfants au besoin?
Aux petits des oiseaux il donne leur pâture,
Et sa bonté s'étend sur toute la nature.

Tous les jours je l'invoque ; et d'un soin paternel
Il me nourrit des dons offerts sur son autel.

Did God ever leave His children to want? He gives their food to the little ones of the birds, and His goodness extends over all nature. Every day I invoke Him ; and with paternal care He supports me with gifts offered on His altar.

"God Resisteth the Proud, and Giveth Grace to the Humble."

Athalie, ii. 7.

Joas. J'adore le Seigneur : on m'explique sa loi ;
Dans son livre divin on m'apprend à la lire ;
Et déjà de ma main je commence à l'écrire.
Ath. Que vous dit cette loi ?
Joas. Que Dieu veut être aimé ;
Qu'il venge tôt ou tard son saint nom blasphemé ;
Qu'il est le défenseur de l'orphelin timide ;
Qu'il résiste au superbe et punit l'homicide.

Joas. I worship the Lord ; they explain to me His law ; in His divine book they teach me to read ; and already I begin to write.
Athalie. What does this law say to you?
Joas. That God wishes to be loved ; that He avenges sooner or later His holy name when blasphemed ; that He is the defender of the timid orphan ; that He resisteth the proud, and punisheth the murderer.

The Happiness of the Wicked.

Athalie, ii. 7.

Le bonheur des méchants comme un torrent s'écoule.

The happiness of the wicked passes away like a torrent.

A Mind Ill at Ease.

Athalie, iii. 3.

Ami, depuis deux jours je ne la connais plus.
Ce n'est plus cette reine éclairée, intrépide,
Élevée au-dessus de son sexe timide,
Qui d'abord accablait ses ennemis surpris,
Et d'un instant perdu connaissait tout le prix :
La peur d'un vain remords trouble cette grande âme ;
Elle flotte, elle hésite ; en un mot, elle est femme.

Friend, during the last two days I know her no more. She is no longer that clear-headed, bold queen, soaring above her timid

sex, who in a moment overwhelmed her enemies, whom she suddenly attacked, and knew the value of a lost moment: the fear of a vain remorse annoys this great soul. She is irresolute, she hesitates; in a word, she is a woman.

A Wise King.

Athalie, iv. 3.

Un roi sage, ainsi Dieu l'a prononcé lui-même,
Sur la richesse et l'or ne met point son appui,
Craint le Seigneur son Dieu, sans cesse a devant lui
Ses préceptes, ses lois, ses jugements sévères,
Et d'injustees fardeaux n'accable point ses frères.

A wise king, so God himself has declared, places not his support on riches and gold, fears the Lord his God, has continually before his eyes His precepts, laws, severe judgments, and loads not his brethren with unjust burdens.

See Deuteronomy xvii.

How Young Princes are Led Astray.

Athalie, iv. 3.

Loin du trône nourri, de ce fatal honneur,
Hélas! vous ignorez le charme empoisonneur;
De l'absolu pouvoir vous ignorez l'ivresse,
Et des lâches flatteurs la voix enchanteresse,
Bientôt ils vous diront que les plus saintes lois,
Maîtresses du vil peuple, obéissent aux rois;
Qu'un roi n'a d'autre frein que sa volonté même;
Qu'il doit immoler tout à sa grandeur suprême;
Qu'aux larmes, au travail le peuple est condamné,
Et d'un sceptre de fer veut être gouverné;
Que, s'il n'est opprimé, tôt ou tard il opprime:
Ainsi de piège en piège, et d'abîme en abîme,
Corrompant de vos mœurs l'aimable pureté,
Ils vous feront enfin haïr la vérité,
Vous peindront la vertu sous une affreuse image.
Hélas! ils ont des rois égaré le plus sage.

Brought up at a distance from a throne, alas! you know not the poisonous charm of this fatal honour; you know not the intoxicating qualities of absolute power, and the bewitching voice of base flatterers. Soon they will tell you that the most sacred laws that rule over a vile people must yield to kings; that a king has no other bridle except his own will; that everything ought to be sacrificed to his imperial dignity; that the people are condemned to

tears, to labour, and must be governed by an iron sceptre; that, if they are not oppressed, they oppress sooner or later. Thus from snare to snare, from abyss to abyss, corrupting the amiable purity of your mind, they will make you at last hate truth, will paint virtue under a frightful image. Alas! they have caused the wisest of kings to err.

REGNARD.

BORN A.D. 1655—DIED A.D. 1709.

JEAN FRANÇOIS REGNARD, a comic poet, born at Paris, was the son of a merchant, who left him in comfortable circumstances at his death. He spent several years in visiting various parts of the world, but at last settled at Paris, where he led a joyous life. He was the author of many comedies, which are considered to be second only to Molière's.

WE LOVE WITHOUT REASON.

Les Folies Amoureuses.

On aime sans raison, et sans raison l'on hait.

We love without reason, and without reason we hate.

So Catullus, Epig., 85 :—

"Odi et amo. Quare id faciam, fortasse requiris.
Nescio, sed fieri sentio et excrucior."

"I hate and love. Why I do so, perhaps you ask. I know not, but I feel that I do so, and I am in torment."

GREAT DANGERS SHOW GREAT COURAGE.

Le Légataire.

C'est dans les grands dangers qu'on voit les grands courages.

It is in great dangers that we see great courage.

THE GAMBLER.

Le Joueur.

Qu'un joueur est heureux ! sa poche est un trésor !
Sous ses heureuses mains le cuivre devient or.

How happy is a gambler! his pocket is a treasure! under his lucky hands brass becomes gold.

REGNIER.

BORN A.D. 1573—DIED A.D. 1613.

MATHURIN REGNIER, a celebrated writer of satires, was born at Chartres in 1573, and early showed his poetical talents. He entered the Church, but disgraced his profession by the profligacy of his conduct. He was for ten years in the employment of the Cardinal Joyeuse at Rome, and then of the Duke de Béthune, French Ambassador at the Holy See. In 1604 he became canon of the Cathedral of Chartres, and two years afterwards was attached to the Abbey of Vaux de Cernai. His health had been much injured by his early life, and he died at Orleans in 1613. His works consist of satires, epistles, elegies, and epigrams.

THE GREATEST SCHOLARS NOT THE WISEST MEN.

Pardieu ! les plus grands clercs ne sont pas les plus fins.

Certainly the greatest scholars are not the wisest men.

So Rabelais, i. 39 :—"Magis magnos clericos non sunt magis magnos sapientes."

RICHELIEU.

BORN A.D. 1585—DIED A.D. 1642.

DISSEMBLING IS THE KNOWLEDGE OF KINGS.

Miranne.

Savoir dissimuler est le savoir des rois.

To know to dissemble is the knowledge of kings.

ARTIFICE ALLOWED TO DECEIVE A RIVAL.

Les Thuileries.

Pour tromper un rival l'artifice est permis ;
On peut tout employer contre ses ennemis.

Artifice is allowed to deceive a rival: we may employ everything against our enemies.

LA ROCHEFOUCAULD.

BORN A.D. 1613—DIED A.D. 1680.

FRANÇOIS, DUC DE LA ROCHEFOUCAULD, Governor of Poitou, son of the first Duc de la Rochefoucauld, was a man whose influence on the literary and philosophical taste of France has been very marked. In the political affairs of his country he took little interest, but at the instigation of the beautiful Duchesse de Longueville, to whom he was much attached, he engaged in the civil war of the Fronde, where he displayed the characteristic bravery of his nation, being severely wounded at the battle of St Antoine. At the close of the war he retired from active life, and devoted himself to the calm enjoyment of friendship and literature. He was intimate with all the most remarkable persons of the day: Racine, Boileau, Sévigné, La Fayette found charms in his conversation of so refined a nature, that his house became the centre of all the elegance and learning of France. Yet he was never a member of the French Academy, as his sensitive nature prevented him being able to deliver the few words which were required at the introduction of a new member. He died at Paris in 1680, aged sixty-eight.

His "Maxims and Moral Reflections" is the work on which his fame chiefly rests, of which Voltaire says, "One of the works which contributed most to form the taste of the nation to a justness and precision of thought and expression, was the small collection of maxims by François, Duc de la Rochefoucauld. Although there be little more than one idea in the book, that *self-love is the spring of all our actions*, yet this idea is presented in so great a variety of forms as to be always amusing. When it first appeared, it was read with avidity; and it contributed more than any other performance since the revival of letters to improve the vivacity, correctness, and delicacy of French composition." Of this book Dr Johnson was accustomed to say, that it was almost the only book written by a man of fashion, of which professed authors had reason to be jealous. There is no doubt that the tendency of these maxims is unfavourable to morality, and always leave a disagreeable impression on the mind; but in reading La Rochefoucauld, it should never be forgotten that it was within the vortex of a court he enjoyed his chief opportunities of studying the world; and that the narrow and exclusive circle in which he moved was not likely to afford him the most favourable specimens of human nature in

general. This is much to be regretted, as their effect has been most sensible in vitiating the tone and character of French philosophy, by bringing into vogue those false and degrading representations of human nature and of human life which have prevailed in that country more or less for two centuries past.

Our Virtues are often only Vices.

Motto.

Nos vertus ne sont le plus souvent que des vices déguisés.

Our virtues are most frequently only vices under a mask.

Self-Love.

(ii.) L'amour-propre est le plus grand de tous les flatteurs.

Self-love is the greatest of flatterers.

See (Gr.) Self-love.

Self-Love.

(iv.) L'amour-propre est plus habile que le plus habile homme du monde.

Self-love is more artful than the most artful man in the world.

Passion.

(vi.) La passion fait souvent un fou du plus habile homme, et rend souvent les plus sots habiles.

Passion often makes a fool of the ablest man, and an able man of the most foolish.

The Passions.

(viii.) Les passions sont les seuls orateurs qui persuadent toujours. Elles sont comme un art de la nature dont des règles sont infaillibles; et l'homme le plus simple qui a de la passion persuade mieux que le plus éloquent qui n'en a point.

The passions are the only orators who never fail to persuade. They are, if we may so say, nature's art of eloquence, the rules of which never fail; and the simplest man, moved by passion, is more persuasive than the most eloquent who has none.

The Passions.

(x.) Il y a dans le cœur humain une génération perpétuelle de passions; en sorte que la ruine de l'une est presque toujours l'établissement d'une autre.

In the human breast there is a never-ceasing engendering of passions; so that the destruction of one is almost always the generation of another.

"Les passions," dit énergiquement Bossuet, "ont une infinité qui se fâche de ne pouvoir être assouvie."

The Passions.

(xii.) Quelque soin que l'on prenne de couvrir ses passions par des apparences de piété et d'honneur, elles paraissent toujours au travers de ces voiles.

However much we may try to conceal our passions under the cloak of religion and honour, they never fail to appear through these veils.

All Men able enough to Endure the Misfortunes of Others.

(xix.) Nous avons tous assez de force pour supporter les maux d'autrui.

We are all strong enough to endure the misfortunes of others.

Philosophy.

(xxii.) La philosophie triomphe aisément des maux passés et des maux à venir; mais les maux présents triomphent d'elle.

Philosophy finds no difficulty in triumphing over past and future ills; but present ills triumph over her.

Heroes are Like other Men.

(xxiv.) Lorsque les grands hommes se laissent abattre par la longueur de leurs infortunes, ils font voir qu'ils ne les soutenaient que par la force de leur ambition, et non par celle de leur âme; et qu'à une grande vanité près, les héros sont faits comme les autres hommes.

When great men allow themselves to be cast down by misfortunes of long duration, they show that they were able to support them only from the strength of their ambition, and not of their spirit; and that with the exception of possessing great vanity, heroes are just like other men.

Pope ("Essay on Man," Ep. iv. l. 219) says:—

> "Heroes are much the same, the point's agreed,
> From Macedonia's madman to the Swede."

More Difficult to Endure Prosperity than Adversity.

(xxv.) Il faut de plus grandes vertus pour soutenir la bonne fortune que la mauvaise.

It requires greater powers of mind to support good fortune than bad.

Jealousy and Envy.

(xxviii.) La jalousie est en quelque manière juste et raisonable, puis qu'elle ne tend qu'à conserver un bien qui nous appartient, ou que nous croyons nous appartenir ; au lieu que l'envie est une fureur qui ne peut souffrir le bien des autres.

Jealousy is in some respects just and reasonable, since its object is only to preserve a good which belongs, or which we think to belong, to us: whereas envy is a madness which cannot bear the good of others.

Our Good Qualities.

(xxix.) Le mal que nous faisons ne nous attire pas tant de persécution et de haine que nos bonnes qualités.

The harm which we do to others does not excite so much persecution and hatred as our good qualities.

So Tacitus, Agr., 5 :—"Sinistra erga eminentes interpretatio ; nec minus periculum ex magnâ famâ quam ex malâ." "The world is apt to judge unfavourably of great merit: an eminent reputation is as dangerous as a bad one."

Failings.

(xxxi.) Si nous n'avions point de défauts, nous ne prendrions pas tant de plaisir à en remarquer dans les autres.

If we had no failings ourselves, we should not take such pleasure in finding out those of others.

Pride.

(xxxiv.) Si nous n'avions point d'orgueil, nous ne nous plaindrions pas de celui des autres.

If we had no pride, we would not complain of that of others.

Why Nature has Given us Pride.

(xxxvi.) Il semble que la nature, qui a si sagement disposé les organes de notre corps pour nous rendre heureux,

nous ait aussi donné l'orgueil pour nous épargner la douleur de connaître nos imperfections.

It seems as if nature, which has so cunningly arranged the organs of our body to render us happy, had with the same view given us pride, to spare us the pain of knowing our imperfections.

Self-Interest.

(xxxix.) L'intérêt parle toutes sortes de langues et joue toutes sortes de personnages, même celui de désintéressé.

Self-interest speaks all kinds of languages, and plays all kinds of parts, even that of the disinterested.

Man often Knows not when He is Led.

(xliii.) L'homme croit souvent se conduire lorsqu'il est conduit ; et pendant que par son esprit il tend à un but, son cœur l'entraîne insensiblement à un autre.

Man often thinks that he is his own leader, when he is the servant of another; and while his mind is aiming at one object, his heart is drawing him insensibly towards some one else.

In what Happiness Consists.

(xlviii.) La félicité est dans le goût, et non pas dans les choses ; et c'est par avoir ce qu'on aime qu'on est heureux, et non pas avoir ce que les autres trouvent aimable.

Happiness is dependent on the taste, and not on the thing ; and it is by having what we like that we are made happy, and not by having what others consider likeable.

Never so Happy or Unhappy as we Imagine.

(xlix.) On n'est jamais si heureux ni si malheureux qu'on s'imagine.

We are never so happy or unhappy as we imagine.

Some Pride Themselves on being Unfortunate.

(l.) Ceux qui croient avoir du mérite se font un honneur d'être malheureux, pour persuader aux autres et à eux-mêmes qu'ils sont dignes d'être en butte à la fortune.

Those who think that they have great merit, take a pride in being unfortunate, that they may persuade others and themselves that they deserve to be the butt of fortune.

Great Equality in the World.

(lii.) Quelque différence qui paraisse entre les fortunes, il y a néanmoins une certaine compensation de biens et de maux qui les rend égales.

Whatever difference may appear in the fortunes of mankind, there is, nevertheless, a certain compensation of good and evil which makes them equal.

Great Deeds the Effects of Chance.

(lvii.) Quoique les hommes se flattent de leurs grandes actions, elles ne sont pas souvent les effets d'un grand dessein, mais des effets du hasard.

Though men pride themselves on their great deeds, they are often not the result of design, but of chance.

So Thomson, "The Seasons," l. 1285 :—

> "A lucky chance that oft decides the fate
> Of mighty monarchs."

Unfortunate and Fortunate Accidents.

(lix.) Il n'y a point d'accidents si malheureux dont les habiles gens ne tirent quelque avantage, ni de si heureux que les imprudents ne puissent tourner à leur préjudice.

There are no chances so unlucky from which clever people are not able to reap some advantage, and none so lucky that the foolish are not able to turn to their own disadvantage.

Truth.

(lxiv.) La vérité ne fait pas tant de bien dans le monde que ses apparences y font de mal.

Truth does not do as much good in the world as its counterfeit does mischief.

Prudence.

(lxv.) Il n'y a point d'éloges qu'on ne donne à la prudence ; cependant elle ne saurait nous assurer du moindre événement.

There is no amount of praise which is not heaped on prudence ; yet there is not the most insignificant event of which it can make us sure.

See (Lat.) Prudence.

GRACEFULNESS.

(lxvii.) La bonne grâce est au corps ce que le bon sens est à l'esprit.

Gracefulness is to the body what good sense is to the mind.

LOVE CANNOT BE CONCEALED.

(lxx.) Il n'y a point de déguisement qui puisse longtemps cacher l'amour où il est, ni le feindre où il n'est pas.

No mask can long conceal love where it exists, nor feign it where it is not.

See (Ger.) Love cannot be concealed.

LOVE OF JUSTICE.

(lxxviii.) L'amour de la justice n'est en la plupart des hommes que la crainte de souffrir l'injustice.

The love of justice in most men is only the fear of themselves suffering by injustice.

SILENCE.

(lxxix.) Le silence est le parti le plus sûr pour celui qui se défie de soi-même.

Silence is the safest course for him who distrusts himself.

DISTRUSTING ONE'S FRIENDS.

(lxxxiv.) Il est plus honteux de se défier de ses amis que d'en être trompé.

It is more shameful to be distrustful of our friends than to be deceived by them.

DISTRUST.

(lxxxvi.) Notre défiance justifie la tromperie d'autrui.

Our want of trust justifies the deceit of others.

MEMORY AND JUDGMENT.

(lxxxix.) Tout le monde se plaint de sa mémoire ; et personne ne se plaint de son jugement.

Every one complains of his memory; nobody of his judgment.

A MAN FULL OF HIS OWN MERITS.

(xcii.) Détromper un homme préoccupé de son mérite est lui rendre un aussi mauvais office que celui que l'on

rendit à ce fou d'Athènes, qui croyait que tous les vaisseaux qui arrivaient dans le port étaient à lui.

To undeceive a man preoccupied with his own great merits is to do him as bad a turn as was done to the madman of Athens, who fancied all the vessels arriving in the harbour belonged to him.

How Subjects Occur to the Mind.

(ci.) Il arrive souvent que des choses se présentent plus achevés à notre esprit qu'il ne les pourrait faire avec beaucoup d'art.

It often happens that subjects are presented instinctively to our mind in a more finished state than they could by the most consummate art.

Men and Affairs have their Peculiar Point of Perspective.

(civ.) Les hommes et les affaires ont leur point de perspective. Il y en a qu'il faut voir de près pour en bien juger, et d'autres dont on ne juge jamais si bien que quand on en est éloigné.

Men and the affairs of life have their peculiar point of prospective. Some we must see close at hand to be able to form an opinion of; others can be judged best at a distance.

See (Lat.) Poems and Pictures.

Youth and Age.

(cix.) La jeunesse change ses goûts par l'ardeur du sang, et la vieillesse conserve les siens par l'accoutumance.

Youth changes its inclinations through the fever of its blood, and old age perseveres in them from habit.

Advice.

(cx.) On ne se donne rien si libéralement que ses conseils.

Nothing is given so ungrudgingly as advice.

Blemishes of the Mind.

(cxii.) Les défauts de l'esprit augmentent en vieillissant, comme ceux du visage.

The blemishes of the mind, like those of the face, grow worse as we grow old.

So Shakespeare, "Twelfth Night," act iii. sc. 4:—

"In nature there's no blemish but the mind;
None can be call'd deform'd but the unkind."

THE RESULT OF NEVER WISHING TO DECEIVE.

(cxviii.) L'intention de ne jamais tromper nous expose à être souvent trompés.

The resolution never to deceive exposes us to be often deceived.

THE RESULT OF WEARING A MASK BEFORE OTHERS.

(cxix.) Nous sommes si accoutumés à nous déguiser aux autres, qu'enfin nous nous déguisons à nous-mêmes.

We are so much in the habit of wearing a mask before others, that at last we do it before ourselves.

THE SURE WAY OF BEING DECEIVED.

(cxxvii.) Le vrai moyen d'être trompé, c'est de se croire plus fin que les autres.

The sure way to be cheated is to think one's-self more cunning than others.

WEAKNESS.

(cxxx.) La faiblesse est le seul défaut que l'on ne saurait corriger.

Weakness of character is the only defect which cannot be amended.

THE ONLY GOOD COPIES.

(cxxxiii.) Les seules bonnes copies sont celles qui nous font voir le ridicule des méchants originaux.

The only good copies are those which enable us to see the laughableness of bad originals.

AFFECTATION.

(cxxxiv.) On n'est jamais si ridicule par les qualités que l'on a que par celles que l'on affecte d'avoir.

We are never made so ridiculous by the qualities we have as by those which we pretend to have.

See (Ger.) Affectation.

WHEN WE ARE SILENT.

(cxxxvii.) On parle peu quand la vanité ne fait pas parler.

We speak little if not egged on by vanity.

Perfection in Conversation.

(cxxxix.) Une des choses qui fait que l'on trouve si peu de gens qui paraissent raisonnables et agréables dans la conversation c'est qu'il n'y a presque personne qui ne pense plutôt à ce qu'il veut dire qu'à repondre précisément à ce qu'on lui dit. Les plus habiles et les plus complaisants se contentent de montrer seulement une mine attentive, au même temps que l'on voit dans leurs yeux et dans leur esprit un égarement pour ce qu'on leur dit, et une précipitation pour retourner à ce qu'ils veulent dire ; au lieu de considérer que c'est un mauvais moyen de plaire aux autres ou de les persuader, que de chercher si fort à se plaire à soi-même, et que bien écouter et bien repondre est une des plus grandes perfections qu'on puisse avoir dans la conversation.

One reason why we find so few people rational and agreeable in conversation is, that there is scarcely any one not rather thinking on what he is intending to say, than on answering exactly the question put to him. The cleverest and the most complaisant are satisfied if they only seem attentive, though we can discover in their eyes and distraction that they are wandering from what is addressed to them, and are impatient to return to what they were saying ; whereas they should recollect that if they wish to please or convince others, they must not be over-anxious to please themselves, and that to listen attentively, and to answer precisely, is the greatest perfection of conversation.

A Man of Wit among Fools.

(cxl.) Un homme d'esprit serait souvent bien embarrassé sans la compagnie des sots.

A man of wit would often be at a loss were it not for the company of fools.

Men of Great Abilities and of Weak Minds Contrasted.

(cxlii.) Comme c'est le caractère des grands esprits de faire entendre en peu de paroles beaucoup de choses, les petits esprits, au contraire, ont le don de beaucoup parler et de ne rien dire.

As men of great genius express much in few words, so, on the other hand, the silly have the knack of speaking much and saying nothing.

Disclaiming Praise.

(cxlix.) Le refus des louanges est un désir d'être loué deux fois.

When we disclaim praise, it is only showing our desire to be praised a second time.

Why the Flattery of Others Injures our Characters.

(cliii.) Si nous ne flattions pas nous-mêmes, la flatterie des autres ne nous pourrait nuire.

If we did not flatter ourselves, the flattery of others would not injure us.

Speaking and Acting Absurdly.

(clvi.) Il y a des gens dont tout le mérite consiste à dire et à faire des sottises utilement, et qui gâteraient tout s'ils changeaient de conduite.

There are people whose whole merit consists in speaking and acting absurdly, though with good results, and who would spoil all if they changed their conduct.

Flattery.

(clviii.) La flatterie est une fausse monnaie qui n'a de cours que par notre vanité.

Flattery is a kind of bad money, to which our vanity gives currency.

So Hobbes, "The Leviathan," Pt. i. c. 4 :—"For words are wise men's counters—they do but reckon by them ; but they are the money of fools "

The Result of Knowing how to Bring Moderate Abilities into Play.

(clxii.) L'art de savoir bien mettre en œuvre de médiocres qualités dérobe l'estime, et donne souvent plus de réputation que le véritable mérite.

The knack of making good use of moderate abilities secures the esteem of men, and often raises to higher fame than real merit.

Not to Come up to Expectations.

(clxiv.) Il est plus facile de paraître digne des emplois qu'on n'a pas que de ceux que l'on exerce.

It is more easy to appear worthy of an employment which one has not, than of an office which one fills.

See (Lat.) Expectations, not to come up to.

Our Merits.

(clxv.) Notre mérite nous attire l'estime des honnêtes gens, et notre étoile celle du public.

Our merits procure us the esteem of men of sense, and our lucky star that of the public.

What the World Rewards.

(clxvi.) Le monde récompense plus souvent les apparences du mérite que le mérite même.

The world oftener rewards the appearance of merit than merit itself.

Hope.

(clxviii.) L'ésperance, toute trompeuse qu'elle est, sert au moins à nous mener à la fin de la vie par un chemin agréable.

Hope, however deceitful, serves at least to lead us to the end of life by an agreeable path.

Different Kinds of Curiosity.

(clxxiii.) Il y a diverses sortes de curiosités : l'une d'intérêt, qui nous porte à désirer d'apprendre ce qui nous peut être utile ; et l'autre d'orgueil, qui vient du désir de savoir ce que les autres ignorent.

There are different kinds of curiosity : one the offspring of interested motives, leading us to the desire of learning what may be useful to us ; and the other arising from feelings of pride, which makes us desire to know what others are ignorant of.

Better to Bear the Ills we Have.

(clxxiv.) Il vaut mieux employer notre esprit à supporter les infortunes qui nous arrivent, qu'à prévoir celles qui nous peuvent arriver.

It is better to try to bear the ills we have, than anticipate those which may befall us.

Our Faults.

(clxxxiv.) Nous avouons nos défauts, pour réparer par notre sincérité le tort qu'ils nous font dans l'esprit des autres.

We acknowledge our faults to make amends by our sincerity for the mischief they do us in the opinion of others.

Heroes.

(clxxxv.) Il y a des héros en mal comme en bien.

There are heroes in evil as well as in good.

Nature Prescribes Limits to Virtues and Vices.

(clxxxix.) Il semble que la nature ait prescrit à chaque homme, dès sa naissance, des bornes pour les vertus et pour les vices.

Nature seems to have prescribed to every man at his birth the bounds of his virtues and vices.

Only Great Men have Great Faults.

(cxc.) Il n'appartient qu'aux grands hommes d'avoir de grands défauts.

Only great men have great faults.

See Livy, xxi. 4.

What we Think when our Vices Leave us.

(cxcii.) Quand les vices nous quittent, nous nous flattons de la créance que c'est nous qui les quittons.

When our vices leave us, we flatter ourselves that we are leaving them.

Blemishes of the Soul.

(cxciv.) Les défauts de l'âme sont comme les blessures du corps ; quelque soin qu'on prenne de les guérir, la cicatrice paraît toujours, et elles sont à tout moment en danger de se rouvrir.

The blemishes of the soul are like the wounds of the body: however skilfully healed, the scar always remains, and they are at every moment in danger of breaking open again.

So Byron, "Childe Harold," canto iii. st. 84:—

> "What deep wounds ever closed without a scar?
> The heart's bleed longest, and but heal to wear
> That which disfigures it."

Our Faults.

(cxcvi.) Nous oublions aisément nos fautes lorsqu'elles ne sont sues que de nous.

We easily forget our faults when they are only known to ourselves.

Can we Dispense with the Whole World?

(cci.) Celui qui croit pouvoir trouver en soi-même de quoi se passer de tout le monde se trompe fort; mais celui qui croit qu'on ne peut se passer de lui se trompe encore davantage.

He who thinks that he can find within his own breast that which may enable him to dispense with the whole world is much mistaken; but he who thinks that the world cannot do without him is still more mistaken.

Man without Folly.

(ccix.) Qui vit sans folie n'est pas si sage qu'il croit.

He who lives without committing any piece of folly is not so wise as he imagines.

Growing Old.

(ccx.) En vieillissant on devient plus fou et plus sage.

In growing old we become both more foolish and more wise.

How Men Judge of Others.

(ccxii.) La plupart des gens ne jugent des hommes que par la vogue qu'ils ont ou par leur fortune.

The greater part of people judge of men either by the company with whom they live, or by their fortune.

True Bravery.

(ccxvi.) La parfaite valeur est de faire sans témoins ce qu'on serait capable de faire devant tout le monde.

True bravery is shown by performing without witnesses what one might be capable of doing before all the world.

Hypocrisy.

(ccxviii.) L'hypocrisie est un hommage que le vice rend à la vertu.

Hypocrisy is the homage vice pays to virtue.

Great Eagerness to Get quit of an Obligation.

(ccxxvi.) Le trop grand empressement qu'on a de s'acquitter d'une obligation est une espèce d'ingratitude.

Too great eagerness to get quit of an obligation is a species of ingratitude.

Pride Leads us to Refuse to Follow Common Opinions.

(ccxxxiv.) C'est plus souvent par orgueil que par défaut de lumières qu'on s'oppose avec tant d'opiniâtreté aux opinions les plus suivies : on trouve les premières places prises dans le bon parti, et on ne veut point des dernières.

It is far oftener from pride than from want of understanding that we oppose ourselves with such obstinacy to opinions adopted generally by the world : we find that the first places are taken in a good cause, and we do not choose to play the second fiddle.

Self-Love.

(ccxxxvi.) Il semble que l'amour-propre soit la dupe de la bonté, et qu'il s'oublie lui-même lorsque nous travaillons pour l'avantage des autres. Cependant c'est prendre le chemin le plus assuré pour arriver à ses fins ; c'est prêter à usure, sous prétexte de donner ; c'est enfin s'acquérir tout le monde par un moyen subtil et délicat.

It seems that self-love is the dupe of good nature, and that it forgets itself when we labour for the advantage of others. However, it is to take the most certain road to arrive at its ends ; it is to lend at usury under pretext of giving ; it is, in short, to gain the whole world by a subtle and delicate mode of acting.

Few Things Impossible of Themselves.

(ccxliii.) Il y a peu de choses impossibles d'elles-mêmes : et l'application pour les faire réussir nous manque plus que les moyens.

There are few things impossible in themselves : perseverance to bring them to a successful issue is wanting much more than the means.

Great Cleverness.

(ccxlv.) C'est une grande habileté que de savoir cacher son habileté.

It is great cleverness to know how to conceal our cleverness.

See (Gr.) Art to conceal art.

Eloquence.

(ccxlix.) Il n'y a pas moins d'éloquence dans le ton de la

voix, dans les yeux, et dans l'air de la personne, que dans le choix des paroles.

There is not less eloquence displayed in the tone of voice, the eyes, and the gesture, than in the choice of words.

True Eloquence.

(ccl.) La véritable éloquence consiste à dire tout ce qu'il faut et à ne dire que ce qu'il faut.

True eloquence consists in saying all that is proper, and nothing more than is proper.

The Feelings.

(cclv.) Tous les sentiments ont chacun un ton de voix, des gestes, et des mines qui leur sont propres ; et ce rapport, bon ou mauvais, agréable ou désagréable, est ce qui fait que les personnes plaisent ou déplaisent.

All the different feelings have each a tone of voice, gestures, and looks which are peculiar to them ; and this correlation, good or bad, agreeable or disagreeable, is what makes people please or displease.

Each Profession has some Peculiar Mien.

(cclvi.) Dans toutes les professions, chacun affecte une mine et un extérieur pour paraître ce qu'il veut qu'on le croie. Ainsi on peut dire que le monde n'est composé que des mines.

In all professions each affects a look and an exterior to appear what he wishes the world to believe that he is. Thus we may say that the whole world is made up of appearances.

Gravity.

(cclvii.) La gravité est un mystère du corps inventé pour cacher les défauts de l'esprit.

Gravity is a mystery of the body invented to conceal the defects of the mind.

Liberality.

(cclxiii.) Ce qu'on nomme libéralité n'est le plus souvent que la vanité de donner, que nous aimons mieux que ce que nous donnons.

What is called generosity is generally only the vanity of giving, which we like better than what we give.

No Man Knows all the Mischief which he Does.

(cclxix.) Il n'y a guère d'homme assez habile pour connaître tout le mal qu'il fait.

Few men are so clever as to know all the mischief they do.

Absence.

(cclxxvi.) L'absence diminue les médiocres passions, et augmentent les grandes, comme le vent éteint les bougies et allume le feu.

Absence lessens weak and increases violent passions, as wind extinguishes tapers and lights up a fire.

So Haynes Bailey, "Isle of Beauty:"—

"Absence makes the heart grow fonder."

So Bussy-Rabutin:—

"On parle fort diversement
Des effets que produit l'absence.
L'un dit qu'elle est contraire à la persévérance,
Et l'autre qu'elle fait aimer plus longuement.
Pour moi, voici ce que j'en pense:
L'absence est à l'amour ce qu'est au feu le vent;
Il éteint le petit, il allume le grand."

Knowing to take Advantage of a Good Advice.

(cclxxxiii.) Il n'y a pas quelquefois moins d'habileté à savoir profiter d'un bon conseil qu'à se bien conseiller soi-même.

There is sometimes no less ability in adopting a good advice than in suggesting it to one's-self.

See (Ger.) Good advice.

Remedies sometimes do Mischief.

(cclxxxviii.) Il y a des affaires et des maladies que les remèdes aigrissent en certains temps; et la grande habileté consiste à connaître quand il est dangereux d'en user.

There are affairs and diseases which remedies aggravate at certain times; and great ability is shown by knowing when it is dangerous to make use of them.

Bacon (Essay XV., on "Seditions") says:—"The remedy is worse than the disease."

Affected Simplicity.

(cclxxxix.) La simplicité affectée est une imposture délicate.

Affected simplicity is a subtle deception.

The Worth of Man.

(ccxci.) Le mérite des hommes a sa saison aussi bien que les fruits.

The worth of man has its season as well as fruit.

We Love those who Admire us.

(ccxciv.) Nous aimons toujours ceux qui nous admirent, nous n'aimons pas toujours ceux que nous admirons.

We always love those who admire us; we do not always love those whom we admire.

The Humours of the Body.

(ccxcvii.) Les humeurs du corps ont un cours ordinaire et réglé, qui meut et qui tourne imperceptiblement notre volonté. Elles roulent ensemble, et exercent successivement un empire secret en nous, de sorte qu'elles ont une part considérable à toutes nos actions, sans que nous le puissions connaître.

The humours of the body follow a uniform and regular course, which insensibly moves and turns our will. They circulate together and exercise in succession a secret power over us, so as to exert a considerable influence on our actions without our being aware of it.

Trifling and Great Obligations.

(ccxcix.) Presque tout le monde prend plaisir à s'acquitter des petites obligations : beaucoup de gens ont de la reconnaissance pour les médiocres ; mais il n'y a quasi personne qui n'ait de l'ingratitude pour les grandes.

Almost every one takes pleasure in repaying trifling obligations; very many feel gratitude for those that are moderate; but there is scarcely any one who is not ungrateful for those that are weighty.

See (Lat.) Kindnesses.

Follies.

(ccc.) Il y a des folies qui se prennent comme les maladies contagieuses.

There are some follies which are caught like contagious diseases.

Those who Speak Good of us Tell us Nothing New.

(cccliii.) Quelque bien qu'on nous dise de nous, on ne nous apprend rien de nouveau.

Whatever good is said of us, we learn nothing new.

The Ungrateful.

(cccvi.) On ne trouve guère d'ingrats tant qu'on est en état de faire du bien.

We seldom find people ungrateful so long as it is thought we can serve them.

The Folly of Men.

(cccxi.) S'il y a des hommes dont le ridicule n'ait jamais paru, c'est qu'on ne l'a jamais bien cherché.

If there be men whose folly has never been seen, it is only because it has never been searched for.

The Pleasure we Take in Speaking of Ourselves.

(cccxiv.) L'extrême plaisir que nous prenons à parler de nous-mêmes nous doit faire craindre de n'en donner guère à ceux qui nous écoutent.

The excessive pleasure we take in speaking of ourselves ought to make us be afraid of giving none to those who listen to us.

Men of Weak Character.

(cccxvi.) Les personnes faibles ne peuvent être sincères.

Men of weak character cannot be sincere.

Insupportable to be Under an Obligation to a Knave.

(cccxvii.) Ce n'est pas un grand malheur d'obliger des ingrats ; mais c'en est un insupportable d'être obligé à un malhonnête homme.

It is no great misfortune to oblige the ungrateful; but it is an unbearable one to be under an obligation to a knave.

The Contemptible.

(cccxxii.) Il n'y a que ceux qui sont méprisables qui craignent d'être méprisés.

It is only those who feel their own contemptible character that are apprehensive of being despised.

Wisdom.

(cccxxiii.) Notre sagesse n'est pas moins à la merci de la fortune que nos biens.

Our wisdom is not less at the mercy of fortune than our goods.

Trifling Faults.

(cccxxvii.) Nous n'avouons de petits défauts que pour persuader que nous n'avons pas de grands.

We only acknowledge trifling faults in order that we may persuade others that we have no great ones.

Envy.

(cccxxviii.) L'envie est plus irréconciliable que la haine.

Envy is more irreconcilable than hatred.

The Accent of our Native Country.

(cccxlii.) L'accent du pays où l'on est né demeure dans l'esprit et dans le cœur comme dans le langage.

The character of a man's native country is as strongly impressed on his mind as its accent is on his tongue.

Most Men have Hidden Properties.

(cccxliv.) La plupart des hommes ont, comme les plantes, des propriétés cachées que le hasard fait découvrir.

Most men, like plants, have hidden properties which chance brings to light.

Our Character Discovered by Circumstances.

(cccxlv.) Les occasions nous font connaître aux autres, et encore plus à nous-mêmes.

Chance opportunities make us known to others, and still more to ourselves.

See (Ger.) Character, how discovered.

Little Minds and Great Minds.

(ccclvii.) Les petits esprits sont trop blessés des petites choses ; les grands esprits les voient toutes et n'en sont point blessés.

Little minds are too much hurt by little things ; great minds are quite conscious of them, and despise them.

Humility.

(ccclviii.) L'humilité est la véritable preuve des vertus chrétiennes ; sans elle nous conservons tous nos défauts, et

ils sont seulement couverts par l'orgueil, qui les cache aux autres, et souvent à nous-mêmes.

Humility is the genuine proof of Christian virtues; without it we preserve all our defects, and they are only crusted over by pride, which conceals them from others, and often from ourselves.

Distrust.

(ccclxvi.) Quelque défiance que nous ayons de la sincérité de ceux qui nous parlent, nous croyons toujours qu'ils nous disent plus vrai qu'aux autres.

However much we may distrust men's sincerity, we always believe that they speak to us more sincerely than to others.

Tears.

(ccclxxiii.) Il y a de certaines larmes qui nous trompent souvent nous-même, après avoir trompé les autres.

We often shed tears, which deceive ourselves after having deceived others.

Commonplace Minds.

(ccclxxv.) Les esprits médiocres condamnent d'ordinaire tout ce qui passe leur portée.

Commonplace minds usually condemn what is beyond the reach of their understanding.

High Fortune.

(ccclxxx.) La fortune fait paraître nos vertus et nos vices, comme la lumière fait paraître les objets.

High fortune makes our virtues and vices to stand out, as objects are brought into view by the light.

A Simpleton.

(ccclxxxvii.) Un sot n'a pas assez d'étoffe pour être bon.

A fool has not stuff enough to make a good man.

The Vanity of People.

(ccclxxxix.) Ce qui nous rend la vanité des autres insupportable, c'est qu'elle blesse la nôtre.

It is our own vanity that makes the vanity of others insufferable.

Fortune.

(cccxci.) La fortune ne paraît jamais si aveugle qu'à ceux à qui elle ne fait pas de bien.

Fortune never appears so blind as she does to those on whom she confers no favours.

Fortune.

(cccxcii.) Il faut gouverner la fortune comme la santé : en jouir quand elle est bonne, prendre patience quand elle est mauvaise, et ne faire jamais de grandes remèdes sans un extrême besoin.

We ought to act towards fortune as we do with health ; enjoy it when it is good, be patient when it is bad, and never apply violent remedies unless it be absolutely necessary.

Men Have Great Merits without High Fortune.

(cccc.) Il y a du mérite sans élévation, mais il n'y a point d'élévation sans quelque mérite.

Men may have merit without rising to eminence, but no one has ever reached eminence without some degree of merit.

See (Ger.) Merit and fortune.

High Fortune and Merit.

(ccccl.) L'élévation est au mérite ce que la parure est aux belles personnes.

Eminence is to merit what fine attire is to a handsome person.

Years do not Give Experience.

(ccccv.) Nous arrivons tout nouveaux aux divers âges de la vie, et nous y manquons souvent d'expérience, malgré le nombre des années.

We reach different stages of life mere greenhorns, and are often devoid of experience in spite of years.

Motives to Actions.

(ccccix.) Nous aurions souvent honte de nos plus belles actions si le monde voyait tous les motifs qui les produisent.

We would often be ashamed of our noblest actions if the world were acquainted with the motives that impelled us.

See (Ger.) Actions, motives to.

Almost always in our Power to Restore our Reputation.

(ccccxii.) Quelque honte que nous ayons méritée, il est

presque toujours en notre pouvoir de rétablir notre réputation.

Whatever ignominy we may have incurred, it is almost always in our power to restore our reputation.

Self-Confidence.

(ccccxxi.) La confiance fournit plus à la conversation que l'esprit.

Self-confidence is of more importance in conversation than ability.

Wishing to Appear Natural.

(ccccxxxi.) Rien n'empêche tant d'être naturel que l'envie de le paraître.

Nothing prevents us so much from being natural as the desire to appear so.

Praising Noble Actions.

(ccccxxxii.) C'est en quelque sorte se donner part aux belles actions que de les louer de bon cœur.

It is in a certain degree to be a sharer in noble deeds to praise them with all our heart.

To be Born without Envy.

(ccccxxxiii.) La plus véritable marque d'être né avec de grandes qualités c'est d'être né sans envie.

The surest proof of being endowed with noble qualities, is to be free from envy.

Fortune and Caprice.

(ccccxxxv.) La fortune et l'humeur gouvernent le monde.

Fortune and caprice govern the world.

Mankind in General and Man Individually.

(ccccxxxvi.) Il est plus aisé de connaître l'homme en général que de connaître un homme en particulier.

It is more easy to know mankind in general than to know man individually.

The Great Qualities of a Man.

(ccccxxxvii.) On ne doit pas juger du mérite d'un homme par ses grandes qualités, mais par l'usage qu'il en sait faire.

We must not judge of a man's merits by his great qualities, but by the use he makes of them.

Vanity.

(ccccxliii.) Les passions les plus violentes nous laissent quelquefois du relâche ; mais la vanité nous agite toujours.

The most violent passions grant us sometimes a respite ; but vanity never rests.

No Fools like Old Fools.

(ccccxliv.) Les vieux fous sont plus fous que les jeunes.

Old fools are greater fools than young ones.

Impossible to Fill a High Place with Honour when it Comes to us Suddenly.

(ccccxlix.) Lorsque la fortune nous surprend en nous donnant une grande place, sans nous y avoir conduits par degrés ou sans que nous y soyons élèves par nos espérances, il est presque impossible de s'y bien soutenir et de paraître digne de l'occuper.

When fortune bursts upon us suddenly, and places us in a situation for which we have had no training, and to which our hopes were never raised, it is almost impossible that we should be able to support it with dignity, or to appear worthy of the position we hold.

Fools.

(ccccli.) Il n'y a point de sots si incommodes que ceux qui ont de l'esprit.

No fools are so troublesome as those who have some wit.

Great Affairs.

(cccccliii.) Dans les grandes affaires, on doit moins s'appliquer à faire naître des occasions qu'à profiter de celles qui se présentent.

When we are engaged in great affairs, we ought to be less desirous of causing opportunities to spring up than of taking advantage of such as offer.

A Fool.

(cccclvi.) On est quelquefois un sot avec de l'esprit ; mais on ne l'est jamais avec du jugement.

We sometimes see a fool possessed of talent, but never of judgment.

Let us Have no Pretence.

(cccclvii.) Nous gagnerions plus de nous laisser voir tels que nous sommes, que d'essayer de paraître ce que nous ne sommes pas.

We had better appear what we are, than affect to appear what we are not.

Our Enemies Form a Just Opinion of us.

(cccclviii.) Nos ennemis approchent plus de la vérité dans les jugements qu'ils font de nous que nous n'en approchons nous-mêmes.

Our enemies approach nearer to the truth in their judgment of us than we do ourselves.

Old Age.

(cccclxi.) La vieillesse est un tyran qui défend, sous peine de la vie, tous les plaisirs de la jeunesse.

Old age is a tyrant who forbids, under pain of death, the pleasures of youth.

The First Passion of Love.

(cccclxxi.) Dans les premières passions les femmes aiment, et dans les autres elles aiment l'amour.

In their first passion women love the lover, and in the rest the man.

So Byron, "Don Juan," iii. 3:—

> "In her first passion woman loves her lover:
> In all the others, all she loves is love."

True Love and True Friendship Contrasted.

(cccclxxiii.) Quelque rare que soit le véritable amour, il l'est encore moins que la véritable amitié.

However rare true love may be, it is still less so than genuine friendship.

Real Goodness of Character.

(cccclxxxi.) Rien n'est plus rare que la véritable bonté ; ceux même qui croient en avoir n'ont d'ordinaire que de la complaisance ou de la faiblesse.

Nothing is more rarely to be found than real goodness ; those even who think that they possess it are generally only good-natured or weak.

Backbiting.

(cccclxxxiii.) On est d'ordinaire plus médisant par vanité que par malice.

We far more often backbite our neighbour from vanity than from malice.

Sluggishness of Mind.

(cccclxxxvii.) Nous avons plus de paresse dans l'esprit que dans le corps.

We are more inert in mind than body.

Excessive Avarice.

(ccccxci.) L'extrême avarice se méprend presque toujours ; il n'y a point de passion qui s'éloigne plus souvent de son but, ni sur qui le présent ait tant de pouvoir, au préjudice de l'avenir.

Excessive avarice is almost always mistaken in its objects ; there is no passion that fails more frequently in reaching its aim, nor over which the present wields so much power to the prejudice of the future.

How Young Men ought to Appear when they Enter the World.

(ccccxcv.) Il faut que les jeunes gens qui entrent dans le monde soient honteux ou étourdis ; un air capable et composé se tourne d'ordinaire en impertinence.

Young people, when they enter the world, ought to be either modest or volatile : a collected and self-satisfied air is apt to pass into impertinence.

Quarrels.

(ccccxcvi.) Les querelles ne dureraient pas longtemps si le tort n'était que d'un côté.

Quarrels would not last long if the wrong was all on one side.

Light and Frivolous Persons.

(ccccxcviii.) Il y a des personnes si legères et si frivoles, qu'elles sont aussi éloignées d'avoir de véritables défauts que des qualités solides.

There are persons of so weak and frivolous a character that they are as destitute of serious faults as of solid qualities.

Jealousy.

(diii.) La jalousie est le plus grand de tous les maux, et celui qui fait le moins de pitié aux personnes qui le causent.

Jealousy is the greatest of misfortunes, and the least pitied by those who cause it.

Shakespeare ("Othello," act iii. sc. 3) says :—

> "Oh, beware, my lord, of jealousy ;
> It is the green-eyed monster which doth mock
> The meat it feeds on."

The Passions.

Premier Supplément.

(ii.) Toutes les passions ne sont autre chose que les divers degrés de la chaleur et de la froideur du sang.

All the passions are nothing else but different degrees of heat or coldness in the blood.

Peace within One's-self.

Premier Supplément.

(viii.) Quand on ne trouve pas son repos en soi-même, il est inutile de le chercher ailleurs.

When we do not find peace within ourselves, it is vain to seek for it elsewhere.

Our own Secret.

Premier Supplément.

(xvi.) Comment prétendons-nous qu'un autre garde notre secret, si nous n'avons pas pu le garder nous-même ?

How can we expect another to keep our secret, if we have not been able to do so ourselves.

The Wisest are so in Indifferent Matters.

Premier Supplément.

(xxiii.) Les plus sages le sont dans les choses indifférentes, mais ils ne le sont presque jamais dans leurs plus sérieuses affaires.

The wisest show their wisdom in indifferent matters, but almost never in their more important affairs.

Kings Give a certain Value to Men.

Premier Supplément.

(xxxii.) Les rois font des hommes comme des pièces de monnaie ; ils les font valoir ce qu'ils veulent, et l'on est forcé de les recevoir selon leur cours et non pas selon leur véritable prix.

Kings make men as they do pieces of money; they put what value they please on them, and we are compelled to receive them according to the value put on them, and not according to their true worth.

Success Gilds Crimes.

Premier Supplément.

(xxxv.) Il y a des crimes qui deviennent innocents et même glorieux par leur éclat, leur nombre, et leur excès ; de là vient que les voleries publiques sont des habiletés, et que prendre des provinces injustement s'appelle faire des conquêtes.

Some crimes become innocent and even glorious by their splendour, number, and enormity : hence public robbery is regarded as proofs of great ability, and to seize provinces unjustly is called making conquests.

See (Lat.) Successful crimes.

Men Incapable of Committing Great Crimes.

Premier Supplément.

(xxxvii.) Ceux qui sont incapables de commettre de grands crimes n'en soupçonnent pas facilement les autres.

Those who are incapable of great crimes do not readily suspect others of them.

Causation.

Premier Supplément.

(xxxviii.) Quelque incertitude et quelque variété qui paraisse dans le monde, on y remarque néanmoins un certain enchaînment secret, et un ordre réglé de tout temps par la Providence, qui fait que chaque chose marche en son rang, et suit le cours de sa destinée.

Whatever uncertainty and variety may appear in the world, we remark, nevertheless, a certain secret concatenation and regular order at all times carried on by Providence, which causes everything to proceed in its course, and to follow the law of its destiny.

THE POMP OF FUNERALS.

Premier Supplément.

(xxxix.) La pompe des enterrements regarde plus la vanité des vivants que l'honneur des morts.

The pomp that is attendant on funerals feeds rather the vanity of the living than does honour to the dead.

So Gay, "Trivia," iii. 231 :—

> "Why is the hearse with scutcheons blazoned round,
> And with the nodding plume of ostrich crowned?
> The dead know it not nor profit gain;
> It only serves to prove the living vain.
> How short is life! how frail is human trust!
> Is all this pomp for laying dust to dust?"

WE KNOW NOT OUR OWN COURAGE TILL WE HAVE BEEN IN DANGER.

Premier Supplément.

(xlii.) On ne peut répondre de son courage quand on n'a jamais été dans le péril.

We can never be certain of our courage till we have faced danger.

SELF-CONFIDENCE.

Premier Supplément.

(xlix.) La confiance que l'on a en soi fait naître la plus grande partie de celle que l'on a aux autres.

The trust which we put in ourselves causes us to feel trust in others.

TASTE CHANGES.

Premier Supplément.

(l.) Il y a une révolution générale qui change le goût des esprits aussi bien que les fortunes du monde.

There is a general revolution which changes the taste of men's minds, as well as the fortunes of the world.

LUXURY AND EXCESSIVE REFINEMENT IN STATES.

Premier Supplément.

(liii.) Le luxe et la trop grande politesse dans les états sont le présage assuré de leur décadence, parceque tous les particuliers s'attachant à leurs intérêts propres, ils se détournent du bien public.

Luxury and excessive refinement in states are the sure presage of their downfall, because every individual being given up to the pursuit of his own selfish interests, the public good is neglected.

Indolence.

Premier Supplément.

(liv.) De toutes les passions celle qui est la plus inconnue à nous-mêmes, c'est la paresse ; elle est la plus ardente et la plus maligne de toutes, quoique sa violence soit insensible, et que les dommages qu'elle cause soient très-cachés. Si nous considérons attentivement son pouvoir, nous verrons qu'elle se rend en toutes rencontres maîtresse de nos sentiments, de nos intérêts, et de nos plaisirs : c'est la rémore qui a la force d'arrêter les plus grands vaisseaux, c'est une bonace plus dangereuse aux plus importantes affaires que les écueils et que les plus grandes tempêtes. Le repos de la paresse est un charme secret de l'âme qui suspend soudainement les plus ardentes poursuites et les plus opiniâtres résolutions. Pour donner enfin la véritable idée de cette passion, il faut dire que la paresse est comme une béatitude de l'âme, qui la console de toutes ses partes, et qui lui tient lieu de tous les biens.

Of all passions indolence is that which is least known to ourselves ; it is the most powerful and the most baneful, though its powers be unfelt, and the loss which it causes be unseen. If we regard with attention its power, we shall see that it makes itself at all times mistress of our feelings, interests, and pleasures ; it is the remora which has strength enough to stop large vessels, it is a stillness more dangerous to the important affairs of the world than quicksands and the most furious tempests. The calm of indolence is a secret charm of the soul which stops suddenly the most ardent pursuits, and the most unfaltering resolutions. In short, to give the real idea of this passion, we must say that indolence is, as it were, a beatitude of the soul, which consoles it for all its losses, and which occupies the place of everything by which it may profit.

See (Lat.) Indolence.

Fastidious Preservation of Health.

Premier Supplément.

(lvi.) C'est une ennuyeuse maladie que de conserver sa santé par un trop grand régime.

It is a wearisome disease to preserve health by too strict a regimen.

HOPE AND FEAR ARE INSEPARABLE.

Second Supplément.

(iii.) L'espérance et la crainte sont inséparables.

Hope and fear are inseparable.

THE TASTE CHANGES.

Second Supplément.

(v.) Le goût change, mais l'inclination ne change point.

Taste may change, our inclinations never change.

WHY WE GIVE CREDIT SO EASILY TO THE FAULTS OF OTHERS.

Second Supplément.

(vii.) Ce qui fait croire si facilement que les autres ont des défauts, c'est la facilité que l'on a de croire ce que l'on souhaite.

That which leads us so readily to believe in the faults of others is our readiness to believe what we wish.

HUMILITY.

Troisième Supplément.

(i.) Force gens veulent être dévots ; mais personne ne veut être humble.

No end of people wish to be pious; but nobody wishes to be humble.

HUMILITY.

Troisième Supplément.

(iv.) L'humilité est l'autel sur lequel Dieu veut qu'on lui offre des sacrifices.

Humility is the altar on which God wishes us to offer sacrifices to Him.

IT REQUIRES LITTLE TO MAKE THE WISE HAPPY.

Troisième Supplément.

(v.) Il faut peu de choses pour rendre le sage heureux ; rien ne peut rendre un fol content ; c'est pourquoi presque tous les hommes sont misérables.

Few things are required to make the wise man happy ; nothing can satisfy a fool; that is the reason why almost all men are miserable.

Wisdom.

Troisième Supplément.

(viii.) La sagesse est à l'âme ce que la santé est pour le corps.

Wisdom is to the soul what health is to the body.

A True Friend.

Troisième Supplément.

(xi.) Un véritable ami est le plus grand de tous les biens, et celui de tous qu'on songe le moins à acquérir.

A true friend is the greatest of blessings, and that which we think least about acquiring.

When do Lovers See the Faults of their Mistresses?

Troisième Supplément.

(xii.) Les amants ne voient les défauts de leurs maîtresses que lorsque leur enchantement est fini.

Lovers do not see the faults of their mistresses till the enchantment is over.

Prudence and Love.

Troisième Supplément.

(xiii.) La prudence et l'amour ne sont pas faits l'un pour l'autre ; à mesure que l'amour croît, la prudence diminue.

Prudence and love are not made for each other ; as love increases prudence grows less and less.

More Necessary to Study Men than Books.

Troisième Supplément.

(xvii.) Il est plus nécessaire d'étudier les hommes que les livres.

It is more necessary to study men than books.

Confidence.

Réflexions Diverses.

(i.) La confiance plaît toujours à celui qui la reçoit. C'est un tribut que nous payons à son mérite ; c'est un dépôt que l'on commet à sa foi ; ce sont des gages qui lui donnent un droit sur nous, et une sorte de dépendance où nous nous assujettissons volontairement.

Confidence always gives pleasure to the man in whom it is placed. It is a tribute which we pay to his merit; it is a treasure which we entrust to his honour; it is a pledge which gives him a right over us, and a kind of dependence to which we subject ourselves voluntarily.

What Makes Few People Agreeable in Conversation.

Réflexions Diverses.

(v.) Ce qui fait peu de personnes sont agréables dans la conversation, c'est que chacun songe plus à ce qu'il a dessein de dire qu'à ce que les autres disent, et que l'on n'écoute guère quand on a bien envie de parler.

The reason why so few people are agreeable in conversation is, that each is thinking more on what he is intending to say than on what others are saying, and that we never listen when we are very desirous to speak.

An Eloquent Silence.

Réflexions Diverses.

(v.) Observons le lieu, l'occasion, l'humeur où se trouvent les personnes qui nous écoutent: car s'il y a beaucoup d'art à savoir parler à propos, il n'y en a pas moins à savoir se taire. Il y a un silence éloquent qui sert à approuver et à condamner; il y a un silence de discrétion et de respect. Il y a enfin des tons, des airs et des manières qui font tout ce qu'il y a d'agréable ou de désagréable, de délicat ou de choquant dans la conversation.

Let us carefully consider the place, occasion, humour in which those persons are who are listening to us: for if there be a deal of good sense in knowing when to speak, there is not less in knowing when to be silent. There is an eloquent silence which approves or condemns; there is a silence of discretion and respect. In short, there are tones, looks, and manners which convey what is agreeable or disagreeable, courteous or rude, in conversation.

Rules for Conversation.

Réflexions Diverses.

(v.) Mais le secret de s'en bien servir est donné à peu de personnes. Ceux même qui en font des règles s'y méprennent souvent; et la plus sûre qu'on en puisse donner, c'est écouter beaucoup, parler peu, et ne rien dire dont on puisse avoir sujet de se repentir.

But the secret of making use of them is given to few. Those even who form to themselves rules often make mistakes; and the surest rule that we can give is to be a good listener, to speak little, and to say nothing of which we may have any reason to repent.

There is a Demeanour Suitable to the Figure and Talents of Each.

Réflexions Diverses.

(vii.) Il y a un air qui convient à la figure et aux talents de chaque personne : on perd toujours quand on le quitte pour en prendre un autre.

There is a deportment which suits the figure and talents of each person : it is always lost when we quit it to assume that of another.

ROUSSEAU.

BORN A.D. 1712—DIED A.D. 1778.

Jean-Jacques Rousseau, one of the most distinguished writers of the eighteenth century, was born at Geneva in 1712, being the son of a clock and watch maker. His father seems to have been a well-informed tradesman, and in the place where he wrought kept a Plutarch and a Tacitus, which were carefully studied by his son. The misconduct of Rousseau at an early age obliged him to leave his native city; and finding himself a fugitive in a strange country, and without money or friends, he changed his religion in order to procure a subsistence. He was placed by Bornex, Bishop of Anneci, under the care of Madame Warens, whose history and life were from this time identified with his, and whose benevolence Rousseau requited basely in his revelations of criminal conduct. We find him in 1741 at Paris, where he was long in very destitute circumstances, but it was not till 1750 that his literary career commenced. The Academy of Dijon had proposed the question, "Whether the revival of the arts and sciences has contributed to the refinement of manners?" Rousseau, at the suggestion of Diderot, took the negative side of the question, and his discourse was successful, being replete with brilliant reasoning. His "Discourse on the Causes of Inequality among Mankind," and his "Origin of Social Compacts," were written with a view to prove that mankind are equal; that they were born to live apart from each other; and that they have perverted the order of

nature in forming societies. His "Nouvelle Héloïse" was published in 1761, and in the following year his "Émile," which treats chiefly of education; and though much of his system was quite impracticable, yet many of his hints and suggestions have been followed out by practical teachers. The French Parliament condemned this book, and the author was obliged to fly from France. He was driven from one place to another, and at last took refuge in 1766 in England, at the invitation of David Hume. The new friends settled at Wootton, in Derbyshire, where, however, they had not resided three months, when the morbid vanity and diseased imagination of the Frenchman discovered, in some very innocent acts of Hume, a deep-laid scheme for ruining his peace and hopes of literary glory. Rousseau returned to France, where he was allowed to remain in quietness and seclusion, on condition that he should write no more. He died of apoplexy at Erménonville, about ten leagues from Paris, July 2, 1778, at the age of sixty-six years.

Everything Degenerates in the Hands of Man.

Émile, l. i.

Tout est bien sortant des mains de l'Auteur des choses; tout dégénere entre les mains de l'homme.

Everything is good when it comes from the hands of the Almighty Creator; everything degenerates in the hands of man.

Education is Carried on by Three Things.

Émile, l. i.

Cette éducation nous vient de la nature, ou des hommes, ou des choses. Le développement interne de nos facultés et de nos organes est l'éducation de la nature; l'usage qu'on nous apprend à faire de ce développement est l'éducation des hommes; et l'acquis de notre propre expérience sur les objets qui nous affectent est l'éducation des choses.

Education comes to us from nature, men, or things. The inward development of our faculties and organs is the education of nature; the use which we are taught to make of this development is the education of men; and what we gain from our own experience of the objects around us is the education of things.

See (Ger.) Education.

What Life is.

Émile, l. i.

Vivre ce n'est pas respirer, c'est agir ; c'est faire usage de nos organes, de nos sens, de nos facultés, de toutes les parties de nous-mêmes qui nous donnent le sentiment de notre existence. L'homme qui a le plus vécu n'est pas celui qui a compté le plus d'années, mais celui qui a le plus senti la vie. Tel s'est fait enterrer à cent ans, qui mourut dès sa naissance. Il eut gagné de mourir jeune : au moins eut-il vécu jusqu'à ce tems-là.

To live is not merely to breathe, it is to act ; it is to make use of our organs, senses, faculties, of all those parts of ourselves which give us the feeling of existence. The man who has lived longest is not the man who has counted most years, but he who has enjoyed life most. Such a one was buried a hundred years old, but he was dead from his birth. He would have gained by dying young ; at least he would have lived till that time.

Dr Johnson ("Irene," act iii. sc. 8) says :—

> "Reflect that life, like every other blessing,
> Derives its value from its use alone ;
> Not for itself, but for a nobler end,
> The Eternal gave it, and that end is virtue."

See (Lat.) Life, what it is ; (Ger.) Breathe is not to live.

Children Delicately Brought up.

Émile, l. i.

L'expérience apprend qu'il meurt encore plus d'enfans élevés délicatement que d'autres. Pourvu qu'on ne passe pas la mesure de leurs forces, on risque moins à les employer qu'à les ménager.

Experience teaches us that a greater number of children delicately brought up die than others. Provided that we do not make them work beyond their strength, we risk less by employing than by sparing them.

A Feeble Body.

Émile, l. i.

Un corps débile affaiblit l'âme.

A feeble body weakens the mind.

See (Lat.) Weak men.

Temperance and Work.

Émile, l. i.

La tempérance et le travail sont les deux vrais médecins

de l'homme ; le travail aiguise son appétit et la tempérance l'empêche d'en abuser.

Temperance and labour are the two best physicians of man ; labour sharpens the appetite, and temperance prevents him from indulging to excess.

See (Lat.) Health.

Cities are the Sink of the Human Race.

Émile, l. i.

Les villes sont le gouffre de l'espèce humaine. Au bout de quelques générations, les races périssent ou dégénerent ; il faut les renouveller, et c'est toujours la campagne qui fournit à ce renouvellement.

Towns are the sink of the human race. At the end of some generations races perish or degenerate ; it is necessary to renew them, and it is always the country which furnishes this renewal.

Accent.

Émile, l. i.

L'accent est l'âme du discours ; il lui donne le sentiment et la vérité.

Accent is the soul of language ; it gives to it feeling and truth.

To Endure.

Émile, l. ii.

Souffrir est la première chose qu'il doit apprendre, et celle qu'il aura le plus grand besoin de savoir.

To endure is the first thing that a child ought to learn, and that which he will have most need to know.

Everything Constantly Changing.

Émile, l. ii.

Nous ne savons ce que c'est que bonheur ou malheur absolu. Tout est mêlé dans cette vie, on n'y reste pas deux momens dans le même état. Les affections de nos âmes, ainsi que les modifications de nos corps, sont dans un flux continuel.

We do not know either unalloyed happiness or unmitigated misfortune. Everything in this world is a tangled yarn ; we taste nothing in its purity, we do not remain two moments in the same state. Our affections, as well as bodies, are in a perpetual flux.

See (Lat. Ger.) Change.

The Real and Imaginary Worlds.

Émile, l. ii.

Le monde réel a ses bornes, le monde imaginaire est infini. Ne pouvant élargir l'un, rétrécissons l'autre ; car c'est de leur seule différence que naissent toutes les peines qui nous rendent vraiment malheureux.

The world of reality has its limits ; the world of imagination is boundless. Not being able to enlarge the one, let us contract the other ; for it is from their difference alone that all the evils arise which render us really unhappy.

What is the Meaning of Feebleness in Man?

Émile, l. ii.

Quand on dit que l'homme est faible, que veut-on dire ? Ce mot de faiblesse indique un rapport ; un rapport de l'être auquel on l'applique. Celui dont la force passe les besoins, fût-il un insecte, un ver, est un être fort ; celui dont les besoins passent la force, fût-il un éléphant, un lion ; fût-il un conquérant, un héros ; fût-il un dieu, c'est un être faible.

When a man is called feeble, what is meant by the expression? Feebleness denotes a relative state ; a relative state of the being to whom it is applied. He whose strength exceeds his necessities, though an insect, a worm, is a strong being ; he whose necessities exceed his strength, though an elephant, a lion, a conqueror, a hero, though a god, is a feeble being.

Our Moral Evils are in Opinion.

Émile, l. ii.

Nos maux moraux sont tous dans l'opinion, hors un seul, qui est le crime, et celui-là dépend de nous : nos maux physiques se détruisent ou nous détruisent.

All moral evils are in idea except one, which is crime, and that depends on ourselves : our physical evils destroy themselves or destroy us.

A Man truly Free.

Émile, l. ii.

L'homme vraiment libre ne veut que ce qu'il peut, et fait ce qu'il lui plaît.

The man truly free only wishes what he is able to accomplish, and does what pleases him.

See (Lat.) Freedom.

Witty Sayings and Silliness.

Émile, l. ii.

Quiconque veut trouver quelques bons mots n'a qu'à dire beaucoup de sottises.

Whoever wishes to be the author of some witticisms has only to give forth a great number of silly sayings.

Real and Apparent Stupidity.

Émile, l. ii.

Des enfans étourdis viennent les hommes vulgaires ; je ne sache point d'observation plus générale et plus certaine que celle-là. Rien n'est plus difficile que de distinguer dans l'enfance la stupidité réelle, de cette apparente et trompeuse stupidité qui est l'annonce des âmes fortes.

Dull children become commonplace men ; I know no observation more general and more certain than that. Nothing is more difficult than to distinguish in children real stupidity from that apparent and deceitful stupidity which is the precursor of great men.

See (Lat.) The Dull.

Childhood.

Émile, l. ii.

L'enfance est le sommeil de la raison.

Childhood is the sleep of reason.

Precociousness in Children.

Émile, l. ii.

L'apparente facilité d'apprendre est cause de la perte des enfans. On ne voit pas que cette facilité même est la preuve qu'ils n'apprennent rien. Leur cerveau lice et poli, rend comme un miroir les objets qu'on lui présente ; mais rien ne reste, rien ne pénétre. L'enfant retient les mots, les idées se réfléchissent ; ceux qui l'écoutent les entendent, lui seul ne les entend pas.

The apparent facility of learning is the cause why children are ruined. People do not observe that this very facility is a proof that they learn nothing. Their smooth and polished brain reflects like a mirror the objects presented to it ; but nothing remains, nothing penetrates. The child retains the words, the ideas are reflected ; those who listen understand them ; the child does not understand them at all.

We Obtain often what we are not Particularly Anxious for.

Émile, l. ii.

J'ajouterai ce seul mot, qui fait une importante maxime ; c'est que d'ordinaire on obtient très sûrement et très vîte ce qu'on n'est point pressé d'obtenir.

I shall add only one word more, which forms an important maxim ; it is, that generally we obtain very surely and very speedily what we are not too anxious to obtain.

A Period of Life when we go Backwards in Advancing.

Émile, l. ii.

Il est un terme de la vie au-delà du quel on rétrograde en avançant.

There is a period of life when we go backwards as we advance.

The Training of Children.

Émile, l. ii.

L'institution des enfans est un métier où il faut savoir perdre du temps pour en gagner.

The training of children is a profession where we must know to lose time in order to gain it.

See (Ger.) Children, how to be educated.

How a Child Ought to be Taught to Read and to Speak.

Émile, l. ii.

N'allez donc pas lui donner à réciter des rôles de tragédie et de comédie, ni vouloir lui apprendre, comme on dit, à déclamer. Apprenez-lui à parler uniment, clairement, à bien articuler, à prononcer exactement et sans affectation, à connaître et à suivre l'accent grammatical et la prosodie, à donner toujours assez de voix pour être entendre, mais à n'en donner jamais plus qu'il ne faut ; défaut ordinaire aux enfans élevés dans les collèges ; en toute chose rien de superflu.

Do not give him pieces to recite from tragedies or comedies, nor teach him, as they say, to declaim. Teach him to speak without stammering, distinctly, to articulate clearly, to pronounce with

precision and without affectation, to understand and follow grammatical accent and prosody, to speak with sufficient loudness to be heard, but never more than is necessary ; a defect generally found in children brought up in schools ; in short, nothing too much.

The Inhumanity of the English Accounted for.

Émile, l. ii.

Il est certain que les grands mangeurs de viande sont en général cruels et féroces plus que les autres hommes ; cette observation est de tous les lieux et de tous les tems ; la barbarie anglaise est connue.

It is a fact that great eaters of flesh are in general more cruel and ferocious than other men ; this observation holds good in all places and times ; the barbarism of the English is well known.

Give a Child a Taste for Knowledge.

Émile, l. iii.

L'age paisible d'intelligence est si court, il passe si rapidement, il a tant d'autres usages nécessaires, que c'est une folie de vouloir qu'il suffise à rendre un enfant savant. Il ne s'agit point de lui enseigner les sciences, mais de lui donner du goût pour les aimer, et des méthodes pour les apprendre quand ce goût sera mieux développé.

The time for acquiring knowledge is so short, it passes away so rapidly, there are so many matters necessary to be acquired, that it is folly to expect it should be sufficient to make a child learned. The question ought not to be to teach it the sciences, but to give it a taste for them, and methods to acquire them when the taste shall be better developed.

Brains well Trained.

Émile, l. iii.

Des cerveaux bien préparés sont les monumens où se gravent le plus sûrement les connaissances humaines.

Brains well prepared are the monuments where human knowledge is most surely engraved.

Everything Made by Man may be Destroyed by Man.

Émile, l. iii.

Tout ce qu'ont fait les hommes, les hommes peuvent le détruire : il n'y a de caractères inéffaçables que ceux

qu'imprime la nature ; et la nature ne fait ni princes, ni riches, ni grands seigneurs.

Everything made by man may be destroyed by man: there are no ineffaceable characters except those engraved by nature; and nature makes neither princes, nor rich men, nor great lords.

The Manner of Forming Ideas.

Émile, l. iii.

La manière de former les idées est ce qui donne un caractère à l'esprit humain. L'esprit qui ne forme ses idées que sur des rapports réels, est un esprit solide : celui qui se contente des rapports apparens, est un esprit superficiel ; celui qui voit les rapports tels qu'ils sont, est un esprit juste : celui qui les apprécie mal, est un esprit faux ; celui qui controuve des rapports imaginaires qui n'ont ni réalité ni apparence est un fou : celui qui ne compare point, est un imbécille. L'aptitude plus ou moins grande à comparer des idées et à trouver des rapports est ce qui fait dans les hommes le plus ou le moins d'esprit.

The way in which our ideas are formed is what gives character to the mind of man. The mind which forms its ideas on realities is solid and firm; that which is satisfied with appearances is superficial; that which sees things as they exist is just; that which appreciates them ill is a false mind; that which invents imaginary relations, having neither reality nor appearance, is a foolish one; that which does not compare is silly. The aptitude, more or less great, to compare ideas, and to find relations, is that which gives more or less of character to the mind of man.

Whoever Blushes is already Guilty.

Émile, l. iv.

Quiconque rougit est déjà coupable ; la vraie innocence n'a honte de rien.

Whoever blushes is already guilty; true innocence is ashamed of nothing.

See (Lat. Gr.)

We Think most of Those who are to be Pitied more than Ourselves.

Émile, l. iv.

Il n'est pas dans le cœur humain de se mettre à la place des gens qui sont plus heureux que nous, mais seulement de ceux qui sont plus à plaindre.

It is not in man to put himself in the place of people who are more happy than he is, but only of those who are more to be pitied.

We Feel for Those who Suffer that which we Ourselves have Suffered.

Émile, l. iv.

On ne plaint jamais dans autrui que les maux dont on ne se croit pas exempt soi-même.

We pity in others only those evils which we have ourselves experienced.

See (Lat. Gr.)

How Far Pity Extends.

Émile, l. iv.

La pitié qu'on a du mal d'autrui ne se mesure pas sur la quantité de ce mal, mais sur le sentiment qu'on prête à ceux qui le souffrent.

The pity which we feel for the misfortunes of others is not measured by their magnitude, but by what we suppose they cause to those who suffer.

Physiognomy Changed by the Feelings of the Mind.

Émile, l. iv.

On croit que la physionomie n'est qu'un simple développement de traits déjà marqués par la nature. Pour moi je penserais qu'outre ce développement, les traits du visage d'un homme viennent insensiblement à se former et prendre de la physionomie par l'impression fréquente et habituelle de certaines affections de l'âme. Ces affections se marquent sur le visage, rien n'est plus certain ; et quand elles tournent en habitudes, elles y doivent laisser des impressions durables. Voilà comment je conçois que la physionomie annonce la caractère, et qu'on peut quelquefois juger de l'un par l'autre, sans aller chercher des explications mystérieuses, qui supposent des connaissances que nous n'avons pas.

It is believed that physiognomy is only a simple development of the features already marked out by nature. It is my opinion, however, that in addition to this development, the features come insensibly to be formed and assume their shape from the frequent and habitual expression of certain affections of the soul. These affections are marked on the countenance; nothing is more certain

than this; and when they turn into habits, they must leave on it durable impressions. In this way, I think, physiognomy indicates the character of the individual, and we may sometimes judge of the one by the other, without trying to find out mysterious explanations, which insinuate a kind of knowledge we do not possess.

The Voice of Friendship.

Émile, l. iv.

Or rien n'a tant de poids sur le cœur humain que la voix de l'amitié bien reconnue ; car on sait qu'elle ne nous parle jamais que pour notre intérêt. On peut croire qu'un ami se trompe ; mais non qu'il veuille nous tromper. Quelquefois on résiste à ses conseils ; mais jamais on ne les méprise.

Now, nothing makes so much impression on the heart of man as the voice of friendship when it is really known to be such; for we are aware that it never speaks to us except for our advantage. We can suppose that a friend is deceived, but not that he wishes to deceive us. Sometimes we run counter to his advice, but we never despise it.

See (Lat. Gr.) Friendship.

Equality.

Émile, l. iv.

Il y a dans l'état de nature une égalité de fait réelle et indestructible parcequ'il est impossible dans cet état que la seule différence d'homme à homme soit assez grande, pour rendre l'un dépendant de l'autre. Il y a dans l'état civil une égalité de droit chimérique et vaine, parceque les moyens destinés à la maintenir servent eux-mêmes à la détruire ; et que la force publique ajoutée au plus fort pour opprimer le faible, rompt l'espèce d'équilibre que la nature avait mis entr'eux.

In the state of nature, there is an equality *de facto* real and indestructible, because it is impossible in that state that the simple difference between man and man should be so great as to render one dependent on the other. There is in the social state an equality *de jure* chimerical and vain, because the means destined to maintain it serves to destroy it; and because the public force employed by the strong to oppress the feeble breaks the kind of equilibrium which nature had placed between them.

See (Lat. Gr.) Equality.

Self-Love.

Émile, l. iv.

L'amour-propre est un instrument utile, mais dangereux ;

souvent il blesse la main qui s'en sert, et fait rarement du bien sans mal.

Self-love is an instrument useful but dangerous; it often wounds the hand which makes use of it, and seldom does good without doing harm.

See (Lat. Gr.) Self-love.

Great Men.

Émile, l. iv.

Les grands hommes ne s'abusent point sur leur supériorité; ils la voient, la sentent, et n'en sont pas moins modestes. Plus ils ont, plus ils connaissent tout ce qui leur manque.

Great men never make a bad use of their superiority; they see it, they feel it, and are not less modest. The more they have, the more they know their own deficiencies.

See (Lat.) Great men.

The Vanity of Men.

Emile, l. iv.

Il n'y a point de folie dont on ne puisse désabuser un homme qui n'est pas fou, hors la vanité; pour celle-ci, rien n'en guérit que l'expérience, si toutefois quelque chose en peut guérir; à sa naissance au moins on peut l'empêcher de croître.

There is no folly of which a man who is not a fool cannot get rid of except vanity; of this nothing cures a man except experience of its bad consequences, if indeed anything can cure it; at its commencement, indeed, we may perhaps prevent it from growing up.

See (Gr.) Vain and conceited.

How Motion is Produced.

Émile, l. iv.

Les premières causes du mouvement ne sont point dans la matière; elle reçoit le mouvement et le communique, mais elle ne le produit pas. Plus j'observe l'action et réaction des forces de la nature agissant les unes sur les autres, plus je trouve que d'effets en effets, il faut toujours remonter à quelque volonté pour première cause, car supposer un progrès de causes à l'infini, c'est n'en point supposer du tout. En un mot, tout mouvement, qui n'est pas produit par un autre, ne peut venir que d'un acte spontané, volontaire: les corps inanimés n'agissent que

par le mouvement, et il n'y a point de véritable action sans volonté. Voilà mon premier principe.

The first causes of motion are not in matter ; it receives motion and communicates it, but it does not produce it. The more I observe the action and reaction of the forces of nature acting the one upon the other, the more I find that from effect to effect it is necessary always to remount to some will for a first cause, for to suppose a progression of causes *ad infinitum*, is to suppose nothing at all. In a word, every movement which is not produced by another can only come from an act spontaneous and voluntary ; inanimate bodies only act by movement, and there is no true action without will. There is my first principle.

Conscience.

Émile, l. iv.

La conscience est la voix de l'âme, les passions sont la voix du corps. Est-il étonnant que souvent ces deux langages se contredisent, et alors lequel faut-il écouter ? Trop souvent la raison nous trompe, nous n'avons que trop acquis le droit de la récuser ; mais la conscience ne trompe jamais, elle est le vrai guide de l'homme, elle est à l'homme ce que l'instinct est au corps, qui la suit, obéit à la nature, et ne craint point de s'égarer.

Conscience is the voice of the soul, the passions are the voice of the body. Is it astonishing that often these two languages contradict each other, and then to which must we listen ? Too often reason deceives us ; we have only too much acquired the right of refusing to listen to it ; but conscience never deceives us ; it is the true guide of man ; it is to man what instinct is to the body, which follows it, obeys nature, and never is afraid of going astray.

A Blue-Stocking.

Émile, l. v.

Une femme bel-esprit est le fléau de son mari, de ses enfans, de ses amis, de ses valets, de tout le monde. De la sublime élévation de son beau génie, elle dédaigne tous ses devoirs de femme, et commence toujours par se faire homme.

A blue-stocking is the scourge of her husband, children, friends, servants, of all the world. From the lofty elevation of her genius she despises all her duties as woman, and always begins by making herself man.

The True Dignity of Women.

Émile, l. v.

Sa dignité est d'être ignorée ; sa gloire est dans l'estime de son mari ; ses plaisirs sont dans le bonheur de sa famille.

Her dignity consists in being unknown to the world ; her glory is in the esteem of her husband ; her pleasures in the happiness of her family.

The Fate of a Blue-Stocking.

Émile, l. v.

Toute fille lettrée restera fille toute sa vie, quand il n'y aura que des hommes sensés sur la terre : "Quæris cur nolim te ducere, Galla ; diserta es."

Every literary girl will remain a maid all her life, as long as there shall be sensible men on the earth : "You ask why I am unwilling to marry you, Galla ; you are learned."

The English Contrasted with the French.

Émile, l. vi.

L'Anglais a les préjugés de l'orgueil, et les Français ceux de la vanité.

The English are proud ; the French are vain.

Avoid Situations which Put Duties in Opposition to Interests.

Confessions, Liv. ii.

J'en ai tiré cette grande maxime de morale, la seule peut-être d'usage dans la pratique, d'éviter les situations qui mettent nos devoirs en opposition avec nos intérêts, et qui nous montrent notre bien dans le mal d'autrui, sûr que, dans de telles situations, quelque sincère amour de la vertu qu'on y porte, on faiblit tôt ou tard sans s'en apercevoir, et l'on devient injuste et méchant dans le fait, sans avoir cessé d'être juste et bon dans l'âme.

I have derived from this conduct of my father a great moral maxim, the only one perhaps of practical use in life, that we should avoid placing ourselves in situations where duties are found in opposition to our interests, and where the loss of our neighbours is our gain, assured of this, that in such situations, however sincere our love of virtue may be, it becomes sooner or later imper-

ceptibly less and less, and we become unjust and criminal in practice, without ceasing to be just and virtuous in thought.

The Weakness of Man is his own Fault.

Confessions, Liv. ii.

Le sophisme qui me perdit, est celui de la plupart des hommes qui se plaignent de manquer de force quand il est déjà trop tard pour en user. La vertu ne nous coûte que par notre faute ; et, si nous voulions être toujours sages, rarement aurions-nous besoin d'être vertueux. Mais des penchants faciles à surmonter nous entraînent sans résistance ; nous cédons à des tentations légères dont nous méprisons le danger. Insensiblement nous tombons dans les situations périlleuses, dont nous pouvions aisément nous garantir, mais dont nous ne pouvons plus nous tirer sans des éfforts héroiques qui nous effraient, et nous tombons enfin dans l'abîme, en disant à Dieu : "Pourquoi m'as-tu fait si faible ?" Mais, malgré nous, il répond à nos consciences : "Je t'ai fait trop faible pour sortir du gouffre, parceque je t'ai fait assez fort pour n'y pas tomber."

The sophism which was my ruin is that of most men who complain that they want strength of mind, when the time has already gone past for making use of it. Virtue only costs us an effort from our own fault ; and if we were always willing to use forethought, seldom would we require any exertion to be virtuous. But inclinations at first easily withstood draw us on without resistance ; we yield to slight temptations, the dangers of which we are apt to despise. By degrees we fall into perilous situations, from which we might easily have saved ourselves, but from which we are now no longer able to withdraw without heroic efforts which frighten us, and we fall at last into the abyss, saying to God, "Why have you made me so weak ?" But in spite of us He answers through our consciences : "I have made you too weak to get out of the pit, because I made you strong enough not to fall into it."

To Read the Heart of Others.

Confessions, Liv. ii.

C'est toujours un mauvais moyen de lire dans le cœur des autres que d'affecter de cacher le sien.

To try to conceal our own heart is a bad means to read that of others.

Burns ("Address to the Unco Guid," v. 8) says :—

"Who made the heart, 'tis He alone
Decidedly can try us ;
He knows each chord—its various tone,
Each spring—its various bias ;
Then at the balance let's be mute,
We never can adjust it ;
What's done we partly may compute,
But know not what's resisted."

Remorse.

Confessions, Liv. ii.

Le remords s'endort durant un destin prospère, et s'aigrit dans l'adversité.

Remorse goes to sleep when we are in the enjoyment of prosperity, and makes itself felt in adversity.

The Great and the Little.

Confessions, Liv. iii.

Il amortit beaucoup mon admiration pour la grandeur, en me prouvant que ceux qui dominaient les autres n'étaient ni plus sages ni plus heureux qu'eux. Il me dit une chose qui m'est souvent revenue à la mémoire, c'est que si chaque homme pouvait lire dans les cœurs de tous les autres, il y aurait plus de gens qui voudraient descendre que de ceux qui voudraient monter.

He lessened greatly my admiration of grandeur, by proving that those who ruled others were neither more wise nor happy than they were. He told me a thing which has often recurred to my memory, that if every man could read the heart of his neighbour, there would be a larger number who would wish to come down from a high position in life than there would be to rise to it.

Begin as you Intend to Continue.

Confessions, Liv. iii.

Votre début, me dit-il, est la règle de ce qu'on exigera de vous ; tâchez de vous ménager de quoi faire plus dans la suite, mais gardez-vous de jamais faire moins.

Your first appearance, he said to me, is the gauge by which you will be measured ; try to manage that you may go beyond yourself in after times, but beware of ever doing less.

The Remembrance of a Villainous Act.

Confessions, Liv. iv.

Ce n'est pas quand une vilaine action vient d'être faite qu'elle nous tourmente, c'est quand longtemps après on se la rappelle ; car le souvenir ne s'en éteint point.

It is not when a villainous act has just been committed that it torments us, it is when we recall it to our recollection a long time afterwards : for the remembrance of it lasts for ever.

See (Lat.) Conscience, stains of.

The Lower and Higher Ranks.

Confessions, Liv. iv.

Parmi le peuple, où les grandes passions ne parlent que par intervalles, les sentimens de la nature se font plus souvent entendre. Dans les états plus élevés ils sont étouffés absolument, et, sous le masque du sentiment, il n'y a jamais que l'intérêt ou la vanité qui parle.

Among the lower ranks, where great passions only speak at intervals, the feelings of nature are oftener experienced. In the more elevated ranks they are completely stifled, and under the mask of natural feelings it is only interest or vanity that speaks.

Character of the French.

Confessions, Liv. iv.

Il faut pourtant faire justice aux français ; ils ne s'épuisent point tant qu'on dit en protestations, et celles qu'ils font sont presque toujours sincères ; mais ils ont une manière de paraître s'intéresser à vous, qui trompe plus que des paroles. Les gros complimens des suisses n'en peuvent imposer qu'à des sots. Les manières des français sont plus séduisantes, en cela même qu'elles sont plus simples : on croirait qu'ils ne vous disent pas tout ce qu'ils veulent faire, pour vous surprendre plus agréablement. Je dirai plus ; ils ne sont point faux dans leurs démonstrations ; ils sont naturellement officieux, humains, bienveillants, et même, quoi qu'on en dise, plus vrais qu'aucune autre nation : mais ils sont légers et volages. Ils ont en effet le sentiment qu'ils vous témoignent : mais ce sentiment s'en va comme il est venu. En vous parlant, ils sont pleins de vous ; ne vous voient-ils plus, ils vous

oublient. Rien n'est permanent dans leur cœur : tout est chez eux l'œuvre du moment.

We must, however, do justice to the French; their promises are not mere words; the offers they make are almost always sincere; but they have an appearance of being interested in your affairs that is more apt to deceive than words. None but fools can be imposed upon by the hypocritical offers of the Swiss. The French have a more winning manner, inasmuch as it is more natural: one would imagine that they do not express all that they mean, in order that you may be more agreeably surprised. I must say even more than this; they are not insincere in their feelings towards you; they are naturally obliging, tender-hearted, kind, and even, in spite of all that is said against them, more thoroughly true than any other nation; but they are giddy and volatile. No doubt they feel all that they express, but the feeling goes as it came. In speaking to you they are fully occupied with you and your affairs, but out of sight they forget altogether your existence. Nothing is engraved on their heart; everything is the mere impress of the moment.

The Decline of England.

Confessions, Liv. v.

En voyant déjà commencer la décadence de l'Angleterre, que j'ai prédite au milieu de ses triomphes, je me laisse bercer au fol espoir que la nation française, à son tour victorieuse, viendra peut-être un jour me tirer de la triste captivité où je vis.

While I see England beginning to decline, a fact which I predicted in the midst of her triumphs, I cannot help indulging in the foolish hope that the French nation, victorious in her turn, will perhaps come one day to rescue me from the sad captivity in which I live.

Dancing and Singing do not Advance a Man.

Confessions, Liv. v.

Qui bien chante et bien danse fait un métier qui peu avance.

A man does not rise to eminence in the world who is merely a good singer and dancer.

Doing Nothing.

Confessions, Liv. v.

Selon moi, le désœuvrement n'est pas moins le fléau de la société que celui de la solitude. Rien ne rétrécit plus

l'esprit, rien n'engendre plus de riens, de rapports, de paquets, de tracasseries, de mensonges, que d'être éternellement renfermés vis-à-vis les uns des autres dans une chambre, réduits pour tout ouvrage à la nécessité de babiller continuellement. Quand tout le monde est occupé, on ne parle que quand on a quelque chose à dire ; mais quand on ne fait rien, il faut absolument parler toujours ; et voilà de toutes les gênes la plus incommode et la plus dangereuse.

In my opinion the want of occupation is no less the plague of society than of solitude. Nothing is so apt to narrow the mind; nothing produces more trifling, silly stories, mischief-making, lies, than being eternally shut up in a room with one another, reduced as the only alternative to be constantly twaddling. When everybody is occupied, we only speak when we have something to say ; but when we are doing nothing, we are compelled to be always talking ; and of all torments that is the most annoying and the most dangerous.

Conversation.

Confessions, Liv. vii.

Le ton de la bonne conversation est coulant et naturel ; il n'est ni pesant ni frivole ; il est savant sans pédanterie, gai sans tumulte, poli sans équivoque. Ce ne sont ni des dissertations, ni des épigrammes. On y raisonne sans argumenter ; on y plaisante sans jeux de mots ; on y associe avec art l'esprit et la raison, les maximes et les saillies, l'ingénieuse raillerie et la morale austère. On y parle de tout pour que chacun ait quelque chose à dire ; on n'approfondit pas les questions de peur d'ennuyer ; on les propose comme en passant, on les traite avec rapidité : la précision mène à l'élégance ; chacun dit son avis et l'appuie en peu de mots ; nul n'attaque avec chaleur celui d'autrui ; nul ne défend opiniâtrement le sien. On discute pour s'éclairer ; on s'arrête avec la dispute ; chacun s'instruit, chacun s'amuse, tous s'en vont contents ; et le sage même peut rapporter de ces instructions des sujets dignes d'être médités en silence.

The tone of good conversation is flowing and natural ; it is neither heavy nor frivolous ; it is learned without pedantry, lively without noise, polished without equivocation. It is made up neither of lectures nor epigrams. Those who really converse, reason without arguing, joke without punning, are skilful to unite wit and reason, maxims and sallies, ingenious raillery and severe morality. They speak of everything that every one may have something to

say; they do not investigate too closely, for fear of wearying; questions are introduced as if by the by, and are treated with rapidity; precision leads to elegance; each one gives his opinion, and supports it with few words: no one attacks with heat another's opinion, no one supports his own obstinately. They discuss in order to enlighten themselves, and leave off discussing where dispute would begin; every one gains information; every one amuses himself, and every one goes away satisfied; nay, the sage himself may carry away from what he has heard matter worthy of silent meditation.

Women.

Confessions, Liv. vii.

On ne fait rien dans Paris que par les femmes : ce sont comme des courbes dont les sages sont les asymptotes ; ils s'en approchent sans cesse, mais ils n'y touchent jamais.

Nothing is done in Paris except through women: they are like curves, of which the wise are the asymptotes; they are always approaching, but they never touch.

The Art of Writing.

Confessions, Liv. viii.

Avec quelque talent qu'on puisse être né, l'art d'écrire ne s'apprend pas tout d'un coup.

Whatever may be our natural talents, the art of writing is not acquired all at once.

So Pope, "Essay on Criticism," Pt. II., l. 362:—

> "True, ease in writing comes from art, not chance,
> As those move easiest who have learned to dance."

True Enjoyment.

Confessions, Liv. viii.

Je l'ai toujours dit et senti, la véritable jouissance ne se décrit point.

I have always said and felt that true enjoyment cannot be expressed in words.

The Hatred of the Wicked.

Confessions, Liv. ix.

La haine des méchans ne fait que s'animer davantage par l'impossibilité de trouver sur quoi la fonder ; et le sentiment de leur propre injustice n'est qu'un grief de plus contre celui qui en est l'objet.

The hatred of the wicked is only roused the more from the impossibility of finding any just grounds on which it can rest; and the very consciousness of their own injustice is only a grievance the more against him who is the object of it.

The Self-Love of Literary Men.

Confessions, Liv. x.

Tant le très-irritable amour-propre des gens de lettres est difficile à ménager !

So difficult it is to manage the very irritable self-love of literary men !

The Unfortunate Man.

Confessions, Liv. x.

Tant tout concourt à l'œuvre de la destinée, quand elle appelle un homme au malheur !

So entirely does everything play into the hands of destiny when man is fated to be unfortunate !

A Subject People.

Dédicace à la République de Genève.

Les peuples une fois accoutumés à des maîtres ne sont plus en état de s'en passer. S'ils tentent de secouer le joug, ils s'éloignent d'autant plus de la liberté, que, prenant pour elle une licence effrénée qui lui est opposée, leurs révolutions les livrent presque toujours à des séducteurs qui ne font qu'aggraver leurs chaines.

Those people that have submitted for a long time to the authority of masters find it difficult to shake themselves free. If the yoke be thrown off, true liberty is as distant as ever, inasmuch as they mistake an unbridled licence for freedom, and their revolutionary fury deliver them over into the hands of deceivers, who only increase the weight of their chains.

Two Kinds of Inequality.

De l'Inégalité des Conditions.

Je conçois dans l'espèce humaine deux sortes d'inégalités : l'une, que j'appelle naturelle ou physique, parcequ'elle est établie par la nature et qui consiste dans la différence des âges, de la santé, des forces du corps, et des qualités de l'esprit ou de l'âme ; l'autre, qu'on peut appeler inégalité morale ou politique, parcequ'elle dépend d'une

sorte de convention, et qu'elle est établie, ou du moins autorisée par le consentement des hommes. Celle-ci consiste dans les différens priviléges dont quelques-uns jouissent au préjudice des autres, comme d'être plus riches, plus honorés, plus puissant qu'eux, ou même de s'en faire obéir.

In the human species there seem to be two kinds of inequality: the one which I call natural or physical, because it is established by nature, and which consists in the difference of ages, health, strength of body, qualities of mind or soul; the other, which may be called moral or political inequality, because it depends on a kind of mutual agreement, and is established, or at least authorised, by the consent of men. This latter consists in the different privileges which some enjoy to the prejudice of others, as by being more rich, honoured, powerful than they are, or by making themselves be obeyed.

Early Race of Men.

De l'Inégalité des Conditions.

Accoutumés dès l'enfance aux intempéries de l'air et à la rigueur des saisons, exercés à la fatigue et forcés de défendre nus et sans armes leur vie et leur proie contre les autres bêtes féroces, ou de leur échapper à la course, les hommes se forment un tempérament robuste et presque inaltérable. Les enfans, apportant au monde l'excellente constitution de leurs pères, et la fortifiant par les mêmes exercices qui l'ont produite, acquièrent ainsi toute la vigueur dont l'espèce humaine est capable.

Accustomed from infancy to the inclemency of the weather and the vicissitude of the seasons, inured to fatigue, and compelled in nakedness and without arms to defend their lives and prey against other ferocious animals, or to escape from them by speed of foot, men become robust and so vigorous as scarcely to be affected by external circumstances. The children of such parents bring into the world their excellent constitution, and strengthening it by the same exercises, acquire in this way all the vigour of which the human species is capable.

Our Sufferings are Caused by Ourselves.

De l'Inégalité des Conditions.

L'extrême inégalité dans la manière de vivre, l'excès d'oisiveté dans les uns, l'excès de travail dans les autres, la facilité d'irriter et de satisfaire nos appétits et notre sensualité; les alimens trop recherchés des riches, qui les

nourrissent de sucs échauffans et les accablent d'indigestions ; la mauvaise nourriture des pauvres, dont ils manquent même le plus souvent, et dont le défaut les porte à surcharger avidement leur estomac dans l'occasion ; les veilles, les excès de toutes espèces, les transports immodérés de toutes les passions, les fatigues et l'épuisement d'esprit, les chagrins et les peines sans nombre qu'on éprouve dans tous les états, et dont les âmes sont perpétuellement rongées ;—voilà les funestes garans que la plupart de nos maux sont notre propre ouvrage, et que nous les aurions presque tous évités en conservant la manière de vivre simple, uniforme, et solitaire, qui nous était prescrite par la nature.

Extreme inequality in our mode of living, excessive indolence in some, overwork in others, the ease with which our appetites and sensuality may be excited and satisfied, the delicate food of the rich, who live on heating juices and are destroyed by indigestion ; the miserable food of the poor, of which they are at times almost wholly destitute, and the want of which induces them to overload their stomachs when they have the opportunity ; vigils, excesses of all kinds, ill-regulated passions, fatigue, and exhaustion of spirit, annoyances and sufferings without number, which are experienced in every state of life, and with which the soul is constantly gnawed ;—these are the fatal proofs that the greater part of our ills are our own work, and what we should have nearly wholly escaped if we had preserved our original, simple, uniform, and solitary mode of life, which was prescribed to us by nature.

Free-will is what Distinguishes Man.

De l'Inégalité des Conditions.

Ce n'est donc pas tant l'entendement qui fait parmi les animaux la distinction spécifique de l'homme, que sa qualité d'agent libre. La nature commande à tout animal, et la bête obéit. L'homme éprouve la même impression, mais il se reconnait libre d'acquiescer ou de résister ; et c'est surtout dans la conscience de cette liberté que se montre la spiritualité de son âme ; car la physique explique en quelque manière le mécanisme des sens et la formation des idées ; mais dans la puissance de vouloir, ou plutôt de choisir, et dans le sentiment de cette puissance, on ne trouve que des actes purement spirituels, dont on n'explique rien par les lois de la mécanique.

It is not, then, so much the understanding that is the specific distinction between man and the lower animals, as his being a free

agent. Nature exercises authority over every animal, and the brute creation obey. Man is equally subject to nature, but he feels himself free to acquiesce or resist; and it is, above all, the consciousness of this freedom that proves the spirituality of the soul; for the natural constitution of the body explains, in a certain degree, the mechanism of the senses, and the formation of ideas; but in the ability to will, or rather to choose, and in the feeling that we possess this power, we find only acts purely spiritual, which we cannot explain by mechanical laws.

See (Gr. Ger.) Free-will.

The Savage Contrasted with the Civilised.

De l'Inégalité des Conditions.

Comme un coursier indomté hérisse ses crins, frappe la terre du pied, et se débat impétueusement à la seule approche du mords, tandis qu'un cheval dressé souffre patiemment la verge et l'éperon, l'homme barbare ne plie point sa tête au joug que l'homme civilisé porte sans murmure, et il préfère la plus orageuse liberté à un assujettissement tranquille. Ce n'est donc pas par l'avilissement des peuples asservis qu'il faut juger des dispositions naturelles de l'homme pour ou contre la servitude, mais par les prodiges qu'ont faits tous les peuples libres pour se garantir de l'oppression. Je sais que les premiers ne font que vanter sans cesse la paix et le repos dont ils jouissent dans leurs fers, et que "miserrimam servitutem pacem appellant;" mais quand je vois les autres sacrifier les plaisirs, le repos, la richesse, la puissance, et la vie même, à la conservation de ce seul bien si dédaigné de ceux qui l'ont perdu; quand je vois des animaux nés libres et abhorrant la captivité, se briser la tête contre les barreaux de leur prison; quand je vois des multitudes de sauvages tout nus mépriser les voluptés européennes et braver la faim, le fer, et la mort, pour ne conserver que leur indépendance, je sens que ce n'est pas à des esclaves qu'il appartient de raisonner de liberté.

As an untamed steed bristles up his hair, strikes the ground with his feet, and struggles violently at the mere approach of the bit, while a horse that has been broken patiently submits to the whip and the spur, so the savage bends not his neck to the yoke which the civilised man bears without murmur; and the former prefers the most violent storms of liberty to the calmness of servitude. It is not, then, by the debasement of an enslaved people that we ought to judge of the natural dispositions of man for or against slavery, but by the prodigious efforts that all free people have

made to secure themselves from oppression. I am quite aware that the former never cease boasting of the peace and tranquillity which they enjoy in their chains, and "that their most miserable servitude is dignified with the name of peace:" but when I see others sacrificing pleasures, ease, riches, power, and life itself to the preservation of this single blessing, so despised by those who have lost it; when I see animals, born free and abhorring captivity, dash their heads against the bars of their prison; when I see multitudes of savages, wholly naked, despising European luxuries, and braving hunger, the sword, and death, in order to preserve their independence, I feel that it does not belong to slaves to enter into an argument about liberty.

The Tranquillity of Despotism.

Contrat Social, Liv. i. ch. 4.

On dira que le despote assure à ses sujets la tranquillité civile. Soit; mais qu'y gagnent-ils, si les guerres que son ambition leur attire, si son insatiable avidité, si les vexations de son ministère les désolent plus que ne feraient leurs dissentions? qu'y gagnent-ils, si cette tranquillité même est une de leurs misères? On vit tranquille aussi dans les cachots; en est-ce assez pour s'y trouver bien? Les Grecs enfermés dans l'antre du Cyclope y vivaient tranquilles, en attendant que leur tour vint d'être dévorés.

It will be said that a despot insures his subjects' peace in the state. Be it so; but what is gained if the wars into which they are dragged by his ambition, if his insatiable greed, the harassing vexations of his government, be more annoying than civil discord? what is gained if this very tranquillity be one of the miseries of their state? One may live tranquilly in a dungeon; does life consist in living quietly? The Greeks shut up in the cave of the Cyclops lived tranquilly, waiting till their turn to be devoured came round.

Frequency of Punishments.

Contrat Social, Liv. ii. ch. 5.

Au reste, la fréquence des supplices est toujours un signe de faiblesse ou de paresse dans le gouvernement. Il n'y a point de méchant qu'on ne pût rendre bon à quelque chose. On n'a droit de faire mourir, même pour l'exemple, que celui qu'on ne peut conserver sans danger.

To conclude, frequency of punishment is always a sign of weakness or supineness in a government. There is no knave that may not be made good for something. No one ought to be put to death, even for the sake of example, except the man who cannot be preserved without danger.

A Superior Intelligence Required in a Lawgiver.

Contrat Social, Liv. ii. ch. 7.

Pour découvrir les meilleures règles de société qui conviennent aux nations, il faudrait une intelligence supérieure, qui vît toutes les passions des hommes, et qui n'en éprouvât aucune, qui n'eût aucun rapport avec notre nature, et qui la connût à fond ; dont le bonheur fût indépendant de nous, et qui pourtant voulût bien s'occuper du nôtre.

To be able to lay down laws best suited for nations, a superior intelligence is required, which should be acquainted with all the passions of the human breast, and yet should be free from their influence ; which should in no way be affected by our nature, and yet should know it thoroughly ; whose happiness should be independent of us, and yet should be really interested in ours.

Nations only Docile in their Youth.

Contrat Social, Liv. ii. ch. 8.

La plupart des peuples, ainsi que des hommes, ne sont dociles que dans leur jeunesse ; ils deviennent incorrigibles en vieillissant. Quand une fois les coutumes sont établies et les préjugés enracinés, c'est une entreprise dangereuse et vaine de vouloir les réformer ; le peuple ne peut pas même souffrir qu'on touche à ses maux pour les détruire, semblable à ces malades stupides et sans courage qui frémissent à l'aspect du médecin.

The greater number of nations, as of men, are only impressible in their youth ; they become incorrigible as they grow old. When once customs have been established and prejudices taken root, it is both dangerous and futile to try to reform them ; the people cannot endure even that their ills should be touched with a view of amendment, like to those stupid and weak invalids who shudder at the sight of a doctor.

Freedom.

Contrat Social, Liv. ii. ch. 8.

Peuples libres, souvenez-vous de cette maxime : On peut acquérir la liberté, mais on ne la recouvre jamais.

Free people, remember this maxim : we may acquire liberty, but it is never recovered if it is once lost.

The True Constitution of a State.

Contrat Social, Liv. ii. ch. 12.

À ces trois sortes de lois il s'en joint une quatrième, la plus importante de toutes, qui ne se grave ni sur le marbre ni sur l'airain, mais dans les cœurs des citoyens ; qui fait la véritable constitution de l'état ; qui prend tous les jours de nouvelles forces ; qui, lorsque les autres lois viellissent ou s'éteignent, les ranime ou les supplée ; conserve un peuple dans l'esprit de son institution, et substitue insensiblement la force de l'habitude à celle de l'autorité : je parle des mœurs, des coutumes, et surtout de l'opinion, partie inconnue à nos politiques, mais de laquelle dépend le succès de toutes les autres ; partie dont le grand législateur s'occupe en secret, tandis qu'il paraît se borner à des réglements particuliers, qui ne sont que le centre de la voûte, dont les mœurs, plus lentes à naître, forment enfin l'inébranlable clef.

To these three kinds of laws is joined a fourth, the most important of all, which is engraved neither on marble nor on brass, but on the hearts of the citizens ; which forms the true constitution of the state ; which acquires every day fresh strength ; which, when other laws grow obsolete or extinct, gives them new life or takes their place ; preserves a people in the spirit in which they started, and substitutes gradually the force of habit to that of authority : I allude to manners, customs, and, above all, to opinion, a thing unknown to our politicians, but on which depends the success of all the others ; a thing with which a great legislator occupies himself in secret, while he appears to confine himself to particular regulations, which are only the gird of the arch, of which manners, more slow in springing, form the immovable key.

Democratic Government.

Contrat Social, Liv. iii. ch. 4.

S'il y avait un peuple de dieux, il se gouvernerait démocratiquement. Un gouvernement si parfait ne convient pas à des hommes.

If there were a people consisting of gods, they would be governed democratically. So perfect a government is not suitable to men.

See (Lat. Gr.) Democracy.

Liberty is not the Fruit of all Climates.

Contrat Social, Liv. iii. ch. 8.

La liberté n'étant pas un fruit de tous les climats, n'est pas à la portée de tous les peuples.

As liberty is not a fruit of all climates, it is not within the reach of all people.

Two Ways in which a Government Degenerates.

Contrat Social, Liv. iii. ch. 10.

Il y a deux voies générales par lesquelles un gouvernement dégénère ; savoir, quand il se resserre, ou quand l'état se dissout. Le gouvernement se resserre quand il passe du grand nombre au petit, c'est-à-dire, de la démocratie à l'aristocratie, et de l'aristocratie à la royauté. C'est là son inclinaison naturelle. S'il rétrogradait du petit nombre au grand, on pourrait dire qu'il se relâche ; mais ce progrès inverse est impossible.

There are two ways in which a government degenerates ; when it contracts, or when the state is dissolved. The government contracts when it passes from a large number to a small, from a democracy to an aristocracy, or from an aristocracy to royalty. That is its natural bent. If it went back from a small number to a great, we might say that it relaxed ; but such an inverse progress is impossible.

The Body Politic Bears within it the Cause of its Destruction from the Commencement.

Contrat Social, Liv. iii. ch. 12.

Le corps politique, aussi bien que le corps de l'homme, commence à mourir dès sa naissance, et porte en lui-même les causes de sa destruction. Mais l'un et l'autre peut avoir une constitution plus ou moins robuste, et propre à le conserver plus ou moins longtemps. La constitution de l'homme est l'ouvrage de la nature, celle de l'état est l'ouvrage de l'art. Il ne dépend pas des hommes de prolonger leur vie : il dépend d'eux de prolonger celle de l'état aussi loin qu'il est possible en lui donnant la meilleure constitution qu'il puisse avoir. Le mieux constitué finira, mais plus tard qu'un autre, si nul accident imprévu n'amène sa perte avant le temps.

The body politic, as well as that of man, begins to die from the first hour of its birth, and bears within it the seeds of its own destruction. But both may have a more or less robust constitution, and suited to keep it in existence more or less time. The constitution of man is the work of nature, that of the state is the work of art. Men cannot prolong their own lives, but they may lengthen that of the state as far as it is possible by giving it the best con

stitution it can have. The best constituted will end, but later than another, if no unforeseen accident bring it to a premature close.

The Principle of Political Life.

Contrat Social, Liv. iii. ch. 12.

Le principe de la vie politique est dans l'autorité souveraine. La puissance législative est le cœur de l'état ; la puissance exécutive en est le cerveau, qui donne le mouvement à toutes les parties. Le cerveau peut tomber en paralysie, et l'individu vive encore. Un homme reste imbécille et vit ; mais sitôt que le cœur a cessé ses fonctions, l'animal est mort.

The first principle of political life is in the sovereign authority. The legislative power is the heart of the state ; the executive power is its brain, which gives movement to all its parts. The brain may be paralysed, and the individual still live. A man remains imbecile and lives ; but so soon as the heart has ceased its functions, the animal is dead.

The Low-minded.

Contrat Social, Liv. iii. ch. 12.

Les âmes basses ne croient point aux grands hommes : de vils esclaves sourient d'un air moqueur à ce mot de liberté.

The low-minded have no belief in great men : vile slaves laugh in mockery at this word of liberty.

The English People.

Contrat Social, Liv. iii. ch. 15.

Le peuple anglais pense être libre ; il se trompe fort : il ne l'est que durant l'élection des membres du parlement. Sitôt qu'ils sont élus, il est esclave, il n'est rien. Dans les courts momens de sa liberté, l'usage qu'il en fait mérite bien qu'il la perde.

The English people think that they are free ; they are much mistaken ; they are only so during the election of members of Parliament. So soon as they are elected they are slaves, they are nothing. During the brief moments of their liberty, the use which they make of it merits well that they should lose it.

The Desire of Showing One's Knowledge.

Nouvelle Héloïse, Prem. Part., Lettre xii.

La science est dans la plupart de ceux, qui la cultîvent, une monnaie dont on fait grand cas, qui cependant n'ajoute

au bien-être qu'autant qu'on la communique, et n'est bonne que dans le commerce. Ôtez à nos savans le plaisir de se fair écouter, le savoir ne sera rien pour eux. Ils n'amassent dans le cabinet que pour répandre dans le public, ils ne veulent être sages qu'aux yeux d'autrui, et ils ne se soucieraient plus de l'étude s'ils n'avaient plus d'admirateurs.

Knowledge is in most of those who cultivate it a species of money, which is valued greatly, but only adds to our wellbeing in proportion as it is communicated, and is only good in commerce. Take from the wise the pleasure of being listened to, knowledge would be nothing to them. They only gather in the closet to scatter abroad among the people: they only wish to be wise in the eyes of others, and they would care nothing for studies if they had no admirers.

The Understanding.

Nouvelle Héloïse, Prem. Part., Lettre xii.

Je pense que quand on a une fois l'entendement ouvert par l'habitude de réfléchir, il vaut toujours mieux trouver de soi-même les choses qu'on trouverait dans les livres ; c'est le vrai secret de les bien mouler à sa tête, et de se les approprier.

In my opinion, when once we have our understanding opened by the habit of reflection, it is always better to discover by our own exertions the things that might be found in books ; it is the true secret of imprinting them on our brain, and appropriating them.

The Great Mistake of Those who Study.

Nouvelle Héloïse, Prem. Part., Lettre xii.

La grande erreur de ceux qui étudient est, de se fier trop à leurs livres, et de ne pas tirer assez de leur fonds, sans songer que de tous les sophistes, notre propre raison est presque toujours celui qui nous abuse le moins. Sitôt qu'on veut rentrer en soi-même, chacun sent ce qui est bien, chacun discerne ce qui est beau ; nous n'avons besoin qu'on nous apprenne à connaître ni l'un ni l'autre ; et l'on ne s'en impose là-dessus qu'autant qu'on s'en veut imposer.

The great mistake of those who are ardent students is to trust too much to their books, and not to draw from their own resources, not recollecting that of all sophists our own reason is almost always that which abuses us least. So soon as we choose to re-enter into our own breasts, each perceives what is good, each discerns what is beautiful: we have no need to be taught to know either the one

or the other, and we are never deceived in such matters unless we wish to be deceived.

English Nobility.

Nouvelle Héloïse, Prem. Part., Lettre lxii.

Si vous connaissez la noblesse d'Angleterre, vous savez qu'elle est la plus éclairée, la mieux instruite, la plus sage et la plus brave de l'Europe. Avec cela je n'ai pas besoin de chercher si elle est la plus antique ; car quand on parle de ce qu'elle est, il n'est pas question de ce qu'elle fut. Nous ne sommes point, il est vrai, les esclaves du prince, mais ses amis ; ni les tyrans du peuple, mais ses chefs. Garants de la liberté, soutiens de la patrie, et appuis du trône, nous formons un invincible équilibre entre le peuple et le roi. Notre premier devoir est envers la nation ; le second, envers celui qui la gouverne ; ce n'est pas sa volonté mais son droit que nous consultons. Ministres suprêmes des lois dans la chambre des pairs, quelquefois même législateurs, nous rendons également justice au peuple et au roi ; et nous ne souffrons point que personne dit, "Dieu et mon épée," mais seulement, "Dieu et mon droit."

If you are acquainted with the nobility of England, you know that it is the most enlightened, the best educated, the wisest and bravest in Europe. In that case it is of no use to inquire whether it be the most ancient; for when we are speaking of the present, there is no question about the past. We are not, it is true, the slaves of the prince, but his friends ; nor the tyrants of the people, but their chiefs. Being sureties for liberty, the defence of the country, and the support of the throne, we form an invincible equilibrium between the people and the king. Our first duty is to the nation ; the second to him who rules ; it is not his will, but his rights that we consult. Supreme ministers of the laws in the House of Peers, sometimes even legislators, we render equal justice to the people and the king ; and we do not allow any one to say, "God and my sword," but only "God and my right."

Lord John Manners ("England's Trust," Part III. c. 227) says :—

> "Let wealth and commerce, laws and learning die,
> But leave us still our old nobility."

ROY.

BORN A.D. 1683—DIED A.D. 1764.

Pierre-Charles Roy, son of a lawyer of Châtelet, was born at Paris, 1683. He gave himself up to literature, and was the author of many dramatical works.

WINTER.

Sur un mince cristal l'hiver conduit leurs pas,
Le précipice est sous la glace.
Telle est de vos plaisirs la legère surface.
Glissez, mortels, n'appuyez pas !

On a thin coating of ice winter conducts their steps, a deep pool is beneath. Such is the slight surface of your pleasures. Glide on, mortals, do not halt.

SAURIN.

BORN A.D. 1706—DIED A.D. 1781.

BERNARD-JOSEPH SAURIN, a dramatic poet of some eminence, was born at Paris, 1706. He spent a long life in writing tragedies which are now forgotten.

THE NIGHT APPEARS LONG TO ONE IN PAIN.

Blanche et Guiscard, v. 5.

Qu'une nuit paraît longue à la douleur qui veille !
Que pour les malheureux l'heure lentement fuit !

How long the night appears to one kept awake by pain ! How slowly the hours pass for the unhappy.

HONOUR.

Spartacus, iii. 3.

La loi permet souvent ce que defend l'honneur.

The law often allows what honour forbids.

SCUDÉRI.

BORN A.D. 1601—DIED A.D. 1667.

GEORGE DE SCUDÉRI, a copious writer in prose and verse, was born at Havre de Grace, 1601, of an ancient family, originally from Provence. According to his own account, he passed his youth in military service, and in travels through great part of Europe, but nothing was publicly known of him until he settled at Paris in the capacity of a writer. Possessed of a very prolific pen, he poured out plays, poems, essays in great profusion, which were never much esteemed, and have now sunk into oblivion. Scudéri was

admitted into the French Academy, and had also the gift of a petty government in Provence, but was scarcely able to raise himself above penury. He died at Paris in 1667.

VICTORY.

L'Amour Tyrannique.

La victoire me suit, et tout suit la victoire.

Victory follows me, and everything follows victory.

SÉVIGNÉ.

BORN A.D. 1627—DIED A.D. 1696.

MARIE DE RABUTIN-CHANTAL, MARQUISE DE SÉVIGNÉ, was born in Burgundy, twelve years before Louis XIV., and one year before her great compatriot, Bossuet. She was only a year old when her father was killed at the siege of Rochelle, while defending it against the English. In 1644 she married the Marquis de Sévigné, in Lower Brittany, who was killed in a duel in 1652, and from that time she devoted herself to the care and education of her two children, a son and daughter, to whom she was passionately attached. Her daughter married in 1669 the Count de Grignan, Vice-Governor of Provence, where she resided during the greater part of her life, and to this we owe one of the most delightful collections of letters that the world possesses, second only in historical interest to those of Cicero. Their grace, wit, liveliness, and truthful spirit will ever render them a model of epistolary correspondence. "These letters," says Voltaire, "are full of pleasing anecdotes, written in a free, natural, and lively style; which may be regarded as a judicious censure of premeditated letters of wit, and still more of those imaginary letters which aim at the epistolary style, by a detail of simulated sentiments and fancied adventures to an imaginary correspondent." Her pen is like that of the poet that turns airy nothings to shape, and gives them "a local habitation and a name." The manners, genius, tone, and etiquette of the courtly times of Louis XIV. are here bodied forth with a grace and ease that in no age has ever been exceeded.

IT IS BETTER TO SHOW NO DISTRUST, WHATEVER MAY BE ONE'S FEELINGS.

Lettre 7.

Prenons-le sur ses paroles, jusqu'à ce qu'il ait fait quelque chose de contraire; rien n'est plus capable d'ôter

tous les bons sentiments que de marquer de la défiance. Il suffit souvent d'être soupçonné comme ennemi pour le devenir ; la dépense en est toute faite, on n'a plus rien à ménager. Au contraire, la confiance engage à bien faire ; on est touché de la bonne opinion des autres, et on ne se résout pas facilement à la perdre.

Take him at his word, at least till he has done something the very opposite of what he professes ; nothing is more certain of destroying any good feeling that may be cherished towards us than to show distrust. To be suspected as an enemy is often enough to make a man become so : the whole matter is over, there is no farther use of guarding against it. On the contrary, confidence leads us naturally to act kindly, we are affected by the good opinion which others entertain of us, and we are not easily induced to lose it.

Trust Men till their Conduct Disproves their Words.

Lettre 7.

Comme on ne connaît d'abord les hommes que par leurs paroles, il faut les croire jusqu'à ce que les actions les détruisent. On trouve quelquefois que les gens qu'on croit ennemis ne le sont point ; on est alors fort honteux de s'être trompé ; il suffit qu'on soit toujours reçu à se haïr, quand on y est autorisé.

As we know men at first only by their words, we must trust them till their deeds belie their words. We sometimes find that people whom we have suspected to be enemies are not in reality so ; we are then very much ashamed of our mistake : it is sufficient to be prepared to hate when we have proper grounds for it.

Time Passes Quick Enough.

Lettre à sa fille, 52.

Ma fille, vous souhaitez que le temps marche ; vous ne savez ce que vous faites ; vous y serez attrapée, il vous obéira trop exactement ; et quand vous voudrez le retenir, vous n'en serez plus la maîtresse. J'ai fait autrefois les mêmes fautes que vous ; je m'en suis repentie ; et quoique le temps ne m'ait pas fait tout le mal qu'il fait aux autres, il n'a pas laissé, par mille petits agréments qu'il m'a ôtés, de me faire apercevoir des marques de son passage.

My daughter, you wish time to pass quickly : you know not what you do ; you will be taken at your word, it will obey you only too readily ; and when you wish to stop it, it will not be in your power.

I have in former times committed the same fault as yourself: I have repented of my folly; and though time has not done to me all the mischief it has done to others, it has not failed, by the thousand little charms which it has taken from me, to make me conscious of its passage.

Circumstantial Details about Those whom we Love.

Lettre à sa fille, 66.

Défaites-vous de cette haine que vous avez pour les détails. Je vous l'ai déjà dit, et vous pouvez le sentir ; ils sont aussi chers de ceux que nous aimons, qu'ils nous sont ennuyeux des autres ; et cet ennui ne vient jamais que de la profonde indifférence que nous avons pour ceux qui nous en importunent.

Get rid of that dislike for small particulars which possesses you. I have already told you of it, and you must feel that I am correct in what I say; these details about those whom we love are as delightful as those about others are tedious: and this tiresomeness arises from the profound indifference which we feel for the parties who tease us with an account of their petty vexations.

Ingratitude and Gratitude.

Lettre à sa fille, 66.

L'ingratitude attire les reproches, comme la reconnaissance attire de nouveaux bienfaits.

Ingratitude calls forth reproaches, as gratitude brings fresh kindnesses.

See (Lat.) Ingratitude.

Some Thoughts must be merely Glanced at.

Lettre à sa fille, 70.

Ah! comme vous dites, il faut glisser sur bien des pensées, et ne pas faire semblant de les voir.

Ah! as you say, we ought to slip over many thoughts that pass through our minds, and pretend not to see them.

We are Afraid of Misfortunes which never Happen.

Lettre à sa fille, 78.

Nous craignons quasi toujours des maux qui perdent ce nom par le changement de nos pensées et de nos inclinations.

We dread very often misfortunes which lose that name by the change of our thoughts and inclinations.

What Pleasure to Talk of Ourselves.

Lettre à sa fille, 95.

On aime tant à parler de soi qu'on ne se lasse pas des tête-à-têtes pendant des années entières avec un amant, et voilà pourquoi les dévotes aiment à être avec leur confesseur ; c'est le plaisir de parler de soi, quand on devrait en dire du mal.

We like so much to talk of ourselves that we are never weary of those private interviews with a lover during the course of whole years, and for the same reason the devout like to spend much time with their confessor: it is the pleasure of talking of themselves, even though it be to talk ill.

No Real Ill in Life except Severe Bodily Pain.

Lettre à sa fille, 152.

Nous trouvions l'autre jour qu'il n'y avait de véritable mal dans la vie que les grandes douleurs ; tout le reste est dans l'imagination et dépend de la manière dont on conçoit les choses ; tous les autres maux trouvent leur remède, ou dans les temps, ou dans la modération, ou dans la force de l'esprit ; les réflexions, la dévotion, la philosophie peuvent les adoucir. Quant aux douleurs, elles tiennent l'âme et le corps ; la vue de Dieu les fait souffrir avec patience ; elle fait qu'on en profite, mais elle ne les diminue point.

We satisfied ourselves the other day that there was no real ill in life except severe bodily pain ; everything else is the child of the imagination, and depends on our thoughts ; all other ills find a remedy, either from time or moderation, or strength of mind : reflection, Christian feelings, philosophy may tend to assuage them. As to bodily pains, they rack both the soul and body : the near approach to God may cause them to be submitted to with patience ; it may enable us to reap advantage from our sufferings, but it cannot lessen them.

Dramatic Account of a Mother's Fears for her Son.

Lettre à sa fille, 164.

Mademoiselle de Vertus n'avait qu'à se montrer ; ce retour si précipité marquait bien quelque chose de funeste. En effet, dès qu'elle parut : " Ah ! Mademoiselle, comment se porte Monsieur mon frère ? " Sa pensée n'osa aller plus loin. " Madame, il se porte bien de sa blessure ; il y

a eu un combat." "Et mon fils?" On ne lui répondit rien. "Ah! Mademoiselle, mon fils, mon cher enfant, répondez-moi, est-il mort?" "Madame, je n'ai point de paroles pour vous répondre." "Ah! mon cher fils! est-il mort sur le champ? n'a-t-il pas eu un seul moment? ah! mon Dieu! quel sacrifice!" et là-dessus elle tombe sur son lit, et tout ce que la plus vive douleur peut faire, et par des convulsions et par des évanouissements, et par un silence mortel et par des cris étouffés, et par des larmes amères, et par des élans vers le ciel, et par des plaintes tendres et pitoyables, elle a tout éprouvé.

Mademoiselle de Vertus had only to show herself; this speedy return indicated some fatal event. In fact, as soon as she appeared: "Ah! Mademoiselle, how is my brother?" Her thoughts dared go no farther. "Madame, he is better of his wound; there has been a battle." "And my son?" There was no answer. "Ah! Mademoiselle, my son, my dear child, answer me, is he dead?" "Madame, I cannot find words to answer you." "Ah! my dear son, did he die on the field of battle? had he not a single moment? Ah! my God, what a sacrifice!" And thereupon she throws herself on her couch, and all that the most impassioned grief can cause, convulsions, faintings, deep silence, stifled cries, bitter tears, ejaculations to heaven, and tender and pitiable complaints, she experienced all.

Fortune is Always on the Side of the Greatest Battalions.

Lettre à sa fille, 202.

La fortune est toujours pour les gros bataillons.

Fortune is always on the side of the largest battalions.

This is the idea of Tacitus (Hist. iv. 17):—"Deos fortioribus adesse;" "The gods are on the side of the stronger." So also Bussy Rabutin (Lett. iv. 91, Oct. 18, 1677):—"Dieu est d'ordinaire pour les gros escadrons contre les petits;" and Voltaire to M. le Riche (Feb. 6, 1774): "On dit que Dieu est toujours pour le gros bataillons." Some in presence of Napoleon asserted this, but the Emperor remarked, "Nothing of the kind; Providence is always on the side of the last reserve."

Death of Turenne.

Lettre à M. Grignan, 238.

La nouvelle de la mort de M. de Turenne arriva lundi (1675) à Versailles; le roi (Louis XIV.) en a été affligé, comme on doit l'être de la perte du plus grand capitaine, et du plus honnête homme du monde: toute la cour en fut en larmes. On était prêt d'aller se divertir à Fontainebleau; tout a été rompu. Jamais homme n'a été regretté

si sincèrement. Tout Paris et tout le peuple était dans le trouble et dans l'émotion ; chacun parlait, s'attroupait pour regretter ce héros. Dès le moment de cette perte M. de Louvois proposa au roi de le remplacer, en faisant huit généraux au lieu d'un. Jamais homme n'a été si prêt d'être parfait ; et plus on le connaissait, plus on l'aimait, et plus on le regrette. Les soldats poussaient des cris qui s'entendaient de deux lieues. Ils criaient qu'on les menât au combat ; qu'ils voulaient venger la mort de leur général, de leur père, de leur protecteur ; qu'avec lui ils ne craignaient rien. Ils criaient qu'on les laissât faire, et qu'on les menât au combat. Ne croyez pas que son souvenir soit jamais fini dans ce pays-ci ; ce fleuve qui entraîne tout, n'entraînera pas une telle mémoire.

The news of the death of M. de Turenne reached Versailles on Monday ; the king was as much grieved as one ought to be for the loss of the greatest captain and most honourable man in the world. The whole court was in the deepest affliction. They were preparing to go to Fontainebleau for amusement : everything has been postponed. No man has ever been more sincerely regretted. The whole of Paris and all the people were in trouble and grief ; every one was talking in knots sorrowfully about the hero. The moment the loss was known, M. de Louvois proposed to the king to replace him by making eight generals instead of one. Never man was nearer to perfection ; the more he was known, the better he was loved, and the more he was regretted. The soldiers uttered cries that were heard at the distance of two leagues. They shouted that they ought to be led at once to battle ; that they wished to avenge the death of their general, father, and protector ; that with him they feared nothing. They demanded to be allowed to act, and to be led to battle. Do not believe that his memory will be ever forgotten in this country ; this stream, which carries away everything else, will not carry away such a memory.

There is Danger even from the most Insignificant.

Lettre à sa fille, 269.

Il n'y a personne qui ne soit dangereux pour quelqu'un.

There is nobody who is not dangerous for some one.

The Passions of Mankind like Vipers.

Lettre à sa fille, 447.

On coupe la tête et la queue à cette vipère, on l'ouvre, on l'écorche, et toujours elle remue ; une heure, deux heures, on la voit toujours remuer ; nous comparâmes

cette quantité d'esprits si difficiles à appaiser à de vieilles passions . . . que ne leur fait-on pas ? On dit des injures, des rudesses, des cruautés, des mépris, des querelles, des plaintes, des rages, et toujours elles remuent. On ne saurait en voir la fin. On croit que quand on leur arrache le cœur, c'en est fait, et qu'on n'en entendra plus parler ; point du tout, elles sont encore en vie ; elles remuent encore. Je ne sais si cette sottise vous paraîtra comme à nous ; mais nous étions en train de la trouver plaisante : on peut en faire souvent l'application.

We cut off the head and tail of this viper ; we open it, skin it, and it always moves : one hour, two hours, we see it always moving ; we compared this quantity of spirits, so difficult to put at rest, to old passions, ... what do they not to them ? They curse, execrate, denounce, proscribe, excommunicate, are in a fury, and yet they always move. Human passions never come to an end. It is thought that, when their heart is torn out, all must be finished, and that nothing more will be heard : not at all ; human passions are still as lively as ever ; they still move. I know not whether this foolish comparison will appear to you as it did to us ; but we were prepared to find it applicable : its application can be often made.

Picturesque Description of a Marriage.

Lettre à sa fille, 455.

J'ai été à cette noce de Madame de Louvois. Que vous dirai-je ! magnificence, illumination, toute la France, habits rebattus et rebrochés d'or, pierreries, brâsiers de feu et de fleurs, embarras de carrosses, cris dans la rue, flambeaux allumés, reculements et gens roués ; enfin, le tourbillon, le dissipation, les demandes sans réponses, les compliments sans savoir ce que l'on dit, les civilités, sans savoir à qui l'on parle, les pieds entortillés dans les queues : du milieu de tout cela, il sortit quelques questions de votre santé, à quoi ne m'étant pas assez pressée de répondre, ceux qui les faisaient sont demeurés dans l'ignorance et dans l'indifférence de ce qui en est. O vanité des vanités !

I was at the marriage of Madame de Louvois. How shall I describe it ! magnificence, illumination, all France agog, gold, embroidered dresses, jewellery, braziers, and basins of flowers, crowding of carriages, shouts in the street, flambeaux lighted, pressing back, and people run over ; in short, tumult, separation of parties, questions without answers, compliments without knowing what is said, civilities without knowing to whom we are speak-

ing, feet entangled in trains; from the midst of all this come forth some questions respecting your health, to which, not being in a great hurry to answer, those who made them have remained in the same ignorance and indifference in which they were. O vanity of vanities!

Gloom.

Lettre à Bussy, 30.

C'est un poison pour nous que la tristesse, et c'est la source des vapeurs. Vous avez raison de trouver que ce mal est dans l'imagination : vous l'avez parfaitement défini, c'est le chagrin qui le fait naître, et la crainte qui l'entretient.

Gloom and sadness are poison to us, and the origin of hysterics. You are right in thinking that this disease is in the imagination : you have defined it perfectly; it is vexation which causes it to spring up, and fear that supports it.

Autumnal Tints.

Lettre à Bussy, 39.

Je suis venue ici passer les beaux jours et dire adieu aux feuilles. Elles sont encore aux arbres, elles n'ont que changer de couleur : au lieu d'être vertes, elles sont aurore et tant de sortes d'aurore, que cela compose un brocard d'or riche et magnifique, que nous voulons trouver plus beau que du vert, quand ce ne serait que pour changer.

I have come hither to enjoy the fine weather, and bid farewell to the leaves. They are still on the trees, they have only changed colour : instead of being green, they are the colour of the dawn, and such a variety of colours that it composes a brocade of gold, rich and magnificent, which we would find more beautiful than green, were it not the signal for a change of seasons.

So Tennyson, "The Princess," iv. :—

> "Tears, idle tears, I know not what they mean,
> Tears, from the depth of some divine despair,
> Rise in the heart and gather in the eyes,
> In looking on the happy autumn fields,
> And thinking of the days that are no more."

Unable to Foresee what will Befall us.

Lettre à Bussy, 71.

C'est ainsi que nous marchons en aveugles, ne sachant où nous allons, prenant pour mauvais ce qui est bon, prenant pour bon ce qui est mauvais, et toujours dans une entière ignorance.

It is thus that we walk through the world like the blind, not knowing whither we are going, regarding as bad what is good, regarding as good what is bad, and ever in entire ignorance.

See Chaucer's "Knight's Tale," l. 1253.

The Advantage of a Happy Temperament.

Lettre à Bussy, 77.

Je ne puis vous dire combien j'estime et combien j'admire votre bon et heureux tempérament. Quelle sottise de ne point suivre les temps, et de ne pas jouir avec reconnaissance des consolations que Dieu nous envoie après les afflictions qu'il veut quelquefois nous faire sentir! La sagesse est grande, ce me semble, de souffrir la tempête avec résignation, et de jouir du calme quand il lui plaît de nous le redonner; c'est suivre l'ordre de la Providence. La vie est trop courte pour s'arrêter si long temps, sur le même sentiment; il faut prendre le temps comme il vient, et je sens que je suis de cet heureux tempérament: "*E' me ne pregio*," comme disent les Italiens.

I cannot tell how much I esteem and admire your good and happy temperament. What folly not to take advantage of circumstances, and enjoy gratefully the consolations which God sends us after the afflictive dispensations which He sometimes sees proper to make us feel! It seems to me to be a proof of great wisdom to submit with resignation to the storm, and enjoy the calm when it pleases Him to give it us again: that is, to follow the established order of Providence. Life is too short to rest too long on the same feeling: we must take circumstances as they come, and I feel that I am of this happy temperament: "And I pride myself on it," as the Italians say.

Pope (Ep. II., l. 257) says:—

> "Oh! blessed with temper, whose unclouded ray
> Can make to-morrow cheerful as to-day."

The Death of a Great Minister of State.

Lettre à Bussy, 33.

Je suis tellement éperdue de la nouvelle de la mort très-subite de M. de Louvois, que je ne sais par où commencer pour vous en parler. Le voilà donc mort ce grand ministre, cette homme si considérable qui tenait une si grande place, dont le *moi*, comme dit M. Nicole, était si étendu; qui était le centre de tant de choses. Que d'affaires, que de desseins, que de projets, que de secrets,

que d'intérêts à démêler, que de guerres commencées, que d'intrigues, que de beaux coups d'échecs à faire et à conduire ! Ah ! mon Dieu, donnez-moi un peu de temps, je voudrais bien donner un échec au Duc de Savoie, un mat au Prince d'Orange : non, non, vous n'aurez pas un seul, un seul moment.

I am so cast down by the news of the very sudden death of M. de Louvois, that I know not where I should begin to speak to you of it. Behold him then dead, this great minister, this very mighty man who occupied so high a place, whose *I*, as M. Nicole says, was so extended ; who was the central point of so many things. What affairs, what designs, what projects, what secrets, what interests to unravel, what wars begun, what intrigues, what fine games to play and to conduct! Ah ! my God, allow me a little time, I should so much like to check the Duke of Savoy, to mate the Prince of Orange : no, no, you shall not have one single, one single moment.

VAUVENARGUES.

BORN A.D. 1715—DIED A.D. 1747

Luc de Clapiers, Marquis de Vauvenargues, descended of an ancient and noble family of Provence, was born at Aix in 1715, the same year that Louis XIV. died. He entered the army in 1734, and served with distinction in the war at that time carried on in Italy. The war was of short duration, but the peace which followed was still shorter. The War of the Succession broke out in 1740, and we find Vauvenargues suffering severely in the disastrous retreat of Prague, in the month of December 1742. He returned to France in 1743, with his health broken down, and his fortune, which had never been large, entirely exhausted by his personal expenses incurred during this campaign. Nine years of service had only brought him the grade of captain, and he had little hopes of any further advancement. He resolved to leave the army in disgust, and took the strange step of addressing a letter to Louis XV., with a request to be employed in some civil appointment. The letter remained without answer, but he was subsequently promised by the minister D'Amelot that he should be employed if an opportunity presented itself. Meanwhile he caught small-pox, which entirely unfitted him for active business, and he spent the few remaining years of his life in great bodily suffering. He occupied his last days in reviewing and putting in order the reflections and writings which had occupied the leisure hours of a

troubled life. In 1746 he published his "Introduction à la Connaissance de l'Esprit humain," a work which astonished those who were capable of appreciating such labours, and which makes us regret that his life was so early cut off. He was the intimate friend of Voltaire, who speaks of him with great respect for his literary talents, and esteem for his moral qualities.

A Feeble Thought.

Réflexions.

(iii.) Lorsqu'une pensée est trop faible pour porter une expression simple, c'est la marque pour la rejeter.

When a thought is too weak to be simply expressed, it is a proof that it should be rejected.

Perspicuity.

Réflexions.

(iv.) La clarté orne les pensées profondes.

Perspicuity is the framework of profound thoughts.

A Thought that Seems Profound.

Réflexions.

(ix.) Lorsqu'une pensée s'offre à nous comme une profonde découverte, et que nous prenons la peine de la développer, nous trouvons souvent que c'est une vérité qui court les rues.

When a thought presents itself to our minds as a profound discovery, and when we take the trouble to examine it, we often find it to be a truth that all the world knows.

Sudden Fortunes.

Réflexions.

(xiii.) Les fortunes promptes en tout genre sont les moins solides, parce qu'il est rare qu'elles soient l'ouvrage du mérite. Les fruits murs, mais laborieux, de la prudence sont toujours tardifs.

Unexpected fortunes of every kind are the least substantial, because it is seldom that they are the work of merit. The mature, but laborious, fruits of prudence are always slowly produced.

Hope.

Réflexions.

(xiv.) L'espérance anime le sage et leurre le présomptueux et l'indolent, qui se reposent inconsidérément sur ses promesses.

Hope animates the wise, lures the presumptuous and indolent, who rely inconsiderately on its promises.

Prosperity.

Réflexions.

(xvii.) La prospérité fait peu d'amis.

Prosperity makes few friends.

A Just Man.

Réflexions.

(xxviii.) On ne peut être juste si on n'est pas humain.

We cannot be just if we are not kind-hearted.

Contempt of Fools.

Réflexions.

(lxv.) Nous sommes moins offensés du mépris des sots que d'être médiocrement estimés des gens d'esprit.

We are less annoyed when fools despise us, than when we are slightly esteemed by men of understanding.

Praises.

Réflexions.

(lxvi.) C'est offenser les hommes que de leur donner des louanges qui marquent les bornes de leur mérite ; peu de gens sont assez modestes pour souffrir sans peine qu'on les apprécie.

Men are offended if we bestow on them praises, which show that we quite understand the extent of their abilities ; few people are modest enough to endure without annoyance that their depth should be fathomed.

Difficult to Esteem a Man so Highly as He Would Wish.

Réflexions.

(lxvii.) Il est difficile d'estimer quelqu'un comme il veut l'être.

It is difficult to esteem a man as highly as he would wish.

EXTREME DISTRUST.

Réflexions.

(ci.) L'extrême défiance n'est pas moins nuisible que son contraire. La plupart des hommes deviennent inutiles à celui qui ne veut pas risquer d'être tromper.

Excessive distrust is not less hurtful than its opposite. Most men become useless to him who is unwilling to risk being deceived.

EVERYTHING MUST BE EXPECTED AND FEARED FROM TIME.

Réflexions.

(cii.) Il faut tout attendre et tout craindre du temps et des hommes.

We must expect everything and fear everything from time and men.

THE WICKED.

Réflexions.

(ciii.) Les méchants sont toujours surpris de trouver de l'habileté dans les bons.

The wicked are always surprised to find ability in the good.

MAXIMS OF MEN.

Réflexions.

(cvii.) Les maximes des hommes décèlent leur cœur.

The maxims of men reveal their character.

The Indian proverb says: "Speak that I may know you."

GREAT THOUGHTS.

Réflexions.

cxxvii.) Les grandes pensées viennent du cœur.

Great thoughts proceed from the heart.

THE CONSCIENCE OF THE DYING.

Réflexions.

(cxxxvi.) La conscience des mourants calomnie leur vie.

The conscience of the dying calumniates their life.

JUSTICE, OR THE LAW OF THE STRONG.

Réflexions.

(clxxxiv.) Pour se soustraire à la force on a été obligé de se soumettre à la justice. La justice ou la force, il a

fallu opter entre ces deux maîtres ; tant nous étions peu faits pour être libres.

To withdraw ourselves from the law of the strong, we have found ourselves obliged to submit to justice. Justice or might, we must choose between these two masters : so little are we made to be free.

The Law of the Strongest.

Réflexions.

(clxxxvii.) Entre rois, entre peuples, entre particuliers, le plus fort se donne des droits sur le plus faible, et la même règle est suivie par les animaux et les êtres inanimés : de sorte que tout s'exécute dans l'univers par la violence ; et cet ordre, que nous blâmons avec quelque apparence de justice, est la loi la plus générale, la plus immuable, et la plus importante de la nature.

Among kings, nations, individuals, the strongest assume rights over the weakest, and the same rule is followed by animate and inanimate beings : so that everything in the universe is ruled by violence : and this system, which we blame with some appearance of justice, is the law the most general, the most unchangeable, and the most important in nature.

The Fruit of Labour.

Réflexions.

(cc.) Le fruit du travail est le plus doux des plaisirs.

The fruit derived from labour is the sweetest of all pleasures.

Equality is not a Law of Nature.

Réflexions.

(ccxxvii.) Il est faux que l'égalité soit une loi de la nature. La nature n'a rien fait d'égal. Sa loi souveraine est la subordination et la dépendance.

It is untrue that equality is a law of nature. Nature has no equality. Its sovereign law is subordination and dependence.

See (Lat. Gr. Ger.) Equality.

What Produces a Distinction Among Men is Something very Slight.

Réflexions.

(ccxxxix.) Tout ce qui distingue les hommes paraît peu de chose. Qu'est-ce qui fait la beauté ou la laideur, la

santé ou l'infirmité, l'esprit ou la stupidité ? Une légère différence des organes, un peu plus ou un peu moins de bile, &c. Cependant ce plus ou ce moins est d'une importance infinie pour les hommes ; et lorsqu'ils en jugent autrement, ils sont dans l'erreur.

All that causes one man to differ from another is a very slight thing. What is it that is the origin of beauty or ugliness, health or weakness, ability or stupidity ? A slight difference in the organs, a little more or a little less bile, &c. Yet this more or less is of infinite importance to men ; and when they think otherwise they are mistaken.

Patience.

Réflexions.

(ccli.) La patience est l'art d'espérer.

Patience is the art of hoping.

The Fool.

Réflexions.

(cclx.) Le sot est comme le peuple, qui se croit riche de peu.

The fool is like the people, who think themselves rich with a little.

Literature becoming General in a Nation.

Réflexions.

(cclxxi.) Il n'arrive jamais que la littérature et l'esprit de raisonnement deviennent le partage de toute une nation, qu'on ne voie aussitôt dans la philosophie et dans les beaux arts ce qu'on remarque dans les gouvernements populaires, où il n'y a point de puérilités et de fantaisies qui ne se produisent et ne trouvent des partisans.

It never happens that literature and the art of reasoning become general in a nation that we do not see immediately in philosophy and in the fine arts the same thing that is remarked in popular governments, where there is no kind of puerilities and silly fancies that do not start up and find supporters.

A Mistake of the Great.

Réflexions.

(cclxxv.) C'est une erreur dans les grands de croire qu'ils peuvent prodiguer sans conséquence leurs paroles et leurs promesses. Les hommes souffrent avec peine qu'on leur

ôte ce qu'ils se sont en quelque sorte approprié par l'espérance. On ne les trompe pas longtemps sur leurs intérêts, et ils ne haïssent rien tant que d'être dupés.

It is a mistake in the great to think that they can harmlessly scatter words and promises without intention to fulfil them. Men are stung to the quick that they should be deprived of what they have in a certain degree made their own by hope. They cannot be long deceived as to their interests, and they hate nothing so much as to feel themselves dupes.

We ought not to be Afraid to Say Over Again an Ancient Truth.

Réflexions.

(cccxxxii.) Il ne faut pas craindre non plus de redire une vérité ancienne, lorsqu'on peut la rendre plus sensible par un meilleur tour ou la joindre à une autre vérité qui l'éclaircisse et former un corps des raisons. C'est le propre des inventeurs de saisir le rapport des choses, et de savoir les rassembler, et les découvertes anciennes sont moins à leurs premiers auteurs qu'à ceux qui les rendent utiles.

We ought never to be afraid to repeat an ancient truth, when we feel that we can make it more striking by a neater turn, or bring it alongside of another truth, which may make it clearer, and thereby accumulate evidence. It belongs to the inventive faculty to see clearly the relative state of things, and to be able to place them in connection, but the discoveries of ages gone by belong less to their first authors than to those who make them practically useful to the world.

The Project of making Men Equal is a Dream.

Réflexions.

(cccxlii.) Le projet de rapprocher les conditions a toujours été un beau songe : la loi ne saurait égaliser les hommes malgré la nature.

The idea of bringing all men on an equality with each other has always been a pleasant dream : the law cannot equalise men in spite of nature.

The Pious.

Réflexions.

(cccxlv.) Nous haïssons les dévots qui font profession de mépriser tout ce dont nous nous piquons, et se piquent souvent eux-mêmes de choses encore plus méprisables.

We hate the pious who profess to despise all that we pride ourselves on, and often pride themselves on things which are still more contemptible than those of which we are fond.

Indolence.

Réflexions.

(cccxc.) L'indolence est le sommeil des esprits.

Indolence is the sleep of the mind.

The Virtue of the Young.

Réflexions.

(cccxcix.) Les premiers jours du printemps ont moins de grâce que la vertu naissante d'un jeune homme.

The first days of spring have less of beauty than the budding virtue of a young man.

The Usefulness of Virtue.

Réflexions.

(cccc.) L'utilité de la vertu est si manifeste, que les méchants la pratiquent par intérêt.

The advantage to be derived from virtue is so evident, that the wicked practise it from interested motives.

The Greatest Men have Believed in our Saviour.

Réflexions.

(dxcii.) Newton, Pascal, Bossuet, Racine, Fénélon, c'est-à dire les hommes de la terre les plus éclairés, dans le plus philosophe de tous les siècles, et dans la force de leur esprit et de leur age, ont cru Jésus Christ ; et le grand Condé, en mourant, repetait ces nobles paroles : " Oui, nous verrons Dieu comme il est, *sicuti est, facie ad faciem.*"

Newton, Pascal, Bossuet, Racine, Fénélon, that is to say the most enlightened men on the earth, in the most philosophical of all ages, and in full vigour of mind and body, have believed in Jesus Christ ; and the great Condé, when dying, repeated these noble words, " Yes, we shall see God as He is, face to face."

VIGÉE.

BORN A.D. 1758—DIED A.D. 1820.

Louis-Jean-Baptiste-Étienne Vigée, son of a painter, was born at Paris, 1758, and spent a long life in the pursuits of literature, but his works are of no value.

CONTENTMENT IS RICHES.

Je suis riche des biens dont je sais me passer.

I am filled with goods when I know to do without them.

So Seneca, Ep. xxix. :—"Summæ opes inopia cupiditatum." "Want of desires is the greatest riches."

See (Ger.) Contentment, spirit of.

SELF-LOVE OFFENDED.

Les Aveux difficiles, vii.

L'amour-propre offensé ne pardonne jamais.

Offended self-love never forgives.

VOLTAIRE.

BORN A.D. 1694—DIED A.D. 1778.

FRANÇOIS MARIE AROUET DE VOLTAIRE was born at Châteley, near Sceaux, 1694. He was the son of François Arouet, notary at Châteley, and Marguerite d'Aumart, of a noble family of Poitou. From his earliest years he was brought up in a hot-bed of vice, being under the charge of his godfather, the Abbé de Chateauneuf, one of the most abandoned men of a corrupt age. While he was attending the College of Louis-le-Grand, then under the management of the Jesuits, he was distinguished for sallies of blasphemous precocity, which astonished and alarmed his comrades. One of the professors, Le Jay, predicted that the young scapegrace would become "a pillar of Deism in France." His father intended him for his own profession, but Voltaire found literature more to his taste, and amused himself with the polite society which prevailed at Paris during the closing years of Louis XIV., and which is thus described in the article "Voltaire" in the "Biographie Universelle:"—"Whilst the superstitious devotion of the old king forced all faces to put on a mask of hypocrisy, or at least of decorum, some men distinguished by rank or genius, lovers of poetry and pleasure, emancipated from all prejudice, and free from all belief, took a piquant delight in secretly insulting all that they seemed to respect in public; that is, religion, government, and good manners. In their elegant orgies they practised refined debauchery, lampooned with gaiety, and blasphemed with a grace." It was with such parties that Voltaire spent his time, and his vivacity and genius could not fail to make him a favourite with this brilliant society. In his eighteenth year [1712] he com-

peted for a poetic prize proposed by the Academy, and was defeated by a very inferior competitor. This devotion to literature did not please his father, who was plagued also by his eldest son, who had become a Jansenist. The old man used to say, "I have two fools of sons; the one a fool in verse, the other a fool in prose." At the death of Louis XIV., he was unjustly suspected of writing some lines which reflected on the Grand Monarque, and confined in the Bastile, where he remained for a year. He employed his time in writing the "Henriade" and "Œdipus." When he was released, he changed his name from Arouet to Voltaire, saying, "I have done very badly with my first name, I should like to see whether this will succeed better." He was frequently in difficulties with the authorities, being sometimes banished, and at other times put into the Bastile. He took refuge in England, where he remained for two years [1726-1728], making himself acquainted with our literature. While in England he wrote the tragedy of "Brutus," which added a little, but not much, to his fame, published his first edition of the "Henriade," collected some authentic materials for the "Life of Charles XII.," and sketched his "Philosophical Letters" (otherwise called "Lettres Anglaises"), which were not published till some years afterwards. The publisher of the "Philosophical Letters" was imprisoned, the author menaced, and the work itself publicly burned by the hands of the executioner. He was, in 1746, admitted a member of the Academy, an honour to which he had long aspired, and for which he had been twice an unsuccessful candidate. He spent three years at the court of Frederick the Great, but this did not add much to his comfort. The friendship began in visionary raptures, and ended in real and lasting disgust. He at last settled at Ferney, where he spent the last twenty years of his life, and in circumstances which strangely contrasted with the previous portion of it. He had amassed a considerable fortune, and after "having lost much, given away much, and spent freely," he found himself with an income of about £7000 a year. He visited Paris in 1778, and was received with such honour that he was smothered to death by the praises heaped upon him.

THE FIRST RANK.

La Henriade, ch. i.

Tel brille au second rang, qui s'éclipse au premier.

Such a man shines in the second rank who is eclipsed in the first.

Treacherous Gifts.

La Henriade, ch. ii.

Quelques uns soupçonnaient ces perfides présents ;
Les dons d'un ennemi leur semblaient trop à craindre.

Some were suspicious of these treacherous gifts ; they thought the gifts of an enemy were justly to be dreaded.

So Virgil, Æn. ii. 49 :—

"Timeo Danaos et dona ferentes."

The Weight of a Famous Name.

La Henriade, ch. iii.

C'est un poids bien pesant qu'un nom trop tôt fameux !

What a heavy burden is a name that has become too soon famous !

Friendship Little Known to Kings.

La Henriade, ch. viii.

Amitié, don du ciel, plaisir des grandes âmes ;
Amitié, que les rois, ces illustres ingrats,
Sont assez malheureux pour ne connaître pas !

Friendship, gift of Heaven, delight of great souls ; friendship, which kings, so distinguished for ingratitude, are unhappy enough not to know !

The Surly.

Epître au Roi de Prusse, 1740.

Qui n'est que juste est dur, qui n'est que sage est triste.

He who is only just is stern, he who is only wise lives in gloom.

The Common People.

La Mort de César, i. 4.

Je sais quel est le peuple, on le change en un jour :
Il prodigue aisément sa haine et son amour.
Si ma grandeur l'aigrit, ma clémence l'attire.
Un pardon politique à qui ne peut me nuire,
Dans mes chaînes qu'il porte, un air de liberté
A ramené vers moi sa faible volonté.
Il faut couvrir de fleurs l'abîme où je l'entraîne,
Flatter encore ce tigre à l'instant qu'on l'enchaîne,
Lui plaire en l'accablant, l'asservir, le charmer,
Et punir mes rivaux en me faisant aimer.

I know the character of the common people, they change in a single day: they bestow without thought their hatred and their love. If my greatness irritates them, my clemency charms them. A politic pardon to one who cannot injure me, a slight show of liberty amidst the chains which they wear, has brought back to me their fitful love. I must cover with flowers the abyss towards which I drag them, still caress this tiger at the moment I am loading him with chains, please while oppressing them, enslave and charm them, punishing my rivals while making myself beloved.

BRUTUS.

La Mort de César, ii. 2.

Tu dors, Brutus, et Rome est dans les fers.

Thou sleepest, Brutus, and yet Rome is in chains.

This is a line much admired by Voltaire.

OUR RELIGION GENERALLY DEPENDS ON OUR BIRTHPLACE.

Zaïre, i. 1.

Les soins qu'on prend de notre enfance,
Forment nos sentiments, nos mœurs, notre créance,
J'eusse été près du Gange esclave des faux dieux ;
Chrétienne dans Paris, Mussulman en ces lieux.
L'instruction fait tout ; et la main de nos pères
Grave en nos faibles cœurs ces premiers caractères,
Que l'exemple et le temps nous viennent retracer,
Et que peut-être en nous Dieu seul peut effacer.

We imbibe our opinions, manners, and belief from our early days. Had I lived on the banks of the Ganges, I should have been the abject slave of false gods ; I should have been a Christian in Paris, a Mussulman where I am. It is the instruction of our youth that makes us what we are ; the hand of our parents traces on our feeble hearts those first characters, to which example and time give firmness, and which perhaps God alone can efface.

WE CANNOT WISH FOR WHAT WE KNOW NOT.

Zaïre, i. 1.

On ne peut désirer ce qu'on ne connaît pas.

We cannot wish for what we know not.

See (Lat.) The Unknown.

OUR OWN WOES MAKE US PITY OTHERS.

Zaïre, ii. 2.

Ainsi que ce vieillard j'ai langui dans les fers :
Qui ne sait compatir aux maux qu'on a soufferts ?

Like this old man, I have languished in prison. Who does not feel for the pangs which he has suffered?

So Gray, "Hymn to Adversity:"—

"What sorrow was, thou bad'st her know,
And from her own, she learn'd to melt at others' woe."

See (Lat. Gr.) Others' Woes.

It is Ourselves that Make our Days Lucky or Unlucky.

Alzire, i. 4.

Nous seuls rendons les jours heureux ou malheureux.
Quitte un vain préjugé, l'ouvrage de nos prêtres,
Qu'à nos peuples grossiers ont transmis nos ancêtres.

It is ourselves alone that make our days lucky or unlucky. Away, then, with a vain prejudice, the invention of the priesthood, which has been transmitted by our ancestors to an ignorant people.

Dryden ("Tyrawick Love," act i. sc. 1) says:—

"The lucky have whole days, which still they choose;
The unlucky have but hours, and these they lose."

He who Serves his Country Well has no Need of Ancestors.

Mérope, i. 3.

Un soldat tel que moi peut justement prétendre
À gouverner l'état quand il l'a sû défendre.
Le premier qui fut roi fut un soldat heureux.
Qui sert bien son pays n'a besoin d'aïeux.

A soldier, such as I am, may very well pretend to govern the state when he has known to defend it. The first who was king was a fortunate soldier. Whoever serves his country well has no need of ancestors.

Scott ("Woodstock," vol. II., c. 37) says:—"What can they see in the longest kingly line in Europe, save that it runs back to a successful soldier?"

The Right of Commanding is Due to Labours.

Mérope, i. 3.

Le droit de commander n'est plus un avantage,
Transmis par la nature, ainsi qu'un héritage;
C'est le fruit des travaux et du sang répandu;
C'est le prix du courage, et je crois qu'il m'est dû.

The right of commanding is no longer an advantage transmitted by nature like an inheritance; it is the fruit of labours, and of bloodshed; it is the price of courage, and I consider it due to me.

Noble Blood and High Birth will always have its Weight with Mankind.

Mérope, i. 4.

Crois-moi, ces préjugés de sang et de naissance
Revivront dans les cœurs, y prendront sa défense.
Le souvenir du père et cent rois pour aïeux,
Cet honneur prétendu d'être issu de nos dieux;
Les cris, le désespoir d'une mère éplorée,
Détruiront ma puissance encore mal assurée.

Believe me, these prejudices of noble blood and high birth will revive in the hearts of men, and will take up his defence. The recollection of his father, a hundred kings for ancestors, this pretended honour of being sprung from our gods; the cries, the despair of a mother in tears, will destroy my power still weakly founded.

The Vengeance of the Gods sometimes Slow.

Mérope, i. 4.

Mais je connais le sort, il peut se démentir;
De la nuit du silence un secret peut sortir;
Et des dieux quelquefois la longue patience
Fait sur nous à pas lents descendre la vengeance.

But I am acquainted with the ways of fate; it may be inconsistent; a secret may come forth from the silence of night; and sometimes the long patience of the gods makes vengeance descend upon us, though with slow steps.

An Apology for Suicide.

Mérope, ii. 7.

Quand on a tout perdu, quand on n'a plus d'espoir,
La vie est un opprobre, et la mort un devoir.

When we have lost everything, when we have no more hope, life is a disgrace, and death a duty.

Clever Tyrants are Never Punished.

Mérope, v. 5.

Les habiles tyrans ne sont jamais punis.

Clever tyrants are never punished.

Where our Country is.

Le Fanatisme, i. 2.

La patrie est aux lieux où l'âme est enchainée.

Our country is that spot to which our heart is attached.

See (Lat. Gr.) Fatherland.

It is not Birth but Virtue that Makes the Difference between Men.

Le Fanatisme, i. 4.

Ne sais-tu pas encore, homme faible et superbe,
Que l'insecte insensible, enseveli sous l'herbe,
Et l'aigle impérieux, qui plane au haut du ciel,
Rentrent dans le néant aux yeux de l'Éternel ?
Les mortels sont égaux : ce n'est point la naissance,
C'est la seule vertu qui fait leur différence.
Il est de ces esprits favorisés des cieux,
Qui sont tout par eux-même et rien par leur aïeux.

Know you not yet, feeble and proud mortal, that the senseless insect, buried under the grass, and the royal eagle, sailing through the lofty heaven, are nothing in the eyes of the Eternal? Men are equal; it is not birth, it is virtue alone that makes them differ. He is one of those spirits, the favourites of Heaven, who are everything by themselves, and nothing by their ancestors.

So Tennyson, "Lady Clara Vere de Vere:"—

> "From yon blue heaven above us bent,
> The grand old gardener and his wife
> Smile at the claims of long descent."

See (Lat.) Virtue.

Life is a Battle.

Le Fanatisme, ii. 3.

Ma vie est un combat.

My life is a struggle.

So Seneca, Ep. 96:—"Vivere, mi Lucili, militare est."

Prejudices Rule the Vulgar Crowd.

Le Fanatisme, ii. 4.

Les préjugés, ami, sont les rois du vulgaire.

Prejudices, my friend, are what rule the vulgar crowd.

See (Lat.) Populace.

All Men are Equal.

Le Fanatisme, iii. 1.

Les mortels sont égaux ; ce n'est pas la naissance,
C'est la seule vertu qui fait la différence.

Men are equal; it is not birth but virtue that makes the difference.

The Murmur of the Waves after the Storm.

Le Fanatisme, v. 1.

Et ce reste importun de la sédition
N'est qu'un bruit passager de flots après l'orage,
Dont le courroux mourant frappe encore le rivage,
Quand la sérénité règne aux plaines du ciel.

And this annoying remnant of sedition is only a passing murmur of the waves after a storm, whose expiring rage still strikes the beach when calmness reigns over the regions of heaven.

The Delusions of the Mind.

Sémiramis, i. 5.

Souvent de ses erreurs notre âme est obsedée ;
De son ouvrage même elle est intimidée,
Croit voir ce qu'elle craint, et dans l'horreur des nuits,
Voit enfin les objets qu'elle-même a produits.

Our spirit is often led astray by its own delusions; it is even frightened by its own work, believes that it sees what it fears, and in the horror of night sees at last the objects which itself has produced.

See (Lat.) Fear.

The Gods Rendered Propitious By Firmness.

Sémiramis, ii. 7.

Ah ! ne consultez point d'oracles inutiles :
C'est par la fermeté qu'on rend les dieux faciles.
Ce fantôme inoui, qui paraît en ce jour,
Qui nâquit de la crainte, et l'enfante à son tour,
Peut-il vous effrayer par tous ses vains prestiges ?
Pour qui ne les craint point, il n'est point de prodiges :
Ils sont l'appas grossier des peuples ignorants,
L'invention du fourbe et le mépris des grands.

Ah! do not consult useless oracles; it is firmness that makes the gods on our side. This startling phantom, which appears today, and is both the child and cause of fear, can it frighten by its

vain delusions? There are no prodigies for those who do not fear them: they fascinate indeed the ignorant vulgar, but they are the device of the knave, and the scorn of the great.

What Unknown Power Governs Man!

Sémiramis, ii. 8.

Quel pouvoir inconnu gouverne les humains!
Que de faibles ressorts sont d'illustres destins!

What unknown power governs men! On what feeble causes do their destinies hinge!

Fear Follows Crime.

Sémiramis, v. 1.

La crainte suit le crime, et c'est son châtiment.

Fear follows crime, and is its punishment.

So Shakespeare, "King Lear," act iii., sc. 2:—

> "Tremble, thou wretch,
> Thou hast within thee undivulged crimes,
> Unwhipp'd of justice."

There are Crimes that are Never Forgiven by the Gods.

Sémiramis, v. 8.

Il est donc des forfaits
Que le courroux des dieux ne pardonne jamais!

There are, then, crimes which the angry gods never forgive!

The Gods are Witnesses of Secret Crimes.

Sémiramis, v. 8.

Par ce terrible exemple, apprenez tous, du moins,
Que les crimes secrets ont les dieux pour témoins.
Plus le coupable est grand, plus grand est le supplice.
Rois, tremblez sur le trône et craignez leur justice.

By this terrible example, learn all at least thus much, that secret crimes have the gods as witnesses. The more guilty are the great, the heavier is the punishment. Kings, tremble on your throne, and fear their justice.

Peace in Crime.

Oreste, i. 5.

Du repos dans le crime! ah, qui peut s'en flatter?

With peace in crime, ah! who can flatter himself?

Lightning Followed by the Thunderbolt.

Oreste, ii. 7.

C'est l'éclair qui paraît, la foudre va partir.

It is the flash which appears, the thunderbolt will follow.

The Decrees of Fate.

Oreste, iv. 2.

Les arrêts du destin trompent souvent notre âme ;
Il conduit les mortels, il dirige leurs pas,
Par des chemins secrets qu'ils ne connaissent pas ;
Il plonge dans l'abîme, et bientôt en retire ;
Il accable de fers, il élève à l'empire ;
Il fait trouver la vie au milieu des tombeaux.

The decrees of Fate often lead us astray ; it conducts mortals, it directs their steps by secret paths which they know not ; it plunges them into the pit, and sometimes draws them out of it ; it loads with chains, it raises them to the empire ; it causes them to find life in the midst of the tomb.

See (Ger.) Fate.

The Guilty.

Oreste, iv. 3.

Les coupables mortels
Les baignent dans le sang et tremblent aux autels,
Ils passent sans rougir du crime au sacrifice.
Est-ce ainsi que des dieux en trompe la justice ?

Guilty mortals bathe themselves in blood and tremble at the altars. They pass without blushing from crime to sacrifice. Is it thus that the justice of the gods is deceived?

See (Lat.)

Tyrants.

Catilina, i. 5.

Les tyrans ont toujours quelqu'ombre de vertu ;
Ils soutiennent les lois avant les abattre.

Tyrants have always some slight shade of virtue ; they support the laws before destroying them.

The Mouth Obeys Badly when the Heart Murmurs.

Tancrède, i. 4.

La bouche obéit mal, lorsque le cœur murmure.

The mouth obeys badly when the heart murmurs.

Our Native Country.

Tancrède, iii. 1.

À tous les cœurs bien nés que la patrie est chère.

How dear is fatherland to all noble hearts.

See (Ger.) Country, love of.

Injustice Produces Freedom.

Tancrède, iii. 2.

L'injustice à la fin produit l'indépendance.

A people treated with injustice are at last roused to assert independence.

A Little Truth Gulls the People.

Le Triumvirat, ii. 2.

Un peu de vérité fait l'erreur du vulgaire.

A little mixture of truth is sufficient to gull the vulgar crowd.

The Coward Flies in Vain.

Le Triumvirat, iv. 7.

Le lâche fuit en vain ; la mort vole à sa suite ;
C'est en la défiant que le brave l'évite.

It is vain for the coward to fly ; death follows close behind ; it is by defying it that the brave escape.

So Shakespeare, "Julius Cæsar," act. ii. sc. 2 :—

> "Cowards die many times before their deaths :
> The valiant never taste of death but once.
> Of all the wonders that I yet have heard,
> It seems to me most strange that men should fear ;
> Seeing that death, a necessary end,
> Will come when it will come."

What is the Best Work ?

Préface à l'Enfant Prodigue.

Si l'on me demandait quel genre est le meilleur, je répondrais : "Celui qui est le mieux traité."

If I were asked what kind is best, I would answer, "That which is best treated."

Variety of Works.

Préface à l'Enfant Prodigue.

Tous les genres sont bons, hors le genre ennuyeux.

All kinds and varieties of writings are good, except what is tedious and wearisome.

Every One Goes Astray.

Nanine, ii. 10.

Chacun s'égare, et le moins imprudent,
Est celui-là qui plutôt se repent.

Every one goes astray, and the least imprudent is he who repents the soonest.

See (Lat. Gr.) To err is human.

He who Thinks Himself Wise is a Fool.

Le Droit du Seigneur, iv. 1.

Qui se croit sage, ô ciel ! est un grand fou.

O Heaven! he who thinks himself wise is a great fool.

So Shakespeare, "As You Like it," v. 1:—"The fool doth think he wise, but the wise knows himself to be a fool."

History.

Charlot, i. 6.

Et voilà justement comme on écrit l'histoire.

And that is exactly how history is written.

The Secret of Being Tiresome.

Discours Préliminaire.

Le secret d'ennuyer est celui de tout dire.

The secret of making one's-self tiresome is not to know when to stop.

Toleration.

Discours Préliminaire.

La tolérance de toutes les religions est une loi naturelle, gravée dans les cœurs de tous les hommes. Car de quel droit un être crée pourrait-il forcer un autre être à penser comme lui ? mais quand un peuple est rassemblé, quand la religion est devenue une loi de l'état, il faut se soumettre à cette loi.

The tolerance of all religions is a law of nature, stamped on the hearts of all men. For by what right should a created being compel another being to think as he does? but when a people has become an associated body, when religion has become a law of the state, we must submit to that law.

Established Errors.

Discours Préliminaire.

Quand une vieille erreur est établie, la politique s'en sert comme d'un mords que le vulgaire s'est mis lui-même dans la bouche, jusqu'à ce qu'une autre superstition vienne la détruire, et que la politique profite de cette seconde erreur, comme elle a profité de la première.

When a false opinion has been long established, wise policy makes use of it as a bit, which the vulgar have themselves put into their mouth, till some other superstitious notion supervenes to put an end to it, and then policy takes advantage of this second error, as it did of the former.

Virtue.

Essai sur les Mœurs, ch. v.

La vertu est partout la même ; c'est qu'elle vient de Dieu, et le reste est des hommes.

Virtue is everywhere the same, because it comes from God, while everything else is of man.

True Equality.

Essai sur les Mœurs, ch. lxvii.

L'égalité, le partage naturel des hommes, subsiste encore en Suisse autant qu'il est possible. Vous n'entendez pas par ce mot cette égalité absurde et impossible par laquelle le serviteur et le maître, le manœuvre et le magistrat, le plaideur et le juge seraient confondus ensemble, mais cette égalité par laquelle le citoyen ne depend que des loix, et qui maintient la liberté des faibles contre l'ambition du plus fort.

Equality, the natural lot of men, exists still in Switzerland as far as it ever can be. You must not understand by that word that absurd and impossible equality, by which the servant and the master, the labourer and the magistrate, the advocate and the judge, would be all confounded together, but that equality by which the citizen is only subject to the laws, and which maintains the liberty of the weak against the ambition of the strong.

See (Lat. Gr.) Equality.

Fanaticism and True Religion Contrasted.

Essai sur les Mœurs, ch. lxxxii.

Vous avez observé plus d'une fois que ce fanatisme auquel les hommes ont tant de penchant, a toujours servi

non seulement à les rendre plus abrutis, mais plus méchants. La religion pure adoucit les mœurs en éclairant l'esprit ; et la superstition en l'aveuglant, inspire toutes les fureurs.

You have observed more than once that this fanaticism to which men are so much inclined, has always served not only to render them more brutalised, but more wicked. Pure religion and undefiled softens the manners by enlightening the mind, while superstition, by making it blind, inspires every kind of madness.

Man is the Creature of the Age.

Essai sur les Mœurs, ch. lxxxii.

Tout homme est formé par son siècle ; bien peu s'élèvent au-dessus des mœurs des temps.

Every man is the creature of the age in which he lives ; very few are able to raise themselves above the ideas of the times.

See (Ger.) Man, the creature of custom.

True Equality.

Essai sur les Mœurs, ch. xcviii.

Ceux qui disent que tous les hommes sont égaux, disent la plus grande vérité, s'ils entendent que tous les hommes ont un droit égal à la liberté, à la propriété de leurs biens, à la protection des loix. Ils se tromperaient beaucoup s'ils croyaient que les hommes doivent être égaux par les emplois, puisqu'ils ne le sont pas par leurs talents.

Those who maintain that all men are equal, utter an undoubted truth, if they mean that all men have an equal right to liberty, to their property, and the protection of the laws. They would be much mistaken if they thought that men ought to be equal in their employments, since they are not so by their talents.

In what Part the Character of a Nation resides.

Essai sur les Mœurs, ch. clv.

L'esprit d'une nation réside toujours dans le petit nombre qui fait travailler le grand, qui le nourrit et le gouverne.

The spirit and real character of a nation is always centred in the small number of the community which makes the larger to work, which supports and rules them.

Speaking to Deceive.

Essai sur les Mœurs, ch. clxiii.

Il faut distinguer entre parler pour tromper et se taire pour être impénétrable.

We must make a difference between speaking to deceive and being silent to be impenetrable.

An Opportunity of Doing Good is Seldom Found.

Zadig.

L'occasion de faire du mal se trouve cent fois par jour, et celle de faire du bien une fois dans l'année.

The opportunity to do mischief is found a hundred times a day, and that of doing good once a year.

Intemperance and Health.

Zadig.

L'art de faire subsister ensemble l'intempérance et la santé, est un art aussi chimérique que la pierre philosophale, l'astrologie judiciaire, et la théologie des magies.

The art of causing intemperance and health to exist in the same body is as chimerical as the philosopher's stone, judicial astrology, and the theology of the magi.

The Passions.

Zadig.

Les passions sont les vents qui enflent les voiles du vaisseau ; elles le submergent quelquefois ; mais sans elles il ne pourrait voguer. La bile rend colère et malade ; mais sans la bile l'homme ne saurait vivre. Tout est dangereux ici-bas, et tout est nécessaire.

The passions are the winds which fill the sails of the vessel: they sink it at times; but without them it would be impossible to make way. Bile makes man passionate and sick ; but without bile man could not live. Everything is dangerous here below, but everything is necessary.

See (Lat.) Passions.

All is for the Best.

Candide, ch. i.

Tout est pour le mieux dans le meilleur des mondes possibles.

Everything is for the best in this best of possible worlds.

THE SUPERFLUOUS.

Le Mondain.

Le superflu, chose très-nécessaire.

The superfluous, a thing highly necessary.

GOD.

Epître à l'Auteur du Livre des Trois Imposteurs.

Si Dieu n'existait pas, il faudrait l'inventer.

If God did not exist, it would be necessary to invent one.

Voltaire was so much pleased with this verse, that he wrote to this effect:—"Seldom am I satisfied with my poetry; but in this case I feel that I love this verse with all the tenderness of a father."

Tillotson (Sermon 93, 1712), says:—"If God were not a necessary Being of himself, he might almost seem to be made for the use and benefit of men."

SPEECH GIVEN TO DISGUISE OUR THOUGHTS.

Le Chapon et la Poularde.

Ils n'employent les paroles que pour déguiser leurs pensées.

They only employ words for the purpose of disguising their thoughts.

THE EAR THE ROAD TO THE HEART.

Réponse au Roi de Prusse.

L'oreille est le chemin du cœur.

The ear is the road to the heart.

THE SPIRIT OF ONE'S AGE.

Lettre à Cideville.

Qui n'a pas l'esprit de son âge,
De son âge a tout le malheur.

He who has not the spirit of his age has all its unhappiness.

THE LIVING AND THE DEAD.

Lettre à Bordes, 10 Janvier 1769.

La satire ment sur les gens de lettres pendant leur vie, et l'éloge ment après leur mort.

Satire lies respecting literary men during their life, and eulogy does so after their death.

Your Aim is Heavenly.

La Liberté.

Tes destins sont d'un homme, et tes vœux sont d'un dieu.

Your fate is that of a man, and your wishes are those of a god.

So Ovid, Met. ii. 56 :—

"Sors tua mortalis, non est mortale quod optas."

And Lamartine, "L'Homme :"—

"Borné dans sa nature, infini dans ses vœux,
L'homme est un dieu tombé, qui se souvient des cieux."

"Bounded in his nature, infinite in his views, man is a fallen god, who remembers heaven, his former dwelling-place."

History.

L'Ingénu, ch. x.

L'histoire n'est que le tableau des crimes et des malheurs.

History is only the register of crimes and misfortunes.

So Gibbon ("Decline and Fall," ch. iii.) says :—"History, which is, indeed, little more than the register of the crimes, follies, and misfortunes of mankind."

EPIGRAMMATIC SAYINGS.

PHILIP THE FORTUNATE.

SUCCEEDED A.D. 1328—DIED A.D. 1364.

C'est la fortune de France.

It is the fortune of France.

Philip, after the unfortunate battle of Crecy, A.D. 1346, fled, and, reaching the castle De Broye, roused the warder, and entreated that he might be admitted. The warder asked who he was, when Philip is said to have used that celebrated expression. Froissart (Liv. I. part i. chap. 292) furnishes a different version, giving the words, "Ouvrez, ouvrez, châtelain, c'est l infortuné roi de France." "Open, open, warder, it is the unfortunate king of France."

JOHN.

SUCCEEDED A.D. 1350—DIED A.D. 1364.

Biographie Universelle—Jean II.

Si la bonne foi était bannie du reste du monde, il fallait qu'on la trouvât dans la bouche des rois.

Though good faith should be banished from the rest of the earth, yet she ought still to be found in the mouth of kings.

This is a saying of John, who, finding on his return to France that his ransom could not be paid, voluntarily went back to England, and yielded himself a prisoner, since he could not be honourably free.

Roquefort, De l'Etat de la Poesie Française dans les xii^e^ *et* xiii^e^ *Siècles*, pp. 362–367.

Sachez, sire, que vous ne manqueriez pas de Rolands, si les soldats voyaient un Charlemagne à leur tête.

Know, sire, that you would not fail to find Rolands, if the soldiers saw a Charlemagne at their head.

This was addressed to John by an old soldier, when he was complaining that he found no longer Rolands among his subjects.

LOUIS XII.

SUCCEEDED A.D. 1498—DIED A.D. 1514.

Le roi de France ne venge pas les injures du duc d'Orléans.

The King of France does not avenge the injuries done to him as Duke of Orleans.

This saying was addressed to the deputies of the city of Orleans, when they approached Louis to apologise for their conduct to him before he ascended the throne.

It reminds us of the saying of the Emperor Adrian, who, on the day he succeeded to the throne, meeting an old enemy, and observing his embarrassment, said, "*Evasisti.*" "You are saved."

It is also ascribed to Charles X., who is said to have used these words: "Le roi n'accepte pas les rancunes du Comte d'Artois. "The king does not remember the private grudges of the Comte d'Artois."

It is also ascribed to Philippe, Comte de Bresse, afterwards Duke of Savoy, who died in 1497. He said, "Il serait honteux au duc de venger les injures faites au comte." "It would be shameful in the duke to avenge the injuries done to the count."

FRANCIS I.

SUCCEEDED A.D. 1514—DIED A.D. 1547.

Chateaubriand, Études Historiques, t. i., p. 128.

Tout est perdu fors l'honneur.

Everything is lost except our honour.

This is said to have been the laconic letter of Francis I. to his mother, after the battle of Pavia, where he was taken prisoner.

Champollion (Captivité de François Ier, Docum. Inéd., pp. 129, 130) gives the original letter from a manuscript journal of the time, and it is in these words:—

"MADAME,—Pour vous advertir comment se porte le ressort de mon infortune, de toutes choses ne m'est demouré que l'honneur et la vie qui est saulve; et pour ce que en nostre adversité cette nouvelle vous fera quelque resconfort, j'ay prié qu'on me laissât pour escrire ces lettres, ce qu'on m'a agréablement accordé. Vous suppliant de volloir prendre l'extrêmité de vous-meismes, en usant de vostre accoutumée prudence; car j'ay espoir en la fin que Dieu ne m'abandonnera point; vous recommandant vos petits enfants et les miens, vous suppliant de faire donner seur passage et le retour en Espaigne à ce porteur qui va vers l'empereur pour scavoir comme il fauldra que je sois traicté, et sur ce tres-humblement me recommande a vostre bonne grace."

"MADAM,—To inform you of the extent of my misfortune, of all things there only remains to me my honour and my life, of which I have not been deprived; and in our adversity, that this news may bring you some comfort, I have begged that they would allow me to write this letter, which they have kindly granted. Entreating you to take care of yourself, with your wonted prudence, for I am in hopes that God will not abandon me, recommending to you your little children and mine, supplicating you to give a safe passage

and return to Spain to the bearer of this letter, who is on his way to the emperor, to know how I am to be treated, and therefore I very humbly recommend myself to your prayers."

Brantome, Discours iv., *Vies des Dames galantes.*

Souvent femme varie ;
Bien fol est qui s'y fie.

Woman is often fickle ; very foolish is he who trusts them.

These two lines are said to have been scratched with his ring by Francis I. on a pane of glass in a window of the castle of Chambord.

Biographie Universelle—François Ier.

Je puis faire des nobles quand je veux, et même de très-grands seigneurs ; Dieu seul peut faire un homme comme celui que nous allons perdre.

I can make nobles when I choose, and even very great lords ; God alone can make a man such as he whom we are going to lose.

This was said by Francis I. when he visited the celebrated painter Leonard da Vinci on his death-bed, observing on the faces of his courtiers a disdainful smile at his condescension.

So Burns, "For a' That and a' That:"—

"A king can mak a belted knight,
A marquis, duke, and a' that ;
But an honest man's aboon his might,
Guid faith, he maunna fa' that!"

THE FRENCH ARE MONKEYS.

Les Français semblent des guenons qui vont grimpant contremont un arbre, de branche en branche, et ne cessent d'aller jusqu'à ce qu'elles soyent arrivés à la plus haute branche, et y montrent le cul lorsqu'elles y sont.

The French resemble monkeys who go climbing up a tree, from branch to branch, and never stop till they have reached the highest branch, and show their hinder parts when they get there.

This character of the French is ascribed by Montaigne (Liv. ii., c. 17) to the Chancellor Olivier.

CHARLES IX.

SUCCEEDED A.D. 1560—DIED A.D. 1572.

La blessure est pour vous, la douleur est pour moi.

You have received the wound, but it is I who suffer.

This was said by Charles on the bloody night of St Bartholomew, A.D. 1571, to Coligny, when he was severely wounded in the hand by the arrow of Maurevers.

Another version is :—"Vous avez reçu le cou pau bras, et moy je le ressens au cœur."

Le corps d'un ennemi mort sent toujours bon.

The dead body of an enemy always smells sweet.

Voltaire, in one of his notes on the "Henriade," ascribes this saying to Charles IX., when looking on the dead body of Coligny at Montfaucon. It is a saying of the Emperor Vitellius.

HENRY IV.

SUCCEEDED A.D. 1588—DIED A.D. 1608.

Voltaire, Henriade, Chant. viii., v. 109.

Pends-toi, brave Crillon ; nous avons combattu à Arques, et tu n'y étais pas. Adieu, brave Crillon ; je vous aime à tort et à travers.

Hang thyself, brave Crillon; we have fought at Arques, and thou wast not there. Adieu, brave Crillon ; I love you through and through.

This letter, according to Voltaire, was said to have been addressed by Francis I. to his friend Crillon from the camp before Arques; but it was really from the camp before Amiens A.D. 1597, and was to this effect:—

A. M. de Grillon.

"Brave Grillon, pendés-vous de n'avoir esté icy près de moy, lundy dernier, à la plus belle occasion qui se soit jamais veue, et qui, peut-être, ne se verra jamais. Croyès que je vous y ay bien desirés. Le Cardinal nous vint voir fort furieusement, mais il s'en est retourné fort honteusement. J'espere jeudy prochain estre dans Amiens, où je ne sesjournerai gueres, pour aller entreprendre quelque chose, car j'ay maintenant une des belles armées que l'on sçauraît imaginer. Il n'y manque rien que le brave Grillon, qui sera toujours le bien venu et veu de moy. A Dieu, le xxe Septembre, au camp devant Amiens. HENRY."

"Brave Grillon, hang yourself for not having been near me on Monday last, on the finest occasion that was ever seen, and which perhaps will never be seen again. Believe me that I missed you much. The Cardinal came on with great fury, but he went back again in great disgrace. I hope, next Thursday, to be in Amiens, where I shall not stop, but go and undertake something else, for I have one of the finest armies that you can imagine. I want nothing but the brave Grillon, who will always be welcome, and received with pleasure. Adieu. The 20th September, from the camp before Amiens. HENRY."

Caquets de la Accouchée, pp. 172, 173—Biblioth. Elzevirenne de P. Janet.

La couronne vaut bien une messe ou Paris vaut bien une messe.

The crown or Paris is well worth a mass.

This is said to have been the expression used by Henry IV. when he abjured the Protestant religion.

LOUIS XIII.

SUCCEEDED A.D. 1608—DIED A.D. 1643.

Hist. de Louis XIII., t. iv., p. 416.

Je voudrais bien voir la grimace qu'il fait à cette heure sur cet échafaud.

I should like well to see the grimace he is making at this moment on the scaffold.

This horrible saying is said to have been uttered by Louis when M. Le Grand (Cinq-Mars) was on the point of being executed.

RICHELIEU.

BORN A.D. 1585—DIED A.D. 1642.

Qu'on me donne six lignes écrites de la main de plus honnête homme, j'y trouverai de quoi le faire pendre.

Let me be given six lines written by the hands of the most honest man in the world, and I shall find wherewith to hang him.

This is ascribed to Richelieu, but whether justly or not is not known. Michelet (Précis de l'Hist. de France, p. 237) writes that Richelieu once said, "Je n'ose rien entreprendre que je n'y aie bien pensé; mais quand une fois j'ai pris ma résolution, je vais droit à mon but, je renverse tout, je fauche tout, et ensuite je couvre tout de ma robe rouge." "I dare undertake no plan about which I have not pondered deeply; but when I have once taken my resolution, I upset everything, I mow down everything, and then cover all up with my red robe," referring to his cardinal's robe, playing horribly on the blood shed. Michelet, however, gives another reading of this saying, which is less horrible. "Quand une fois j'ai pris ma resolution, je vais droit à mon but, et je renverse tout de ma soutane rouge." "When once I have taken my resolution, I go straight to my end, and I sweep down everything with my red cassock."

LOUIS XIV.

SUCCEEDED A.D. 1643—DIED A.D. 1715.

L'état c'est moi.

The state it is I.

At what period Louis XIV. used this expression is not known; but if he ever did so, it might have been in 1655, when the parliament showed symptoms of unwillingness to submit to his power. See Administration Monarchique en France, par Chéruel, t. ii., pp. 32-34.

DEATH OF THE WIFE OF LOUIS XIV.

Le ciel me prive d'une épouse qui ne m'a jamais donné d'autre chagrin que celui de sa mort.

Heaven deprives me of a wife who never caused me any other grief than that of her death.

Louis is said to have expressed himself in these words on the death of his queen.

The Saying of Louis XIV. to Boileau.

Cela est beau, et je vous louerais davantage si vous m'aviez loué moins.

That is fine, and I would have praised you more if you had praised me less.

This is said to have been addressed to Boileau when he presented the king with his poetical epistle on the passage of the Rhine.

The Pyrenees.

When the Duke of Anjou was proceeding to ascend the throne of Spain, Louis XIV. said to him, to mark henceforth the strict union of the two countries :

Il n'y a plus de Pyrénées.

There are no more Pyrenees.

The Poor Man.

The expression, "Le pauvre homme," so skilfully introduced by Molière into one of the first scenes of the "Tartuffe," has been ascribed to Louis XIV.

Scene at the Death-bed of Louis XIV.

The king said to Madame de Maintenon, in his last moments, "Nous nous renverrons bientôt," "We shall see each other soon ;" and the marchioness murmured, in turning away from him : "Voyez le beau rendezvous qu'il me donne : cet homme-là n'a jamais aimé que lui-même." "Behold the fine place of meeting he gives me : that man never loved any one but himself."

Racine.

Racine passera comme le café.

Racine will pass away like the taste for coffee.

This saying is ascribed to Madame de Sévigné, but it is not found in her writings.

LOUIS XV.

SUCCEEDED A.D. 1715—DIED A.D. 1774.

Après nous le déluge.

After us the deluge.

This was a saying of Madame de Pompadour's in the reign of Louis XV., who saw at a distance the fury of the revolution on the horizon of royalty. "Essai sur la Marquise de Pompadour." Voltaire, twelve days before the death of the marchioness, wrote, on the 2d April 1764, to M. de Chauvelin to this effect: "Tout ce que je vois jette les semences d'une *révolution* qui arrivera immanquablement, et dont je n'aurai pas le plaisir d'être témoin. La lumière s'est tellement répandue de proche à proche qu'on éclatera à la première occasion; et alors ce sera un beau tapage. Les jeunes gens sont bien heureux, ils verront de belles choses" "Everything that I see is sowing the seeds of a revolution which will infallibly take place, and of which I shall not have the pleasure of being witness. The lightning is so closely at hand that it will burst forth on the first opportunity, and then there will be a fine uproar. The young are fortunate, for they will see fine things"

Mirabeau quoted the expression in 1785, in a pamphlet under the title of "Lettre du Comte de Mirabeau à M. La Couteulx de la Noraye sur la Banque de Saint-Charles et sur la Caisse d'Escompte."

This idea is somewhat the same as a Greek line,

Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί.

"When I am dead, may the earth be destroyed by fire." This was quoted before Nero, who immediately added, "Immo, ἐμοῦ ζῶντος." "Ay, and while I am living too."

Saying of Louis XV. as the Funeral of Madame de Pompadour Passed his Window in a Pelting Shower.

La marquise n'aura pas beau temps pour son voyage.

The marchioness will not have fine weather for her journey.

Le silence du peuple est la leçon des rois.

The silence of the people is the lesson of kings.

This was the expression used by Soanen, Bishop of Senez, when he was, at eighty years of age, deprived of his dignities on account of Jansenist leanings.

See (Lat.) p. 404.

Battle of Fontenoy, A.D. 1745.

Messieurs les Anglais, tirez les premiers.

Gentlemen of England, fire first.

At the battle of Fontenoy, M. Count de Anteroches, lieutenant of grenadiers, addressed Lord Charles Hay and his English Guards in these words. When the armies met, Lord Charles Hay, advancing in front, called out, "Messieurs les Gardes Françaises, tirez"—"French Guards, fire"—when M. d'Anteroches advanced to meet him, and, saluting him with his sword, said, "Monsieur, nous ne tirons jamais les premiers, tirez vous-même." "Sir we never fire first; fire yourselves."

Barnave.

Le sang qui coule est-il donc si pur?

Is the blood shed then so pure?

This atrocious phrase was said to have been uttered by Barnave when the news of the massacre of the colonists of St Domingo was brought to the National Assembly. This inhuman speech was never forgotten, and accompanied him to the scaffold on which he perished.

M. DE MONTLOSIER.

Si l'on chasse les évêques de leurs palais, ils se retireront dans la cabane du pauvre qu'ils ont nourri. Si on leur ôte leur croix d'or, ils prendront une croix de bois ; c'est une croix de bois qui a sauvé le monde.

If they drive the bishops from their palaces, they will take refuge in the hovels of the poor whom they have supported. If they take from them their cross of gold, they will assume a cross of wood ; it is a cross of wood which saved the world.

This was an expression of the Bishop Montlosier when the revolutionary party threatened to deprive the Church of its property.

MIRABEAU.

Allez dire à votre maître que nous sommes ici par la volonté du peuple, et que nous n'en sortirons que par la force des baïonnettes.

Go and tell your master that we are here by the will of the people, and that we will not leave except at the point of the bayonet.

This was believed to have been an answer of Mirabeau to M. de Dreux-Brezé, who came with a message from Louis XVI. to the Assembly, but the exact words were : "Nous sommes assemblés par la volonté nationale ; nous n'en sortirons que par la force." "We are met by the will of the nation ; we shall retire only by compulsion."

BRISSOT.

La propriété exclusive est un vol dans la nature.

Exclusive property is a theft in nature.

Brissot wrote thus in 1780, and the same idea was again started in the Revolution of 1848.

PRUD'HOMME.

Les grands ne sont grands que parceque nous sommes à genoux : relevons-nous.

The great are only great because we are on our knees : let us rise up.

This was the motto of Prud'homme's "Révolutions de Paris." Montandré has said in his pamphlet, entitled "Point de l'Ovale." "Les grands ne sont grands que parceque nous les portons sur nos épaules ; nous n'avons qu'à les secouer pour en joncher la terre."

"The great are only great because we carry them on our shoulders ; we have only to throw them off to make them sprawl on the ground."

EDGEWORTH.

Fils de saint Louis, montez au ciel.

Son of saint Louis, ascend to heaven.

This was the expression ascribed to the Abbé Edgeworth on the scaffold to Louis XVI., but he denied that he had used it.

LE PELLETIER SAINT-FARGEAU.

Je meurs content, je meurs pour la liberté de mon pays.

I die content, I die for the liberty of my country.

This is ascribed to Le Pelletier at the moment he was murdered, but it is also given as the last words of De Lannes at the battle of Essling.

DIDEROT.

Dithyrambe sur la Fête de Rois.

Et des boyaux du dernier prêtre
Serrons le cou de dernier roi.

And with the guts of the last priest let us strangle the last king.

This is ascribed to Diderot, but we may charitably hope that it is false.

SIEYÈS.

La mort sans phrase.

"Death without phrases," alluding to the long addresses made by Robespierre and his followers on giving their vote.

This was said to have been the vote of Sieyès when the sentence of the Assembly was pronounced on Louis XVI.; but he denied that he used any words except "La mort."

Qu'est-ce que le tiers d'état? Rien! Que veut-il être? Tout!

What is the third estate? Nothing! What does it wish to be? Everything!

This was the title of a pamphlet of Sieyès, which first brought him into notice, and which he owed to M. de Lauragnais.

Messieurs, nous avons un maître; ce jeune homme fait tout, peut tout, et veut tout.

Gentlemen, we have got a master; this young man does everything, is able for everything, and wills everything.

This was said to have been used by Sieyès of Bonaparte after the 18th Brumaire.

J'ai vecu.

I have lived.

When one of his friends asked him what he did during the Reign of Terror, "Ce que j'ai fait, 'lui répondit M. Sieyès, "j ai vecu." He had, in fact, resolved the most difficult problem of the time, that of not perishing.

The expression *arrière-pensée* is, it is said, a neologism of Sieyès, but it appears in this verse of the "Dissipateur" of Destouches (Act v. sc. 9).

Les femmes ont toujours quelque arrière-pensée.

Women have always some mental reservation.

DE FAVRAS.

Vous avez fait, monsieur, trois fautes d'orthographe.

You have made, sir, three faults in orthography.

This was said by De Favras to the clerk of court after he had read to him his sentence of death.

TRUDAINE.

C'était un arbre fruitier ayant à ses pieds une branche rompue sur laquelle se lisaient ces mots : "J'aurais porté des fruits."

The young Trudaine made a design on the walls of his prison : it was a fruit tree, having at its feet a broken branch, on which these words were read, "I would have borne fruit."

CAMBRONNE.

La garde meurt, et ne se rend pas.

The guards die, and do not surrender.

This was said to have been the answer of Cambronne, who commanded the Guards at Waterloo, to the English officer who ordered him to surrender after the loss of the battle ; but it is apocryphal, as he did surrender.

COMTE D'ARTOIS.

Il n'y a rien de changé en France ; il n'y a qu'un Français de plus.

There is nothing changed in France ; there is only a Frenchman the more.

The history of this saying is curious, and is thus given in detail by M. de Vaulabelle ("Hist. des deux Restaurations," 3e édit., t. ii. pp. 30, 31). It was the business of the *Moniteur* to publish an official account of the entrance of the prince into Paris, and the answers he gave to the public bodies who received him on that occasion. This was part of the duty of M. Beugnot, interim minister of the interior, who had the direction of the police and the press. M. de Talleyrand sent him a copy of what the prince had said, but as they were merely a few disjointed sentences, it was clearly impossible that they should be allowed to appear. "Invent something," said the Prince of Benevento to the minister, and accordingly the latter set to work, wrote out an address, but cancelled the greater part of it, leaving only the conclusion. On the morning of the 13th, the following appeared in the *Moniteur* :—

"Voici à peu près ce qu'on a retenu de la réponse de monsieur au discours du Prince de Bénévent :

"Messieurs les membres du gouvernement provisoire, je vous remercie de tout ce que vous avez fait de notre patrie. J'éprouve une émotion qui m'empêche d'exprimer tout ce que je ressens. Plus de divisions ; la paix est la France ! Je la revois, et rien *n'y est changé*, si ce n'est qu'il s'y trouve un *Français de plus.*"

"Here is pretty nearly what was caught up of the answer of monsieur to the Prince of Benevento :—

"Gentlemen, members of the provisional government, I thank you for all that you have done for our country. My emotions prevent me from expressing all that I feel. No more divisions ; peace and France are our watchwords ! I see her once more, and nothing is changed, if it be not that there is one Frenchman the more."

These last words had an electrical effect in the official world ; all thought that they saw in them the security of their titles, honours, places, and salaries. The senate, more particularly, accepted them as a pledge of the preservation of their dignities and pensions. Hence the anxiety of its members to repeat everywhere and to all that marked expression, "*Rien de changé, il n'y a qu'un Français de plus.*"

M. DE SALVANDY.

Nous dansons sur un volcan.

We are dancing on a volcano.

This was said in 1830 by M. de Salvandy to the Duke of Orleans in the midst of a fête given by this prince to the King of Naples, a few days before the events of the three days of July. The exact words were : "C'est une fête Napolitaine, monseigneur ; nous dansons sur un volcan." "This is a Neapolitan fête, your royal highness ; we are dancing on a volcano."

M. DUPIN.

La Société de Jésus est une épée dont la poignée est à Rome et la pointe partout.

The Society of Jesuits is a sword, whose handle is at Rome and the point everywhere.

This was uttered by M. Dupin in 1825. "Chacun chez soi, chacun pour soi." This was a saying of M. Dupin's.

TALLEYRAND.

C'est le commencement de la fin.

It is the beginning of the end.

This was ascribed to Talleyrand in the Hundred Days, but it is doubtful. It has also been ascribed to General Augereau in the campaign of 1814.

There is also an expression somewhat akin, though with a different meaning, in Shakespeare's "Midsummer Night's Dream," act v. sc. 1.

> "To show our simple skill,
> That is the true beginning of our end."

Ils n'ont rien appris, ni rien oublié.

They have learned nothing, and they have forgotten nothing.

This also was ascribed to Talleyrand, on doubtful authority, but is applied well to the character of the emigrants.

In the year 1796, De Panat being in London, wrote to Mallet du Pan on the occasion of one of the most foolish enterprises of the emigrants: "Personne n'est corrigé; personne n'a su ni rien oublier ni rien apprendre." "Nobody has been corrected; no one has known to forget, nor yet to learn anything."

La parole a été donnée à l'homme pour déguiser sa pensée.

Words have been given to man for the purpose of disguising his thoughts.

This saying has been ascribed to Talleyrand, but it is found in the fourteenth Dialogue of Voltaire, "Le Chapon et la Poularde." It is the Capon who speaks thus: "Ils ne se servent de la pensée que pour autoriser leurs injustices, et n'employent les paroles que pour déguiser leurs pensées." "They make use of their thoughts only to authorise their injustice and employ words to disguise their thoughts." The idea is first found in Dionysius Cato, who lived at least before the time of the Emperor Valentinian (A.D. 364–375):

"Prospicite cuncta Tacitus quod quisque loquatur:
Sermo hominum mores et celat et indicat idem."

"Watch in silence every thing, which anyone says; the language of men conceals and also discloses their character."

In "Goldsmith's Works," *The Bee*, No. 3, Oct. 20, 1759, is the following: "I think, with some show of reason, that he who best knows how to conceal his necessity and desires is the most likely person to find redress; and that the true use of speech is not so much to express our wants as to conceal them."

C'est pir qu'un crime, c'est un bêtise.

It is worse than a crime, it is a blunder.

This is a saying of Talleyrand.

The Death-bed of Talleyrand.

It is stated that Louis-Philippe having visited him on his death-bed, asked him if he was suffering. "Oui," replied the dying man, "oui, comme un damné!" And the king is said to have murmured, "Déjà!" "Already!"

But this anecdote is told of others, and more particularly of the Cardinal de la Roche Guyon, a celebrated epicure, and his confessor. When taken ill, the cardinal exclaimed, "Ah, mon ami! je sens les tourmens de l'enfer!" ("Ah, my friend! I feel the torments of hell!") To which the confessor's reply was, "Quoi! déjà?" ("What! already?") It is also related of the Cardinal de Retz and his physician.

Corneille Muis.

Contra les rebelles c'est cruauté que l'estre humain, et humanité d'estre cruel.

It is cruelty to be humane to rebels, and humanity is cruelty.

This has been ascribed to Charles IX, but M. Fournier shows that it was an expression taken from the sermons of Corneille Muis, Bishop of Bitonte, which Catherine de Medicis, in her advice to her son, made a favourite precept.

LOUIS PHILIPPE, A.D. 1830.

Juste milieu.

The just medium.

This was an expression used by Louis Philippe to a deputation of citizens on one of the first days of his reign, and was intended to express the character of his government.

La charte sera désormais une vérité.

The charter will now be a reality.

These words were the end of the first proclamation of Louis Philippe when he was appointed regent of the kingdom.

NAPOLEON III.

L'empire c'est la paix.

The empire, it is peace.

This expression was used by Napoleon when he was Prince President at a public banquet at Bordeaux, 9th October 1852.

MASSIEU.

Gratitude.

La reconnaissance est la mémoire du cœur.

Gratitude is the memory of the heart.

The deaf and dumb Massieu having been requested by the Abbé Sicard to give a definition of gratitude, wrote with chalk this sentence on the black board: "Cicero calls it *animus memor*. The counterpart to this is, 'L'ingratitude est l'indépendance du cœur.' 'Ingratitude is the independence of the heart.'"

BUFFON.

Le style est de l'homme même.

Style is a man's own, *i.e.*, partakes of his nature.

This is the form in which the expression is found in his "Œuvres Choisies," Liv. i. p. 25. Paris, Didot, 12mo. Other forms are "Le style c'est l'homme," and "Le style est l'homme même."

D'ETIENNE BÉQUET.

Malheureuse France! malheureux roi!

Unhappy France! unhappy king!

This was the famous heading of an article in the *Journal des Débats*, when Charles X. was driven from his throne.

VERTOT.

Mon siège est fait.

My siege is finished.

This expression was used by Vertot when he was offered some materials to correct some statements he had made in his history of the "Order of Malta."

BAILLY.

"Tu trembles, Bailly?" lui dit un de ses bourreaux. "J'ai froid," répondit Bailly.

"Thou tremblest, Bailly?" said one of his executioners. "I am cold," replied Bailly.

This took place at the execution of Bailly.

Charles I., on the morning of his execution, 9th February 1649, put on two shirts, saying, "If I were to tremble from cold, my enemies would attribute it to fear: I do not wish to expose myself to such a reproach."

LEIBNITZ.

Le présent est gros de l'avenir.

The present is big with the future.

EPITAPH OF JEAN D'ORBESAN.

Car il n'est si beau jour qui n'amène sa nuit.

For there is no day, however beautiful, that is not followed by its night.

This epitaph is found at Padua, on the tombstone of Jean d'Orbesan. See Chateaubriand, "Mémoires d'Outre-Tombe."

CORREGGIO.

Anch' io son pittore.

I also am a painter.

This was the sudden exclamation of the celebrated painter Correggio as he gazed on a painting of Raphael's.

GALILEO.

E pur si muove.

And yet it moves.

This was the exclamation of Galileo after he had recanted the heresy that the earth moves round the sun, to save himself from the hands of the Roman inquisitors.

So Butler, "Hudibras," iii., 3, 547:

"He that complies against his will,
Is of his own opinion still."

PAUL, GRAND-DUC DE RUSSIE.

A Tempest in a Tea-pot.

C'est une tempete dans une verre d'eau.

It is a tempest in a glass of water.

This was said of the insurrectionary movement in Geneva.

So Cicero, "De Leg.," iii. 16: "Excitabat enim fluctus in simpulo, ut dicitur, Gratidius, quos post filius ejus Marius in Ægæo excitavit mari." "Gra-

tidius, as the proverb says, raised a tempest in a ladle, which his son Marius afterwards raised in the Ægean Sea."

Descartes.

Proof of Existence, "Discours de la Méthode pour bien Conduire sa Raison."

Je pense, donc je suis.

I think, therefore I am.

So Cicero, "Tusc. Quæst. :"—"Vivere est cogitare."

Voltaire.

Metaphysics.

Quand celui à qui l'on parle ne comprend pas et celui qui parle ne se comprend pas, c'est de la métaphysique.

When he to whom we speak and he who speaks does not understand, that is metaphysics.

Talleyrand.

The Shearers and the Shorn.

La société est partagée en deux classes : les tondeurs et les tondus. Il faut toujours être avec les premiers contre les seconds.

Society is divided into two classes; the shearers and the shorn. We should always be with the former against the latter.

Napoleon I.

Du sublime au ridicule il n'y a qu'un pas.

From the sublime to the ridiculous there is only one step.

This is an expression said to have been uttered by Napoleon five or six times to his ambassador, De Pradt, in Warsaw, in his flight from Russia in 1812. See "Histoire de l'Ambassade dans le Grande-duché de Vasovie en 1812." The original is found in Longinus.

Thomas Paine, ("Age of Reason," Part ii. ad. fin.), says: "The sublime and ridiculous are often so nearly related that it is difficult to class them separately. One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again." See (Gr.) Sublime.

The Revolution.

Count Molé said once to Napoleon : "Sire, vous avez tué, sans retour, l'esprit révolutionnaire." "Vous vous trompez," réprit Napoleon ; "je suis le *signet* qui marque la page où la révolution s'est arrêtée ; mais quand je serai mort, elle tournera le feuillet et reprendra sa marche."

"Sire, you have slain, never to return, the revolutionary spirit." "You are mistaken," said Napoleon; "I am the *signet* which marks the page where the revolution has been stopped; but when I die, it will turn the page and resume its course."

Une nation boutiquière.

England a nation of shopkeepers.

It does not appear that Napoleon was the first to use this expression, as we find Bertrand Barrère used the following words in his eloquent speech in defence of the Committee of Public Safety, June 11, 1794, before the National Convention: "Let Pitt then boast of his victory to his nation of shopkeepers."

See *Notes and Queries*, 3d ser., viii., September 2, 1865.

FONTENELLE.

Truths.

Si je tenais toutes les vérités dans ma main, je me donnerais bien de garde de l'ouvrir aux hommes.

If I held every truth in my hand, I would beware of opening it to men.

The discovery of one truth placed Galileo in the prison of the Inquisition, and Fontenelle was philosophising near the walls of the Bastile.

ALFIERI.

Alfieri having changed his democratical opinions was asked his reason, when he replied:

J'avais vu les grands, mais je n'avais pas vu les petits.

I had seen the great, but I had not seen the little.

ROYER COLLARD.

So much the worse for the Texts.

"Ils ont les textes pour eux," disait-il, "j'en suis faché pour les textes."

"They have the texts in their favour," said he, "so much the worse for the texts."

In the "Dictionnaire des Sciences Philosophiques," Paris, 1851, vol. v., there is a life of M. Royer Collard, in which it is stated (p. 442) that he disapproved of the opinions of the Fathers of Port Royal on the doctrine of grace, and used this expression just quoted. It is something like the paradoxical saying ascribed to Voltaire, "So much the worse for the facts."

SCUDERI.

No Love is Eternal.

Clélie. Qu'il serait doux d'aimer, si l'on aimait toujours;
Mais, hélas, il n'est point d'éternelles amours.

Clélie. How delightful it would be to love, if one loved always; but, alas! there are no eternal loves.

This couplet is ridiculed by Boileau in a dialogue entitled "Les héros de Roman," in which are introduced as characters Pluto, Diogenes, Lucretia, and Brutus.

BARERE.

Tree of Liberty.

L'arbre de la liberté ne croit qu' arrosé par le sang des tyrans.

The tree of liberty only grows when watered by the blood of tyrants.

This is found in his speech in the Convention Nationale, 1792.

RABELAIS.

Leap in the Dark.

Je m'en vay chercher un grand peut-estre.

I am going to seek a great *perhaps*.

These were the last words, according to Motteux, of Rabelais on his death-bed.

BEAUTIFUL THOUGHTS

FROM

ITALIAN AUTHORS.

ALFIERI.

BORN A.D. 1749—DIED A.D. 1803.

VITTORIO ALFIERI was born in 1749, at Asti, in Piedmont, and was left by the death of his father to the charge of his mother, who placed him in his tenth year at the Academy of Turin. By the death of his uncle, who had hitherto taken some charge of his education, he was left, at the age of fourteen, to enjoy without control his vast paternal inheritance, increased by the recent accession of his uncle's fortune. The early years of his life he spent in alternate fits of extravagant dissipation and ill-directed study, and it was not till 1775 that the success of a tragedy, under the title of "Cleopatra," induced him to devote his talents and the remainder of his life to the attainment of theatrical fame. During an alternate residence at Florence and Sienna, he completed his "Filippo" and "Polinice," which first brought him into notice. While he was thus employed, he became acquainted with the Countess of Albany, who then resided with her husband at Florence. At this time being badly treated by her husband, she took refuge in Rome, where she at length received permission from the Pope to live apart from her tormentor. Alfieri followed the Countess to that capital, where he completed fourteen tragedies, and sometime afterwards she retired to Colmar, in Alsace, where Alfieri joined her, and spent the rest of his life under her roof. They chiefly passed their time between Alsace and Paris, but at length took up their abode entirely in that metropolis. The storms of the Revolution, however, drove them from Paris, and they recrossed the Alps to settle at Florence. The last ten years

of his life, which he spent in that city, seem to have been the happiest of his existence. He died here in 1803, in the fifty-fifth year of his age.

AN ENSLAVED STATE.

Filippo, iii. 5.

Liberi sensi a rio servaggio in seno
Lieve il trovàr non è: libero sempre
Non è il pensier liberamente espresso,
E talòr anco la viltà si veste
Di finta audacia.

It is not easy to find noble sentiments in a state where all are slaves: thought freely expressed is not always free, and sometimes even baseness clothes itself in feigned boldness.

See (Lat. Gr.) Slavery.

A DETHRONED KING.

Polinice, i. 4.

Un rè, dal trono
Cader non debbe, che col trono istesso;
Sotto l' alte rovine, ivi sol, trova
Morte onorata ed onorata tomba.

A king ought not to fall from the throne except with the throne itself; under its lofty ruins, there alone he finds an honoured death and an honoured tomb.

TO LOVE ONE WHO HATES US IS IMPOSSIBLE.

Polinice, ii. 4.

Che amar chi t'odia, ell'è impossibil cosa.

It is impossible to love one who hates you.

A USURPER.

Polinice, iii. 2.

Usurpator diffida
Di tutti sempre.

A usurper always distrusts all the world.

IN WHAT DISGRACE CONSISTS.

Antigone, i. 3.

Non nella pena,
Nel delitto è la infamia.

Disgrace does not consist in the punishment, but in the crime.

See (Lat.) Disgraceful, what is truly.

VENGEANCE.

Antigone, ii. 1.

Acchiusa spesso
Nel silenzio è vendetta.

Vengeance is often covered up in silence.

THE GUILTY.

Antigone, ii. 2.

Il reo
D'un delitto è chi 'l pensa ; a chi l' ordisce
La pena spetta.

The guilty is he who meditates a crime; the punishment is his who lays the plot.

See (Lat.) The guilty.

LAWS.

Virginia, ii. 1.

Ove son leggi,
Tremàr non dee chi leggi non infranse.

Where there are laws, he who has not broken them need not tremble.

LIARS.

Virginia, ii. 3.

A giuràr presti i mentitor son sempre.

Liars are always ready to give their oath.

See (Lat. Gr.) Liars.

HOW TO MANAGE A PEOPLE.

Virginia, ii. 4.

Temporeggiàr nel primo,
E prevenire il suo furor secondo ;
Sempre impavido aspetto ; amaramente
Brevi lusinghe a minacciosi detti
Irle mescendo : ecco i gran mezzi, ond' io
Son ciò ch' io sono.

To temporise at first, and then to forestall their fury ; always an undaunted look ; to mingle flattery with threats ; behold the great means by which I am what I am.

See (Gr.) People, obedience of.

DESCRIPTION OF A CORRUPT STATE.

Virginia, iii. 3.

Non che parlàr, neppure osan mirarsi
L'un l' altro in volto i cittadini incerti :
Tanto è il sospetto e il diffidàr, che trema
Del fratello il fratel, del figlio il padre :
Corrotti i vili, intimoriti i buoni,
Negletti i dubbj, trucidati i prodi,
Ed avviliti tutti : ecco quai sono
Quei già superbi cittadin di Roma,
Terror finora, oggi d' Italia scherno.

Far from being able to speak, the trembling citizens dare not even look in each other's faces ; such is the suspicion and distrust that brother trembles before brother, and father before son : the base-born are corrupt, the good frightened, the doubtful neglected, the brave slain, and all are without courage : behold what those proud citizens of Rome have become, once the terror, now the laughing-stock of Italy.

EVERY MOVEMENT OF A RULER IS WATCHED.

Agamemnone, i. 3.

Ma, nol sai tu, che di chi regna ai moti
Veglian maligni, intensi, invidi, quanti
Gli stan più in atto riverenti intorno ?

But do you not know that the malicious, the designing, the envious, the more respectful they are in appearance, are only the more watchful of every movement of the ruling power ?

SIGNS OF TRUE AFFECTION.

Agamemnone, iii. 1.

Oh come mal si avvolge affetto vero
Fra pompose parole ! un tacer havvi,
Figlio d' amor, che tutto esprime ; e dice
Più che lingua non puote : havvi tai moti
Involuntarj testimon dell' alma.

How ill does true affection agree with pompous expressions ! There is a silence, the child of love, which expresses everything, and proclaims more loudly than the tongue is able to do ; there are movements that are involuntary proofs of what the soul feels.

THE WICKED ARE NEVER HAPPY.

Oreste, i. 2.

Oh ! ben provvide il cielo,
Ch' uom per delitti mai lieto non sià.

Well does Heaven take care that no man secures happiness by crime.

See (Lat. Gr.) Wicked.

LIFE AND DEATH.

Oreste, iv. 2.

Spesso è da forte,
Più che il morire, il vivere.

To live is often a greater proof of a firm soul than to die.

TO ERR IS HUMAN.

Rosmunda, iii. 1.

D' umo è il fallir ; ma dal malvagio il buono
Scerne il dolor del fallo.

To err is human ; but the pain felt for the crime that has been committed separates the good from the bad.

So Pope, "Essay on Criticism," part ii., l. 520 :—

"To err is human,—to forgive divine."

See (Lat. Gr.) To err.

VENGEANCE IS THE DAUGHTER OF SILENCE.

La Congiura de' Pazzi, i. 1.

Alta vendetta,
D' alto silenzio è figlia.

Deep vengeance is the daughter of deep silence.

FIRST THOUGHTS NOT ALWAYS BEST.

Don Garzia, iii. 1.

Sempre il miglior non è il parer primiero.

First thoughts are not always the best.

ARIOSTO.

BORN A.D. 1474—DIED A.D. 1533.

LODOVICO ARIOSTO, one of the most illustrious poets of Italy, was born at Reggio, in Lombardy, 1474, being son of Niccolo Ariosto, commander of the citadel of Reggio and of Daria Malaguzzi. He was devoted to poetry from his earliest years, though his father insisted that he should study law as a profession. In this he made

little progress, and was at last allowed by his father to follow his own inclination. At the death of his father, however, he found himself obliged to give up his literary pursuits, and to take the management of the family, whose affairs were in embarrassment. Some comedies and lyrical pieces brought him under the notice of Cardinal Ipolito of Este, who took the young poet under his patronage, and appointed him one of the gentlemen of his household. Some misunderstanding separated him from his patron, and he then passed into the service of his brother Alphonso, Duke of Ferrara, who employed him in a diplomatic mission to Pope Guilio II., by whom he was nearly killed. We find him next as governor of a province situated on the wildest heights of the Apennines, where he remained three years. He then returned to Ferrara, where he spent the remainder of his life, writing comedies, superintending their performance, as well as the construction of a theatre, and correcting his "Orlando Furioso," of which the complete edition was published only in 1532. He died in 1533. He began to write his poem in 1503, and after having consulted the most illustrious men of the age of Leo X., he published it in 1516, in only forty cantos, and up to the moment of his death never ceased to correct and improve both the subject and the style.

A Rose is the Image of a Virgin.

Orland. Fur., i. 42.

La verginella è simile alla rosa,
Ch' in bel giardin, sulla nativa spina,
Mentre sola e sicura si riposa,
Nè gregge nè pastór se le avvicina.
L' aura söave e l' alba rugiadosa,
L' acqua, e la terra al suo favor s' inchina ;
Gióvani vaghi e donne innamorate
Amano averne e seni e tempi ornate.

The virgin has her image in the rose,
Shelter'd in garden on its native stock,
Which there in solitude and safe repose,
Blooms unapproach'd by shepherd or by flock.
For this earth teems and freshening water flows,
And breeze and dewy dawn their sweets unlock ;
With such the wishful youth his bosom dresses,
With such the enamour'd damsel braids her tresses.

See (Lat.) A Virgin.

Dogs Fighting.

Orland. Fur., ii. 5.

Come sóglion talór duo can' mordenti,
O per invidia o per altro odio mossi,
Avvicinarsi digrignando i denti,
Con occhi biechi e più che bragia rossi ;
Indi a' morsi venir di rabbia ardenti,
Con aspri ringhi, e rabbuffati dossi ;
Così alle spade, dai gridi e dall' onte,
Venne il Circasso, e quel di Chiaramonte.

As two fierce dogs will sometimes stand and gaze,
Whom hate or other springs of strife inspire,
And grind their teeth, while each his foe surveys
With sidelong glance, and eyes more red than fire ;
Then either falls to bites, and hoarsely bays,
While their stiff bristles stand on end with ire ;
So from reproach and menace to the sword
Pass Sacripant and Clermont's angry lord.

Simulation Sometimes Useful.

Orland. Fur., iv. 1, 2.

Quantunque il simulár sia le più volte
Ripreso, e dia di mala mente indicí ;
Si trova pure in molte cose e molte
Avér fatti evidenti benefici,
E danni, e biasmi, e morti avér già tolte ;
Che non conversiám sempre con gli amici
In questa, assai più oscura che serena,
Vita mortal, tutta d' invidia piena.

Se dopo lunga prova, a gran fatica
Trovár si può chi ti sia amico vero,
Ed a chi senza alcún sospetto dica,
E discoperto mostri il tuo pensiero.

Though an ill mind appear in simulation,
And, for the most, such quality offends ;
'Tis plain that this in many a situation
Is found to further beneficial ends,
And save from blame and danger and vexation ;
Since we converse not always with our friends,
In this, less clear than crowded, mortal life,
Beset with snares, and full of envious strife.

If after painful proof we scarcely find
A real friend, through various chances sought,
To whom we may communicate our mind,
Keeping no watch upon our wandering thought.

No other Animal except Man Injures his Mate.

Orland. Fur., v. 1–3.

Tutti gli altri animái che sono in terra,
O che vívon quieti e stanno in pace,
O se véngono a rissa e si fan guerra,
Alla fémmina il maschio non la face.
L' orsa con l' orso al bosco sicura erra;
La lëonessa appresso il lëon giace;
Col lupo vive la lupa sicura;
Nè la giovenca ha del torél päura.

Ch' abbominévol peste che Megera
È venuta a turbár gli umani petti?
Che si sente il marito e la mogliera
Sempre garrir d' ingiurïosi detti,
Stracciár la faccia, e far livida e nera,
Bagnár di pianto i genïali letti:
E non di pianto sol, ma alcuna volta
Di sangue gli ha bagnati l'ira stolta.

Parmi non sol gran mal, ma che l' uom faccia
Contra natura, e sia di Dio ribello,
Che s' induce à percótere la faccia
Di bella donna o rómperle un capello;
Ma chi le dà veneno, o chi le caccia
L' alma dal corpo con laccio o coltello;
Ch' uomo sia quel non crederò in eterno,
Ma in vista umana un spirto dell' inferno.

Among all other animals who prey
On earth, or who unite in friendly wise,
Whether they mix in peace or moody fray,
No male offends his mate. In safety hies
The she-bear, matched with hers, through forest gray:
The lioness beside the lion lies:
Wolves, male and female, live in loving cheer;
Nor gentle heifer dreads the wilful steer.

What Fury, what abominable Pest
Such poison in the human heart has shed,
That still 'twixt man and wife, with rage possess'd,
Injurious words and foul reproach are said?

And blows and outrage their peace molest,
And bitter tears still wash the genial bed;
Not only water'd by the tearful flood,
But often bathed by senseless ire with blood.

Not simply a rank sinner, he appears
To outrage nature, and his God to dare,
Who his foul hand against a woman rears,
Or of her head would harm a single hair,
But who what drug the burning entrails sears,
Or who for her would knife or noose prepare,
No man appears to me, though such to sight
He seem, but rather some infernal sprite.

Let not the Evil Man Believe that his Sin is Unknown.

Orland. Fur., vi. 1.

Míser chi male oprando si confida
Ch' ognór star debbia 'l maleficio occulto;
Che, quand' ogni altro taccia, intorno grida
L' aria, e la terra istessa in ch' è sepulto.
E Dio fa spesso che 'l peccato guida
Il peccatór, poi ch' alcún di gli ha indulto,
Che se medesmo, senza altrúi richiesta,
Inavvedutamente manifesta.

Wretched that evil man who lives in trust
His secret sin is safe in his possession;
Since, if nought else, the air, the very dust
In which the crime is buried, makes confession,
And oftentimes his guilt compels the unjust,
Though sometime unarraign'd in worldly session,
To be his own accuser, and bewray,
So God has will'd, deeds hidden from the day.

See Juven., viii. 149.

A Delightful Arbour.

Orland. Fur., vi. 20, 21.

Non vide nè 'l più bel nè 'l più giocondo,
Da tutta l'aria ove le penne stese,
Nè, se tutto cercato avesse il mondo,
Vedría di questo il più gentil päese;
Ove, dopo un girársi di gran tondo,
Con Ruggiér seco il grande augél discese.
Culte pianure, e delicati colli,
Chiare acque, ombrose ripe, e prati molli.

Vaghi boschetti di söavi allori,
Di palme, e di ameníssime mortelle,
Cedri, ed aranci, che avéan frutti e fiori
Contesti in varie forme, e tutte belle,
Facéan riparo ai férvidi calori
De' giorni estivi con lor spesse ombrelle;
E tra quei rami con sicuri voli
Cantando se ne giano i rosignuoli.

A more delightful place, wherever hurl'd
Through the whole air, Rogers had not found;
And, had he ranged the universal world,
Would not have seen a lovelier in his round,
Than that, where, wheeling wide, the courser furl'd
His spreading wings, and lighted on the ground,
'Mid cultivated plain, delicious hill,
Moist meadow, shady bank, and crystal rill.

Small thickets, with the scented laurel gay,
Cedar and orange, full of fruit and flower,
Myrtle and palm, with interwoven spray,
Pleach'd in mix'd modes, all lovely, form a bower;
And, breaking with their shade the scorching ray,
Make a cool shelter from the noontide hour,
And nightingales among those branches wing
Their flight, and safely amorous descants sing.

So Tennyson:—

"I am going a long way
To the island valley of Avilion,
Where falls not rain or hail or any snow,
Nor ever wind blows loudly; but it lies
Deep-meadow'd, happy, fair with orchard lawns,
And bowery hollows crown'd with summer sea."

So Spenser, "Faerie Queene," ii. 6, 12, 13:—

"It was a chosen plot of fertile land,
Amongst wide waves set, like a little nest,
As if it had by nature's cunning hand
Been choicely picked out from the rest,
And laid forth for ensample of the best:
No dainty flower or herb that grows on ground,
No arboret with painted blossoms drest
And smelling sweet, but there it might be found
To bud out fair, and her sweet smells throw all around.

"No tree, whose branches did not bravely spring;
No branch, whereon a fine bird did not sit;
No bird, but did her shrill notes sweetly sing;
No song, but did contain a lovely ditt.
Trees, branches, birds, and songs, were framed fit
For to allure frail mind to careless ease.
Careless the man soon wore, and his weak wit
Was overcome of thing that did him please:
So pleased did his wrathful purpose fair appease."

Beauty.

Orland. Fur., vii. 10.

Sola di tutti Alcina era più bella,
Sì come è bello il sol più d' ogni stella.

The fay alone exceeds the rest as far
As the bright sun outshines each lesser star.

What Remains of us after Death.

Orland. Fur., vii. 41.

E quell' odór che sol rimán di noi
Poscia che 'l resto fragile è defunto,
Che trae l' uom del sepolcro, e in vita il serba,
Gli saría stato o tronco, o svelto in erba.

And *that*, possess'd
Alone by us in perpetuity,
That flower, whose sweets outlive the fragile rest,
Which quickens man when he in earth is laid,
Would have been pluck'd or sever'd in the blade.

See (Lat., Gr., Ger.) Death.

Lovers' Vows.

Orland. Fur., x. 6.

I giuramenti e le promesse vanno
Dai venti in aria dissipate e sparse,
Tosto che tratta questi amanti s' hanno
L' ávida sete che gli accese ed arse.
Siate a' prieghi ed a' pianti che vi fanno,
Per questo esempio, à crédere più scarse,
Ben è felice quel, donne mie care,
Ch' ésser accorto all' altrúi spese impare.

The promises and empty vows dispersed
In air, by winds all dissipated go,
After these lovers have the greedy thirst
Appeased, with which their fever'd palates glow.
In this example, which I offer, versed,
Their prayers and tears to credit be more slow,
Cheaply, dear ladies mine, is wisdom bought
By those who wit at others' cost are taught.

See (Lat.) Lovers, perjuries of.

A Beautiful Lady in Tears.

Orland. Fur., xi. 65.

Era il bel viso suo, qual ésser suole
Di primavera alcuna volta il cielo,
Quando la pioggia cade, e a un tempo il sole
Si sgombra intorno il nubiloso velo ;
E come il rosignuol dolci carole
Mena nei rami allór del verde stelo,
Cosi alle belle lágrime le piume
Si bagna Amore, e gode al chiaro lume.

Her face was such as sometimes in the spring
We see a doubtful sky, when on the plain
A shower descends, and the sun, opening
His cloudy veil, looks out amid the rain,
And as the nightingale then loves to sing
From branch of verdant stem her dulcet strain,
So in her beauteous tears his pinions bright
Love bathes, rejoicing in the crystal light.

Beautiful Women Seldom Found.

Orland. Fur., xiii. 1.

Ben furo avventurosi i cavalieri,
Ch' érano a quella età, che nei valloni,
Nelle scure spelonchè e boschi fieri,
Tane di serpi, d'orsi, e di lëoni,
Trovávan quel che nei palazzi altièri
Appena or trovár pon giúdici buoni ;
Donne che nella lor più fresca etade
Sien degne di avér titol di beltade.

Those ancient cavaliers right happy were,
Born in an age, when in the gloomy wood,
In valley and in cave, wherein the bear,
Serpent or lion, hid their savage brood,
They could find that, which now in palace rare
Is hardly found by judges proved and good ;
Women, to wit, who in their freshest days
Of beauty worthily deserve the praise.

Superiority of a Lady.

Orland. Fur., xiii. 70.

Qual lo stagno all' argento, il rame all' oro,
Il campestre papávero alla rosa,

Pállido salce al sempre verde alloro,
Dipinto vetro a gemma preziosa :
Tale a costéi, che ancór non nata onoro,
Sarà ciascuna insino a quì famosa
Di singolár beltà, di gran prudenza,
E d' ogni altra lodévole eccellenza.

As tin by silver, brass by gold, as corn-
Poppy beside the deeply-crimsoning rose,
Willow by laurel evergreen, as shorn
Of light, stain'd glass by gem that richly glows,
—So by this dame I honour yet unborn,
Each hitherto distinguish'd matron shows ;
For beauty and for prudence claiming place,
And all praiseworthy excellence and grace.

What is Found in Convents.

Orland. Fur., xiv. 81.

Nè pietà, nè quïetè, né umiltade,
Nè quivi amór, nè quivi pace mira.
Ben vi fur' già, ma nell' antica etade,
Che le cacciár' gola, avarizia, ed ira,
Superbia, invidia, inerzia, e crudeltade.
Di tanta novità l'ángel si ammira :
Andò guardando quella brutta schiera,
E vide che anco la Discordia v' era.

Nor here he Love, nor here he Peace surveys,
Piety, Quiet, or Humility,
Here dwelt they once ; but 'twas in ancient days ;
Chased hence by Avarice, Anger, Gluttony,
Pride, Envy, Sloth, and Cruelty. In amaze
The angel mused upon such novelty ;
He narrowly the hideous squadron eyed,
And Discord too amid the rest espied.

Description of Discord.

Orland. Fur., xiv. 83, 84.

La connobbe al vestír di color' cento
Fatte a liste ineguali ed infinite,
Ch' or la cóprono, or no ; che i passi e 'l vento
Le giano aprendo, ch' érano sdrucite.
I crini avéa qual d'oro, e qual d'argento,
E nevi, e bigi, e avér paréano lite ;
Altri in treccia, altri in nastro éran raccolti,
Molti alle spalle, alcuni al petto sciolti.

Di citatorie piene, e di libelli,
D' esámine, e di carte di procure
Avéa le mani e il seno, e gran fastelli
Di chiose, di consigli, e di letture ;
Per cui le facultà de' poverelli
Non sono mai nelle città sicure :
Avéa dietro, e dinanzi, e d' ambi i lati,
Notái, procuratori, ed avvocati.

Her by her particolour'd vest he knew,
Unequal stripes and many formed the gown,
Which, opening with her walk, or wind that blew,
Now show'd, now hid her ; for they were unsewn.
Her hair appear'd to be at strife ; in hue
Like silver, and like gold, and black and brown ;
Part in a tress, in riband part comprest,
Some on her shoulders flow'd, some on her breast.

Examination, summons, and a store
Of writs and letters of attorney, she,
And hearings, in her hands and bosom bore,
And consultation and authority ;
Weapons, from which the substance of the poor
Can never safe in walled city be.
Before, behind her, and about her, wait
Attorney, notary, and advocate.

See (Gr.) Discord.

Fraud.

Orland. Fur., xiv. 87.

Avéa piacévol viso, ábito onesto,
Un úmil vólger di occhi, un andár grave,
Un parlár sì benigno e sì modesto,
Che paréa Gabriel che dicesse : Ave.
Era brutta e deforme in tutto il resto ;
Ma nascondéa queste fattezze prave
Con lungo ábito e largo ; e sotto quello
Attossicato avéa sempre il coltello.

With pleasing mien, grave walk, and decent vest,
Fraud roll'd her eyeballs humbly in her head ;
And such benign and modest speech possest,
She might a Gabriel seem who *Ave* said.
Foul was she and deform'd, in all the rest ;
But with a mantle, long and widely spread,
Conceal'd her hideous parts ; and evermore
Beneath the stole a poison'd dagger wore.

THE CAVE OF SILENCE.

Orland. Fur., xiv. 93, 94.

Sotto la nera selva una capace
E spaziosa grotta entra nel sasso,
Di cui la fronte l' édera seguace
Tutta aggirando va con torto passo.
In questo albergo il grave Sonno giace:
L' ozio da un canto corpulento e grasso,
Dall' altra la pigrizia in terra siede,
Che non può andare, e mal si regge in piede.

Lo smemorato obblio sta sulla porta;
Non lascia entrár, nè riconosce alcuno;
Non ascolta imbasciata, nè riporta,
E parimente tien cacciato ognuno.
Il Silenzio va intorno, e fa la scorta;
Ha le scarpe di feltro, e 'l mantél bruno;
Ed a quanti ne incontra di lontano,
Che non débban venìr cenna con mano.

Beneath the shadow of this forest deep,
Into the rock there runs a grotto wide,
Here wildly wandering, ivy-suckers creep,
About the cavern's entrance multiplied.
Harbour'd within this grot lies heavy Sleep,
Ease, corpulent and gross, upon *this* side,
Upon *that*, Sloth on earth has made her seat;
Who cannot go, and hardly keeps her feet.

Mindless Oblivion at the gate is found,
Who lets none enter and agnizes none;
Nor message hears or bears, and from that ground
Without distinction chases every one;
While Silence plays the scout and walks his round,
Equipt with shoes of felt and mantle brown,
And motions from a distance all who meet
Him on his circuit, from the dim retreat.

See (Lat.) Silence.

A LOVER OF WINE.

Orland. Fur., xiv. 124.

Non adora il secondo altro che 'l vino,
E le bigonce a un sorso n' ha già vote;
Come veleno e sangue viperino
L' acqua fuggía quanto fuggír si puote;
Or quivi muore; e quel che più l'annoja,
È il sentír che nell' acqua se ne muoja.

The second, but a worshipper of wine,
Drain'd at a draught whole runlets in his thirst;
Aye wonted simple water to decline,
Like viper's blood or venom: now immersed
In this, he perishes amid that slaughter;
And what breeds most affliction dies by water.

In what a General Shows his Superiority.

Orland Fur., xv. 1.

Fu il víncer sempre mai laudábil cosa
Víncasi o per fortuna o per ingegno;
Gli è ver, che la vittoria sanguignosa
Spesso far suole il capitan men degno;
E quella eternamente è gloriosa,
E dei divini onori arriva al segno,
Quando, servando i suoi senz' alcún danno,
Si fa che gl' inimici in rotta vanno.

Though Conquest fruit of skill or fortune be,
To conquer always is a glorious thing.
'Tis true, indeed, a bloody victory
Is to a chief less honour wont to bring;
And that fair field is famed eternally,
And he who wins it merits worshipping,
Who, saving from all harm his own, without
Loss to his followers, puts the foe to rout.

See (Gr.) To conquer, many run.

Slaying Without Mercy.

Orland. Fur., xvi. 25.

Religïón non giova al sacerdote,
Nè l'innocenza al pargoletto giova;
Per sereni occhi o per vermiglie gote
Mercè nè donna nè donzella trova;
La vecchiezza si caccia e si percote:
Nè quivi il Saracín fa maggiór prova
Di gran valór, che di gran crudeltade;
Che non discerne sesso, órdine, etade.

Religion cannot for the priest bespeak
Mercy, nor innocence avail the child:
Nor gently-beaming eyes, nor vermeil cheek,
Protect the blooming dame or damsel mild.
Age smites its breast and flies: while bent to wreak
Vengeance, the Saracen, with gore defiled,
Shows not his valour more than cruel rage,
Heedless alike of order, sex, and age.

Why Tyrants are Sent.

Orland. Fur., xvii. 1.

Il giusto Dio, quando i peccati nostri
Han di remissión passato il segno,
Acciò che la giustizia sua dimostri
Eguale alla pietà, spesso dà regno
A tiranni atrocíssimi ed a mostri,
E dà lor forza e di mal fare ingegno.
Per questo Mario e Silla pose al mondo,
E due Neroní e Cajo furibondo.

God, outraged by our rank iniquity,
Whenever crimes have passed remission's bound,
That mercy may with justice mingled be,
Has monstrous and destructive tyrants crown'd,
And gifted them with force and subtlety,
A sinful world to punish and confound.
Marius and Sylla to this end were nursed,
Rome with two Neros and a Caius cursed.

Wail for the Fallen State of Italy.

Orland. Fur., xvii. 76.

O d' ogni vizio fétida sentina !
Dormi, Italià, imbrïaca ; e non ti pesa
Ch' ora di questa gente, ora di quella
Che già serva ti fu, sei fatta ancella !

Alas ! thou sleepest, drunken Italy,
Of every vice and crime the fetid sewer ;
Nor grievest, as a handmaid, to obey,
In turn, the nations that have own'd thy sway.

The Bloody Carnage Stank to Heaven.

Orland. Fur., xviii. 23.

Ma la ragione al fin la rabbia vinse
Di non far sì, che a Dio n' andasse il lezzo ;
E dalla ripa per miglior consiglio
Si gittó all' acqua, e uscì de gran periglio.

But reason, finally, his fury stay'd
Before the bloody carnage stank to heaven ;
And he, with better counsel, from the side
Cast himself down into Seine's foaming tide.

So Shakespeare says :—

"Oh ! my offence is rank ; it stinks to Heaven."

Rarely Man Escapes his Destiny.

Orland. Fur., xviii. 58.

Che l' uomo il suo destìn fugge di raro.

For rarely man escapes his destiny.

A Tale too Highly Wrought Betrays its Falsehood.

Orland. Fur., xviii. 84.

Se non voléa pulír sua scusa tanto,
Che la facesse de menzogna rea.

But that he wrought so high the specious tale,
As manifested plainly 'twas a lie.

Death of a Young Man.

Orland. Fur., xviii. 153.

Come purpureo fior languendo more,
Che 'l vómere al passár tagliato lassa ;
O come carco di soverchio umore
Il papáver nell' orto il capo abbassa ;
Così, giù della faccia ogni colore
Cadendo, Dardinél di vita passa ;
Passa di vita e fa passár con lui
L'ardire e la virtù di tutti i sui.

As languishes the flower of purple hue,
Which levell'd by the passing ploughshare lies ;
Or as the poppy, overcharged with dew,
In garden droops its head in piteous wise ;
From life the leader of Zumara's crew,
So pass'd, his visage losing all its dyes ;
So pass'd from life, and perish'd with their king,
The heart and hope of all his following.

Shakespeare ("Romeo and Juliet," Act iv. sc. 3) says :—

" Death lies on her, like an untimely frost,
Upon the sweetest flower of all the field."

See (Lat.) Young Men, Death of.

Summer Friends.

Orland. Fur., xix. 1, 2.

Alcun non può saper da chi sia amato,
Quando felice in sulla rota siede ;
Però ch' ha i veri e i finti amici allato,
Che móstran tutti una medesma fede.

Se poi si cangia in tristo il lieto stato,
Volta la turba adulatrice il piede ;
E quel che di cor ama rimán forte,
Ed ama il suo signór dopo la morte.

Se come il viso si mostrasse il core,
Tal nelle corti è grande e gli altri preme,
E tal è in poca grazia al suo signore,
Che la lor sort muteríano insieme.
Questo úmil diverría tosto il maggiore ;
Staría quel grande infra le turbe estreme.

By whom he is beloved can no one know,
Who on the top of Fortune's wheel is seated ;
Since he, by true and faithless friends, with show
Of equal faith, in glad estate is greeted.
But should felicity be changed to woe,
The flattering multitude is turn'd and fleeted !
While he who loves his master from his heart,
Even after death performs his faithful part.

Were the heart seen as is the outward cheer,
He who at court is held in sovereign grace,
And he that to his lord is little dear,
With parts reversed, would fill each other's place ;
The humble man the greater would appear,
And he now first be hindmost in the race.

See (Lat.) Summer Friends.

Liberty above all Pleasures.

Orland. Fur., xx. 62, 63.

Che piaceri amorosi, e riso, e gioco,
Che suole amár ciascún della mia etade,
Le pórpore, e le gemme, e l'avér loco
Innanzi agli altri nella sua cittade,
Potuto hanno, per Dio, mai giovár poco
All' uom che privo sia di libertade,
E 'l non potér mai più di quì levarmi,
Servitù grave e intollerábil parmi.

Il vedermi lograr dei migliór 'anni
Il più bel fiore in sì vil opra e molle,
Tiemmi il cor sempre in stímolo e in affanni,
Ed ogni gusto di piacér mi tolle,
La fama del mio sangue spiega i vanni
Per tutto il mondo, e fin al ciels' estolle ;

Che forse buona parte anch' io n' avrei,
S' ésser potessi coi fratelli miei.

For amorous pleasures, laughter, game, and play,
Which evermore delight the youthful breast;
The gem, the purple garment, rich array,
And in his city place before the rest.
Little, by Heaven, the wretched man appay
Who of his liberty is dispossest:
And not to have the power to leave this shore,
To me seems shameful servitude and sore.

To know I wear away life's glorious spring
In such effeminate and slothful leisure,
Is to my troubled heart a constant sting,
And takes away the taste of every pleasure.
Fame bears my kindred's praise on outstretch'd wing,
Even to the skies; and haply equal measure
I of the glories of my blood might share,
If I united with my brethren were.

See (Lat. Gr.) Liberty.

The Multitude a Timid Animal.

Orland. Fur., xx. 91.

Il pianto e 'l grido insino al ciel saliva,
D' alta rüina misto e di fracasso.
Affretta, ovunque il suon del corno arriva,
La turba spaventata in fuga il passo.
Se udite dir che d'ardimento priva
La vil plebe sì mostri e di cor basso,
Non vi maravigliate; che natura
È della lepre aver sempre paura.

Amid the mighty ruin which ensued,
Cries pierce the very heavens on every part.
Where'er the sound is heard, the multitude,
In panic at the deafening echo, start.
When you are told that without hardihood
Appear the rabble and of feeble heart,
This need not move your marvel; for by nature
The hare is evermore a timid creature.

So Tennyson, "Palace of Art:"—

> "The people here, a beast of burden slow,
> Toil'd onward, prick'd with goads and stings."

See (Gr.) Multitude.

CONTRAST BETWEEN THE CONDUCT OF THE WEAK AND THE STRONG.

Orland. Fur., xx. 103.

Dicendo, che lodévole non era
Che andasser tanti cavalieri insieme ;
Che gli storni e i colombi vanno in schiera,
I dami, e i cervi, e ogni animál che teme ;
Ma l'audace falcón, l' áquila altiera,
Che nell' ajuto altrúi non métton speme,
Orsi, tigri, lëón' soli ne vanno,
Che di più forza alcún timór non hanno.

Saying, she deems unfitting for a knight
To fare in like great fellowship ; that so
The starlings and the doves in flock unite,
And every beast who fears—the stag and doe ;
But hawk and eagle, that in other's might
Put not their trust, for ever singly go ;
And lion, bear, and tiger roam alone,
Who fear no prowess greater than their own.

A LADY WHO APPEARED MOST HIDEOUS WHEN ADORNED THE MOST.

Orland Fur., xx. 116.

Che quant' era più ornata, era più brutta.

Who seems most hideous when adorned the most.

NOTHING ANNOYS A WOMAN MORE THAN TO CALL HER OLD.

Orland. Fur., xx. 120.

Avéa la donna, se la crespa buccia
Può darne indizio, più della Sibilla ;
E paréa cosi ornata una bertuccia,
Quando per móver riso alcún vestilla ;
Ed or più brutta par, che si corruccia,
E che dagli occhi l' ira le sfavilla :
Che a donna non si fa maggiór dispetto,
Che quando o vecchia o brutta vien detto.

Older than Sibyl seem'd the beldam hoar
(As far as from her wrinkles one might guess),
And in the youthful ornaments she wore,
Look'd like an ape which men in mockery dress ;
And now appears more foul, as anger'd sore,
While rage and wrath her kindled eyes express.

For none can do a woman worse despite
Than to proclaim her old and foul to sight.

Faith.

Orland. Fur., xxi. 1, 2.

Nè fune intorno crederò che stringa
Soma così, nè così legno chiodo,
Come la fè ch' una bell' alma cinga
Del suo tenace indissolúbil nodo.
Nè dagli antichi par che si dipinga
La santa fè vestita in altro modo,
Che d'un vel bianco che la copra tutta ;
Ch' un sol punto, un sol neo la può far brutta.

La fede unqua non deve ésser corrotta,
O data a un solo, o data insieme a mille ;
E così in una selva, in una grotta,
Lontán dalle cittadi e dalle ville,
Come dinanzi a' tribunali, in frotta
Di testimon' di scritti, e di postille :
Senza giurare, o segno altro più espresso,
Basti una volta che s'abbia promesso.

No cord I well believe is wound so tight
Round chest, nor nails the plank so fastly hold,
As Faith enwraps an honourable sprite
In its secure, inextricable fold ;
Nor holy Faith, it seems, except in white
Was mantled over in the days of old ;
So by the ancient limner ever painted,
As by one speck, one single blemish tainted.

Faith should be kept unbroken evermore,
With one or with a thousand men united ;
As well if given in grot or forest hoar,
Remote from town and hamlet, as if plighted
Amid a crowd of witnesses, before
Tribunal and in act and deed recited ;
Nor needs the solemn sanction of an oath :
It is sufficient that we pledge our troth.

See (Lat.) Faith.

Woman Changeable.

Orland. Fur., xxi. 15, 16.

Ma costéi più volúbile che foglia,
Quando l'autunno è più privo d'umore,
Che 'l freddo vento gli álberi ne spoglia,
E le soffia dinanzi al suo furore,

Verso il marito cangiò tosto voglia,
Che fisso qualche tempo ebbe nel core,
E volse ogni pensiero, ogni desío
D' acquistár per amante il fratél mio.

Ma nè sì saldo all' impeto marino
L' Acrocerauno d' infamato nom,
Nè sta sì duro incontro Borea il pino
Che rinnovato ha più di cento chiome,
Che, quanto appár fuor dello scoglio alpino,
Tanto sottera ha le radici ; come
Il mio fratello a' prieghi di costéi,
Nido di tutti vizi infandi e rei.

But she more volatile than leaf, when breeze
Of autumn most its natural moisture dries,
And strips the fluttering foliage from the trees,
Which, blown about, before its fury flies,
Changes her humour, and her husband sees,
Whom she some time had loved, with other eyes,
And in every wish and every thought
Schemes how my brother's love may best be bought.

But not Acroceraunus fronts the brine—
Ill-famed—against whose base the billow heaves,
Nor against Boreas stands the mountain pine,
That has a hundred times renew'd its leaves,
And towering high on Alp or Apennine,
With its fast root the rock as deeply cleaves,
So firmly as the youth resists the will
Of that foul woman, sink of every ill.

Conscience.

Orland. Fur., xxi. 22.

Deh, disse al fine, a che l' error nascondo
Ch' ho commesso, signór, nella tua assenza ?
Che quando ancora io 'l celi a tutto 'l mondo,
Celár nol posso alla mia coscïenza.
L' alma che sente il suo peccato immondo,
Pate dentro di se tal penitenza,
Che avanza ogni altro corporál martire,
Che darmi possa alcún del mio fallire.

Ah ! why should I conceal (in fine she cried)
The fault committed while you were away ?
For though I it from all the world should hide,
This would my conscience to myself bewray.

The soul, which is with secret evil dyed,
Does with such penitence its faults appay,
As every corporal sufferance exceeds
That thou couldst deal me for my evil deeds.

See (Lat. Gr.) Conscience.

Good Actions Seldom go Unrewarded.

Orland. Fur., xxiii. 1.

Studisi ognún giovare altrui ; che rade
Volte il ben far senza il suo premio fia :
E s' è pur senza, almén non te ne accade
Morte nè danno, nè ignominia ria.
Chi nuoce altrúi, tardi o per tempo cade
Il débito a scontár che non si obblia.
Dice il proverbio, che a trovár si vanno
Gli uómini spesso, e i monti fermi stanno.

Let each assist the other in his need ;
Seldom good actions go without their due ;
And if their just reward should not succeed,
At least, nor death, nor shame, nor loss ensue.
Who wrongs another, the remember'd meed
As well shall have, and soon or later rue.
That "mountains never meet, but that men may,
And oft encounter," is an ancient say.

See (Ger.) Actions, good, never wholly lost.

Various are the Effects of Love.

Orland. Fur., xxiv. 2.

Varj gli effetti son ; ma la pazzía
È tutt' una però che li fa uscire.
Gli è come una gran selva, ove la via
Conviene a forza a chi vi va fallire :
Chi sù, chi giù, chi quà, chi là travìa.
Per conclúdere in somma, io vi vo' dire :
A chi in amór s' invecchia, oltre ogni pena
Si convéngono i ceppi e la catena.

Various are love's effects ; but from one source
All issue, though they lead a different way.
He is, as 'twere, a forest, where perforce
Who enter its recesses go astray ;
And here and there pursue their devious course :
In sum, to you I, for conclusion say,
He who grows old in love, besides all pain
Which waits such passion, well deserves a chain.

Waves on the Shore.

Orland. Fur., xxiv. 9.

Qual venír suol nel salso lito l'onda
Mossa dall' austro, che a principio scherza,
Che maggiór della prima è la seconda,
E con più forza poi segne la terza ;
Ed ogni volta più l' umore abbonda,
E nell' arena più stende la sferza ;
Tal contra Orlando l'empia turba cresce,
Che giù da balze scende e di valli esce.

As beats the wave upon the salt-sea shore,
Sportive at first, which southern wind has stirr'd,
When, the next, bigger than what went before,
And bigger than the second, breaks the third ;
And the vex'd water waves evermore,
And louder on the beach the surf is heard ;
The crowd, increasing so, the count assail,
And drop from mountain and ascend from dale.

See (Gr.) Waves.

The Well-doer and Evil-doer.

Orland. Fur., xxiv. 30.

Il dislëál con le ginocchia in terra
Lasciò cadersi, e disse : "Signór mio,
Ognùn che vive al mondo pecca ed erra ;
Nè differisce in altro il buon dal rio,
Se non che l' uno è vinto ad ogni guerra
Che gli vien mossa da un pícciol disío ;
L' altro ricorre all' arme, e si difende ;
Ma se 'l nemico è forte, anco ei si rende."

The faithless man alighted, and down fell
Upon his bended knees, and answered : "Sir,
All people that on middle earth do dwell,
Through weakness of their nature, sin and err.
One thing alone distinguishes the well
And evil doer ; *this* at every stir
Of least desire, submits without a blow ;
That arms but yields as well to stronger foe."

Women.

Orland. Fur., xxvi. 1.

Cortesi donne ebbe l' antica etade
Che le virtù, non le richezze amaro.

Al tempo nostro si ritróvan rade,
A cui più del guadagno altro sia caro.
Ma quelle che per lor vera bontade
Non séguon delle più lo stile avaro,
Vivendo, degne son d' essér contente,
Glorïose e immortál' poi che fian spente.

In former ages courteous ladies were,
Who worshipp'd virtue, and not worldly gear.
Women in this degenerate age are rare,
To whom aught else but sordid gain is dear:
But they who real goodness make their care,
Nor with the avaricious may steer,
In this frail life are worthy to be blest,
—Held glorious and immortal when at rest.

See (Gr.) Women.

When Woman Reasons Best.

Orland. Fur., xxvii. 1.

Molti consigli delle donne sono
Meglio improvviso, che a pensarvi, usciti;
Che questo è speciale proprio dono
Fra tanti e tanti lor dal ciel largiti.
Ma può mal quel degli uomini ésser buono,
Che maturo discorso non aïti,
Ove non s' abbia a ruminarvi sopra
Speso alcùn tempo, e molto studio ed opra.

A woman for the most part reasons best
Upon a sudden motion and untaught;
For with that special grace the sex is bless'd,
'Mid those so many gifts wherewith 'tis fraught;
But man, of a less nimble possess'd,
Is ill at counsel, save with sober thought
He ruminate thereon, content to spend
Care, time, and trouble to mature his end.

Fickleness of Woman.

Orland. Fur., xxvii. 117.

O femminile ingegno, egli dicéa,
Come ti volgi e muti facilmente,
Contrario oggetto proprio della fede!
Oh infelice, oh misér che ti crede!

O female mind! how lightly ebbs and flows
Your fickle mood (he cries) aye prone to turn

Object most opposite to kindly faith!
Lost, wretched man, who trusts you to his scathe!

See (Lat. Gr.) Woman, fickleness of.

WOMAN.

Orland. Fur., xxvii. 119-121.

Credo che t' abbia la natura e Dio
Produtto, o scellerato sesso, al mondo,
Per una soma, per un grave fio
Dell' uom, che senza te saría giocondo;
Come ha produtto anco il serpente rio,
E il lupo, l' orso, e fa l' äer fecondo
E di mosche, e di vespe, e di tafani;
E loglio e avena fa náscer tra i grani.

Perchè fatto non ha l' alma natura,
Che senza te potesse náscer l' uomo,
Come s' innesta per umana cura
L'un sopra l' altro il pero, il sorbo, e 'l pomo?
Ma quella non può far sempre a misura;
Anzi, s' io vo' guardár come io la nomo,
Veggo che non può far cosa perfetta,
Poichè natura fémmina vien detta.

Non siate però túmide e fastose,
Donne, per dir che l' uom sia vostro figlio;
Che delle spine ancór náscon le rose,
E d' una fétida erba nasce il giglio.
Importune, superbe, e dispettose,
Prive d' amor, di fede e di consiglio,
Temerarie, crudeli, inique ingrate,
Per pestilenza eterna al mondo nate.

I think that Nature and an angry God
Produced thee to the world, thou wicked sex,
To be to man a plague, a chastening rod;
Happy, wert thou not present to perplex.
So serpent creeps along the grassy sod;
So bear and ravening wolf the forest vex;
Wasp, fly, and gadfly buzz in liquid air,
And the rich grain lies tangled with the tare.

Why has not bounteous Nature will'd that man
Should be produced without the aid of thee,
As we the pippin, pear and service can
Engraft by art on one another's tree?

But she directs not all by certain plan ;
Rather, upon a nearer view, I see,
In naming her, she ill can act aright,
Since Nature is herself a female hight.

Yet be not therefore proud and full of scorn,
Women, because man issues from your seed ;
For roses always blossom on the thorn,
And the fair lily springs from loathsome weed.
Despiteous, proud, importunate, and lorn
Of love, of faith, of counsel, rash in deed,
With that, ungrateful, cruel and perverse,
And born to be the world's eternal curse !

See (Lat. Gr.) Woman.

Disposition not to be Changed by Change of Climate.

Orland. Fur., xxviii. 89.

Nè spégner può per star nell' acqua il foco ;
Nè può stato mutár per mutár loco.

Such fire was not by water to be drown'd,
Nor he his nature changed by changing ground.

Jealousy and Love.

Orland Fur., xxxi. 1-4.

Che dolce più, che più giocondo stato
Saría di quel d' un amoroso core ;
Che víver più felice e più beäto,
Che ritrovarsi in servitù d' amore ;
Se non fosse l' uom sempre stimolato
Da quel sospetto rio, da quel timore,
Da quel martír, da quella frenesía,
Da quella rabbia detta gelosía ?

Però che ogni altro amaro che si pone
Tra questa soavíssima dolcezza,
E un augumento, una perfezione,
Ed un condurre amore a più finezza.
L' acque parér fa saporite e buone
La sete ; e il cibo pel digiún s' apprezza ;
Non conosce la pace e non l' estima,
Chi provato non ha la guerra prima.

Se ben non veggon gli occhi ciò che vede
Ognora il core, in pace si sopporta.
Lo star lontano, poi quando si riede,
Quanto più lungo fu, più riconforta.

Lo stare in servitù senza mercede,
Pur che non resti la speranza morta,
Patír si può ; che premio al ben servire
Pur viene al fin, se ben tarda a venire.

Gli sdegni, le ripulse, e finalmente
Tutti i martir' d' amór, tutte le pene
Fan per lor rimembranza, che si sente
Con migliór gusto un piacér, quando viene.
Ma se l' infernál peste una egra mente
Avvién che infetti, ammorbi, ed avvelene,
Se ben segne poi festa ed allegrezza,
Non la cura l' amante, e non l' apprezza.

What sweeter, gladder, state could be possess'd
Than falls to the enamour'd bosom's share?
What happier mode of life, what lot more bless'd,
Than evermore the chains of love to wear?
Were not the lover, 'mid his joys, distress'd
By that suspicious fear, that cruel care,
That martyrdom, which racks the suffering sprite,
That frenzied rage, which jealousy is hight.

For by all bitters else which interpose
Before enjoyment of this choicest sweet,
Love is augmented, to perfection grows,
And takes a finer edge ; to drink and eat
Hunger and thirst the palate so dispose,
And flavour more our beverage and our meat.
Feebly that wight can estimate the charms
Of peace, who never knew the pain of arms.

That which the heart aye sees, though undiscern'd
Of human eye, we can support in peace.
To him long absent, to his love return'd,
A longer absence is but joy's increase.
Service may be endured, though nought is earn'd,
So that the hope of guerdon does not cease,
For worthy service in the end is paid,
Albeit its wages should be long delay'd.

Scorn and repulse, and finally each pain
Of suffering love, his every martyrdom,
Through recollection, makes us entertain
Delights with greater rapture, when they come.
But if weak mind be poison'd by that bane,
That filthy pest, conceived in Stygian home,
Though joy ensue, with all its festive pleasures,
The wretched lover ill his comfort measures.

See (Lat.) Jealousy.

Harpies.

Orland. Fur., xxxiii. 120.

Èrano sette in una schiera, e tutte
Volto di donna avéan, pállide e smorte,
Per lunga fame attenüate, e asciutte,
Orribili a vedèr più che la morte.
L'alacce grandi avéan deformi e brutte,
Le man rapaci e l' ugne incurve e torte;
Grande e fétido il ventre, e lunga coda
Come di serpe che s' aggira e snoda.

All bear a female face of pallid dye,
And seven in number are the horrid band;
Emaciated with hunger, lean and dry;
Fouler than death; the pinions they expand
Ragged and huge, and shapeless to the eye;
The talon crook'd; rapacious is the hand;
Fetid and large the paunch; in many a fold,
Like snake's, their long and knotted tails are roll'd.

What Things are Lost on Earth.

Orlaud. Fur., xxxiv. 73-75.

Non stette il duca à ricercare il tutto,
Che là non era asceso a quello effetto.
Dall' apóstolo santo fu condutto
In un vallón fra due montagne stretto,
Ove mirabilmente era ridutto
Ciò che si perde o per nostro difetto,
O per colpa di tempo o di fortuna.
Ciò che si perde quì, là si raguna.

Non pur di regni o di richezze parlo,
In che la ruota instábile lavora;
Ma di quel che in potér di tor, di darlo
Non ha fortuna, inténder voglio ancora.
Molta fama è lassù, che come tarlo
Il tempo a lungo andár quà giù divora.
Lassù infiniti prieghi e voti stanno,
Che da noi peccatori a Dio si fanno;

Le lágrime e i sospiri degli amanti,
L' inútil tempo, che si perdé a gioco,
E l' ozio lungo d' uómini ignoranti,
Vani disegni, che non han mai loco;

I van desiderj sono tanti,
Che la più parte ingómbran di quel loco.
Ciò che in somma quà giù perdesti mai,
Lassù salendo ritrovár potrái.

He that with other scope had thither soar'd
Pauses not all these wonders to peruse ;
But led by the disciple of our Lord,
His way towards a spacious vale pursues ;
A place wherein is wonderfully stored
Whatever on our earth below we lose.
Collected there are all things whatsoe'er,
Lost through time, chance, or our own folly here.

Nor here alone of realm and wealthy dower,
O'er which aye turns the restless wheel, I say ;
I speak of what it is not in the power
Of Fortune to bestow, or take away.
Much Fame is here, whereon Time and the Hour,
Like wasting moth, in this our planet prey.
Here countless vows, here prayers unnumber'd lie,
Made by us sinful men to God on high.

The lover's tears and sighs ; what time in pleasure
And play we here unprofitably spend ;
To this, of ignorant men the eternal leisure,
And vain designs, aye frustrate of their end.
Empty desires so far exceed all measure,
They o'er that valley's better part extend.
There wilt thou find, if thou wilt thither post,
Whatever thou on earth beneath hast lost.

What is on Earth is only a Shadow of Heaven.

Orland. Fur., xxxv. 18.

Tu dei sapér, che non si muove fronda
Là giù, che segno quì non se ne faccia.
Ogni effetto convién che corrisponda
In terra e in ciel, ma con diversa faccia.
Quel vecchio, la cui barba il petto inonda,
Veloce sì, che mai nulla l' impaccia,
Gli effetti pari e la medésima opra
Che 'l tempo fa là giù, fa quì di sopra.

There moves no leaf beneath, thou hast to know,
But here above some sign thereof we trace ;
Since all, in heaven above or earth below,
Must correspond, though with a different face.
That ancient, with his sweeping beard of snow,
By nought impeded, and so swift of pace,

Works the same end and purpose in our clime,
As are on earth below perform'd by Time.

Compare a corresponding passage in Milton's "Paradise Lost," book fifth :—

"Though what of earth
Be but a shadow of heaven, and things therein
Each to other like more than on earth is thought."

The Courteous and the Churlish.

Orland. Fur., xxxvi. 1.

Convién che ovunque sia, sempre cortese
Sia un cor gentil, ch' ésser non può altramente ;
Che per natura e per ábito prese
Quel che di mutár poi non è possente.
Convién che, ovunque sia, sempre palese
Un cor villán si mostri similmente.
Natura inchina al male ; e viene a farsi
L' ábito poi difficile a mutarsi.

Where'er they be, all hearts of gentle strain
Still cannot choose but courtesy pursue ;
For they from nature and from habit gain
What they henceforth can never more undo.
Alike the heart that is of churlish vein,
Whate'er it be, its evil kind will show.
Nature inclines to ill through all her range,
And use is second nature, hard to change.

So Shakespeare, "As You Like It," act ii., sc. 4 :—

"My master is of churlish disposition,
And little recks to find the way to heaven
By doing deeds of hospitality."

Men Envious of Women's Fame.

Orland. Fur., xxxvii. 1–4.

Se come in acquistár qualch' altro dono
Che senza industria non può dar natura,
Affaticate notte e dì si sono
Con somma diligenza e lunga cura
Le valorose donne, e se con buono
Successo n' è uscít' opra non oscura ;
Così si fóssin poste a quegli studi,
Che immortál' fanno le mortál virtudi ;

E che per se medésime potuto
Avéssin dar memoria alla lor lode ;
Non mendicár dagli scrittori ajuto,
Ai quali astio ed invidia il cor si rode,

Ch 'l ben che ne pon dir spesso è taciuto,
E 'l mal, quanto ne san, per tutto s' ode ;
Tanto il lor nome sorgería, che forse
Viríl fama a tal grado unqua non sorse.

Non basta a molti di prestarsi l' opra
In far l' un l' altro glorioso al mondo ;
Che anco studían di far, che si discopra
Ciò che le donne hanno fra lor d' immondo.
Non le vorrían lasciár venír di sopra ;
E quanto pon, fan per cacciarle al fondo.
Dico gli antichi ; quasi l' onor debbia
D' esse il loro oscurár, come il sol nebbia.

Ma non ebbe e non ha mano nè lingua,
Formando in voce o descrivendo in carte,
(Quantunque il mal, quanto può, accresce e impingua,
E minüendo il ben va con ogni arte)
Potér però, che delle donne estingua
La gloria sì, che non ne resti parte ;
Ma non già tal, che presso al segno giunga,
Nè che anco se gli accosti di gran lunga.

If, as in seeking other gift to gain,
(For Nature, without study, yieldeth nought),
With mighty diligence and mickle pain,
Illustrious women day and night have wrought ;
And if with good success the female train
Is a fair end no homely task have brought,
So—did they for such other studies wake—
As mortal attributes immortal make ;

And, if they of themselves sufficient were
Their praises to posterity to show,
Nor borrow'd authors' aid, whose bosoms are
With envy and with hate corroded so,
That oft they hide the good they might declare,
And tell in every place what ill they know,
To such a pitch would mount the female name,
As haply ne'er was reach'd by manly fame.

To furnish mutual aid is not enow,
For many who would lend each other light ;
Men do their best that womankind should show
Whatever faults they have in open sight ;
Would hinder them of rising from below,
And sink them to the bottom, if they might ;
I say the ancients ; as if glory, won
By woman, dimm'd their own, as mist the sun.

But hand or tongue ne'er had nor has the skill,
Does voice or letter'd page the thought impart,
Though each, with all its power, increase the ill,
Diminishing the good with all its art,
So female fame to stifle, but that still
The honour of the sex survives in part:
Yet reacheth not its pitch, nor such its flight,
But that 'tis far below its natural height.

How much a People is Valued by a Tyrant in Search of a Crown.

Orland. Fur., xxxix. 71.

Ah sfortunata plebe!
Che dove del tiranno útile appare,
Sempre è in conto di pécore e di zebe.

Unhappy people, ever held as cheap—
Weigh'd with the tyrant's want who wears a crown—
As worthless herd of goats or silly sheep!

Anger not to be Repressed.

Orland. Fur., xlii. 1, 2.

Qual duro freno, o qual ferrigno nodo,
Qual, s' ésser può, catena di diamante
Farà che l' ira servi órdine e modo,
Che non trascorra oltre al prescritto innante;
Quando persona, che con saldo chiodo
T' abbia già fissa amòr nel cor costante,
Tu vegga, o per violenza o per inganno,
Patire o disonore o mortál danno?

E se a crudél, se ad inumano effetto
Quell' ínpeto talór l' ánimo svia,
Mérita scusa, perchè allór del petto
Non ha ragione imperio nè balía.
Achille, poi che sotto il falso elmetto
Vide Patroclo insanguinár la via,
D' uccíder chi l' uccise non fu sazio,
Se nol trăéa, se non ne faceá strazio.

What bit, what iron curb, is to be found,
Or (could it be) what adamantine rein,
That can make wrath keep order and due bound,
And within lawful limits him contain?

When one, to whom the constant heart is bound
And link'd by Love with solid bolt and chain,
We see, through violence or through foul deceit,
With mortal damage or dishonour meet.

And is the mind sometimes, if so possest,
To ill and savage action led astray,
It may deserve excuse ; in that the breast
No more is under Reason's sovereign sway.
Achilles, when, beneath his borrow'd crest,
He saw Patroclus crimsoning the way,
Was with his murderer's slaughter ill content,
Till he his mangled corse had dragg'd and shent.

See (Lat. Gr.) Anger.

AVARICE.

Orland. Fur., xliii. 1–3.

O esecrábile avarizia ! O ingorda
Fame d'avere ! io non mi maraviglio
Che ad alma vile, e d' altre macchie lorda,
Sì facilmente dar possi di piglio ;
Ma che meni legato in una corda,
E che tu impiaghi del medesmo artiglio
Alcún che per altezza era d' ingegno,
Se te schivár potéa, d' ogni onór degno.

Alcún la terra e 'l mare e 'l ciel misura,
E rénder sa tutte le cause a pieno
D' ogni opra, d' ogni effetto di natura,
E poggia sì, che a Dio riguarda in seno ;
E non può avér più ferma e maggiór cura,
Morso dal tuo mortífero veleno,
Che unír tesoro ; e questo sol gli preme,
E ponvi ogni salute, ogni sua speme.

Rompe esérciti alcúno e nelle porte
Si vede entrár di bellicose terre,
Ed ésser primo a porre il petto forte,
Ultimo a trarre in perigliose guerre ;
E non può riparár che sino a morte
Tu nel tuo cieco cárcere nol serre.
Altri d' altre arti e d' altri studj industri,
Oscuri fai, che sarían chiare e illustri.

O execrable avarice ! O vile thirst
Of sordid gold ! it doth not me astound
So easily thou seizest soul, immersed
In baseness or other taint unsound ;

But that thy chain should bind, amid the worst,
And that thy talon should strike down and wound
One that for loftiness of mind would be
Worthy all praise, if he avoided thee.

Some earth and sea and heaven above us square,
Know Nature's causes, works, and properties;
What her beginnings, what her endings are;
And soar till heaven is open to their eyes:
Yet have no steadier aim, no better care,
Stung by that venom, than, in sordid wise,
To gather treasure: such their single scope,
Their every comfort, and their every hope.

Armies by him are broken in his pride,
And gates of warlike towns in triumph past:
The foremost he to breast the furious tide
Of fearful battle; to retire the last;
Yet cannot save himself from being stied
Till death, in thy dark dungeon prison'd fast.
Of others that would shine thou dimm'st the praise;
Whom other studies, other arts would raise.

See (Lat. Gr.) Avarice.

More Real Friendship under Lowly Roofs than in Palaces.

Orland. Fur., xliv. 1–3.

Spesso in póveri alberghi e in pícciol' tetti,
Nelle calamitadi e nei disagi,
Meglio si aggiùngon d' amicizia i petti,
Che fra ricchezze invidiose ed agi
Delle piene d' insidie e di sospetti
Corti regali e spléndidi palagi,
Ove la caritade è in tutto estinta,
Nè si vede amicizia, se non finta.

Quindi avvién che tra principi e signori
Patti e convenzïón' sono si frali.
Fan lega oggi re, papi, imperatori;
Domán sarán nimici capitali.
Perchè, qual l' apparenze esterïóri,
Non hanno in cor' non han gli ánimi tali;
Che non mirando al torto più che all dritto,
Atténdon solamente al lor profitto.

Questi, quantunque d' amicizia poco
Sieno capaci, perchè non sta quella
Ove per cose gravi, ove per gioco,
Mai senza finzïón non si favella;

Pur se talór gli ha tratti in úmil loco
Insieme una fortuna acerba e fella,
In poco tempo véngono a notizia
(Quel che in molto non fer') dell' amicizia.

In poor abode, 'mid paltry walls and bare,
Amid discomforts and calamities,
Often in friendship hearts united are,
Better than under roof of lordly guise,
Or in some royal court, beset with snare,
'Mid envious wealth, and ease, and luxuries;
Where charity is spent on every side,
Nor friendship, unless counterfeit, is spied.

Hence it ensues that peace and pact between
Princes and peers are of such short-lived wear.
To-day king, pope, and emperor leagued are seen,
And on the morrow deadly foemen are.
Because such is not as their outward mien,
The heart, the spirit, that those sovereigns bear.
Since, wholly careless as to right or wrong,
But to their profit look the faithless throng.

Though little prone to friendship is that sort,
Because with those she loveth not to dwell,
Who, be their talk in earnest or in sport,
Speak not, except some cozening tale to tell;
Yet if together in some poor resort
They prison'd are by Fortune false and fell,
What friendship is they speedily discern;
Though years had past and this was yet to learn.

The Vulgar.

Orland. Fur., xliv. 50, 51.

Ma il volgo, nel cui arbitrio son gli onori,
Che, come pare a lui, li leva e dona;
(Nè dal nome del volgo voglio fuori,
Eccetto l' uom prudente, trar persona;
Che nè papi nè re, nè imperatori
Non nè trae scettro, mitra nè corona,
Ma la prudenza, ma il giudizio buono;
Grazie che del ciel date a pochi sono.)

Questo volgo, per dir quel ch' io vo' dire,
Ch' altro non riverisce che ricchezza,
Nè vede cosa al mondo che più ammire;
E senza, nulla cura e nulla apprezza;

Sia quanto voglia la beltà, l'ardire,
Le possanza del corpo, la destrezza,
La virtù, il senno, la bontà, è più in questo
Di ch' ora vi ragiono, che nel resto.

But they at whose disposal honours lie,
Who give at will and take away renown;
The vulgar herd; and from the vulgar I,
Except the prudent man, distinguish none;
Nor emperor, pope, nor king, is raised more high
Than these by sceptre, mitre, or by crown,
Nor save by prudence; save by judgment, given
But to the favour'd few by partial Heaven.

This vulgar (to say out what I would say)
Which only honours wealth, therewith more smit
Than any worldly thing beside, nor they
Aught heed or aught esteem, ungraced with it,
Be beauty or be daring what it may,
Dexterity or prowess, worth or wit,
Or goodness—yet more vulgar stands confest
In that whereof I speak than in the rest.

See (Lat. Gr.) Vulgar.

Strange and Sudden Changes of Fortune.

Orland. Fur., xlv. 1, 2.

Quanto più sull' instábil ruota vedi
Di fortuna ire in alto il míser uomo,
Tanto piuttosto hai da vedergli i piedi,
Ove ora ha il capo, e far cadendo il tomo.
Di questo esempio è Policrate e il re di
Lidia e Dionigi, ed altri ch' io non nomo,
Che rüinati son dalla suprema
Gloria in un dí nella miseria estrema.

Cosi all' incontro, quanto più depresso,
Quanto più l' uom di questa ruota al fondo;
Tanto a quel punto più si trova appresso,
Ch' ha da salir, se dee girarsi in tondo.
Alcún sul ceppo quasi il capo ha messo,
Che l' altro giorno ha dato legge al mondo.
Servio, e Mario, e Ventidio l' hanno mostro
Al tempo antico, e il re Luigi al nostro.

By how much higher we see poor mortals go
On Fortune's wheel, which runs a restless round,
We so much sooner see his head below
His heels; and he is prostrate on the ground.

The Syrian, Syracusan, Samian show
This truth, and more whose names I shall not sound;
All into deepest dolour in one day
Hurl'd headlong from the height of sovereign sway.

By how much more deprest on the other side,
By how much more the wretch is downwards hurl'd,
He so much sooner mounts, where he shall ride,
If the revolving wheel again be twirl'd.
Some on the murderous block have well-nigh died,
That on the following day have ruled the world.
Ventidius, Servius, Marius this have shown
In ancient days; King Lewis in our own.

See (Lat. Gr.) Fortune, changes of.

A Mastiff.

Orland. Fur., xlvi. 138.

Come mastín sotto il feroce alano,
Che fissi i denti nella gola gli abbia,
Molto s' affanna, e si dibatte in vano,
Con occhi ardenti e con spumose labbia,
E non può uscire al predatór di mano,
Che vince di vigór, non già di rabbia;
Così falla al Pagano ogni pensiero
D' uscir di sotto al vincitór Ruggiero.

As mastiff that below the deer-hound lies,
Fix'd by the gullet fast, with holding bite,
Sorely bestirs himself and vainly tries,
With lips besmear'd with foam and eyes alight,
And cannot from beneath the conqueror rise,
Who foils his foe by force, and not despite;
So vainly strives the monarch of Argier
To rise from underneath the cavalier.

The Spirit Leaves the Body.

Orland. Fur., xlvi. 140.

Alle squállide ripe d' Acheronte,
Sciolta dal corpo più freddo che ghiaccio,
Bestemmiando fuggì l' alma sdegnosa,
Che fu sì altera al mondo e sì orgogliosa.

Loosed from the more than icy corse, to fen
Of fetid Acheron, and hell's foul repair,
The indignant spirit fled, blaspheming loud;
Erewhile on earth so haughty and so proud.

See Virg., Æn., xi. 831.

DANTE.

BORN A.D. 1265—DIED A.D. 1321.

DANTE ALIGHIERI, the most distinguished of the Italian poets, was born at Florence in 1265, and was descended from an ancient and illustrious family. His name was Durante, which was contracted into Dante, in which form it has descended to us. Boccaccio, who lived at the same period, has left an account of Dante's life, and tells us that, before he was nine years of age, he had conceived a passion for Beatrice, whom he has immortalised in his poem. The passion of Dante for Beatrice seems to have been of the same Platonic kind as that of Petrarch for Laura. The death of his mistress threw him into a deep melancholy, from which his friends thought to rouse him by inducing him to marry. This advice he followed, but his wife proved a Xantippe, and he separated from her with such feelings of dislike that he never afterwards admitted her to his presence. In his youthful years he acquired some military fame; but it was in the civil service of his country that he became distinguished, rising at the age of twenty-five to be one of the chief magistrates of Florence. Italy was at that time distracted between the contending factions of the Ghibelines and Guelfs, and it was to the latter that Dante attached himself. Unfortunately it was the losing party in his native city, and he was obliged to fly, being deprived of all his property. The poet wandered through various parts of Italy as an outcast, and at last found a friend in La Scala, Prince of Verona, whom he has celebrated in his poem. From Verona, where he is said to have lost the favour of the prince by his uncourtly manners, he proceeded to France. We find him instigating Henry, Emperor of Germany, in 1311, to lay siege to Florence, but the Emperor was repulsed by the Florentines, and his death, which happened in the following year, deprived Dante of all hopes of ever being re-established in his native city. After this disappointment he is supposed to have spent many years roving about Italy in great poverty, till he was received by Guido Novello da Polenta, Prince of Ravenna, who protected him during the few remaining years of his unhappy life. Here he died in 1321, and was buried with great honour by his generous patron. At what time and in what place he executed the great work which has rendered him immortal, it has been impossible to determine.

The Terrible Inscription over the Gate of Hell.

Inferno, iii. 1.

Per me si va nella città dolente ;
Per me si va nell' eterno dolore ;
Per me si va tra la perduta gente ;
Giustizia mosse 'l mio alto fattore :
Fecemi la divina potestate,
La somma sapienza e 'l primo amore.
Dinanzi a me non fur cose create
Se non eterne, ed io eterno duro :
Lasciate ogni speranza voi che 'ntrate.

Through me men go into the city of wailings ; through me men go into endless woe ; through me men go to join those lost for aye ; Justice did move my Supreme Creator : I was made by Divine power, by sovereign Wisdom, and primeval Love. Before me nothing was save immortal mind, and I endure eternally. O ye who enter, leave all hope behind.

So Plautus, "Bacchides," iii. 1 :—

"Pandite atque aperite propere januam hanc Orci obsecro :
Nam equidem haud aliter esse duco ; quippe quo nemo advenit,
Nisi quem spes reliquere omnes, esse ut frugi possiet."

And Milton, "Paradise Lost," i. 66 :—

"Regions of sorrow, doleful shades, where peace
And rest can never dwell ; hope never comes,
That comes to all."

The Sufferings of the Lost.

Inferno, iii. 22.

Quivi sospiri, pianti ed alti guai
Risonavan per l' aer senza stelle,
Perch' io al cominciàr ne lagrimai
Diverse lingue, orribili favelle,
Parole di dolore, accenti d' ira,
Voci alte e fioche, e suon di man con elle,
Facevano un tumulto il qual s' aggira
Sempre 'n quell' aria senza tempo tinta,
Come la rena quando 'l turbo spira.

Here sighs, plaints, and voices of deepest woe resounded through the starless sky, for which I felt my tears begin to flow. Strange tongues, horrid cries, accents of grief and wrath, voices deep and hoarse, with hands smitten in despair, made up a tumult, which ever whirled through that air of timeless gloom, even as sand when whirlwinds sweep the ground.

So Milton, "Paradise Lost," ii. 903 :—

"Unnumber'd as the sands
Of Barca or Cyrene's torrid soil,
Levied to side with warring winds, and poise
Their lighter wings."

See (Ger.) Lost, sufferings of.

The Neutral.

Inferno, iii. 36.

Questo misero modo
Tengon l' anime triste di coloro
Che visser senza infamia e senza lodo.

This wretched scene displays what those endure who have passed their life without infamy and without praise.

Longing for Death, and it Cometh not.

Inferno, iii. 46.

Questi non hanno speranza di morte :
E la lor cieca vita è tanto bassa,
Che 'nvidiosi son d' ogn' altra sorte.
Fama di loro il mondo esser non lassa ;
Misericordia e giustizia gli sdegna.
Non ragioniam di lor ; ma guarda e passa.

These have no hope of death ; and so mean is the blind life they suffer here below, that they envy every other lot, whilst nameless in dark oblivion they dwell. Mercy and Justice scorn them both ; speak not of them, but look and pass.

So Milton, "Paradise Lost," vi. 380 :—

"Cancell'd from heaven and sacred memory,
Nameless in dark oblivion let them dwell."

See Job iii. 21 ; Rev. ix. 6.
See (Gr.) To die not greatest of evils.

Leaves in Autumn.

Inferno, iii. 102.

Come d' autunno si levan le foglie,
L' una appresso dell' altra, infin che 'l ramo
Rende alla terra tutte le sue spoglie.

As fall the light autumnal leaves, one still the other following, till the bough strews all its honours.

So Milton, "Paradise Lost," i. 302 :—

"Thick as autumnal leaves that strew the brooks
In Vallombrosa, where the Etrurian shades,
High over-arch'd, imbower."

See (Lat.) Leaves.

To Live without Hope.

Inferno. iv. 42.

Senza speme vivemo in desio.

Still desiring, we live without hope.

So Milton, "Paradise Lost," x. 995:—

"And with desire to languish without hope."

Homer.

Inferno, iv. 93.

Così vidi adunar la bella scuola
Di quel signor dell' altissimo canto,
Che sovra gli altri com' aquila vola.

Thus I beheld in union the bright school of him who is the lord of the sublimest song, who over the others like an eagle soars.

See (Ger.) Homer.

The Limbo of the Unbaptized.

Inferno, iv. 105.

Venimmo al piè d' un nobile castello,
Sette volte cerchiato d' alte mura,
Difeso 'ntorno d' un bel fiumicello.
Questo passammo come terra dura:
Per sette porte intrai con questi savi:
Giugnemmo in prato di fresca verdura.
Genti v' eran con occhi tardi e gravi,
Di grande autorità ne' lor sembianti:
Parlavan rado con voci soavi.
Traemmoci così dall' un de' canti
In luogo aperto, luminoso ed alto;
Sì che veder si potean tutti quanti.
Colà diritto sopra 'l verde smalto
Mi fur mostrati gli spiriti magni,
Che di vederli in me stesso n' esalto.

We came to the foot of a magnificent castle, seven times encircled by lofty walls, round which flowed a pleasant stream. Over this we passed as on firm ground. Entering through seven gates with the sages, we reached a meadow of fresh verdure. There we found crowds assembled with grave and solemn looks, and who bore great authority in their port; as they talked, their words were sweet and few. Thus we drew to one side, and entered on an open place, light and lofty, so that all were visible. There above

upon the enamelled green I saw the mighty spirits, whom I regard it an honour to have seen.

So Milton, "Arcades," ii., song :—

"O'er the smooth enamell'd green.

Aristotle.

Inferno, iv. 131.

Vidi 'l maestro di color che sanno,
Seder tra filosofica famiglia.

I saw the master there of those who know,
Sit amidst the philosophic family.

Love soon Learnt by a Noble Heart.

Inferno, v. 100.

Amor, ch' al cor gentil ratto s' apprende.

Love, which the gentle heart soon learns.

Love Insists that Love shall be Mutual.

Inferno, v. 103.

Amor, ch' a nullo amato amar perdona.

Love, who insists that love shall mutual be.

So Byron, "Don Juan," ii. 172 :—

"All who joy would win,
Must share it ; happiness was born a twin."

So Corneille, "Notes par Rochefoucauld : "—

"La bonheur semble fait pour être partagé."

"Happiness seems made to be shared."

But Antoine de la Salle says : "L'amour est un égoïsme à deux." "Love is an egotism of two."

It is Sorrow to Remember Former Happiness.

Inferno, v. 121.

Nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria.

There is no greater grief than in misery to turn our thoughts back to happier times.

This is the motto of the first canto of Byron's "Corsair"

Thus Luke xvi. 25, "Abraham said, Son, remember that thou in thy lifetime receivedst thy good things," &c.

Also Beaumont and Fletcher, "Fair Maid of the Inn," act. i.—

"*Baptista.* To have been happy, madam, adds to calamity."

Also Tennyson, "Locksley Hall:"—

"This is truth the poet sings,
That a sorrow's crown of sorrow is remembering happier things."

So Chaucer, "Troilus and Cresseide," b. iii.:—

"For of Fortunis sharp adversite
The worst kind of infortune is this,
A man to have been in prosperite,
And it remembir when it passid is."

See (Ger.) Sorrow, memory of past.

Fall of Francesca.

Inferno, v. 133.

Quando leggemmo il disïato viso
Esser baciato da cotanto amante,
Questi, che mai da ma non sia diviso!
La bocca mi baciò tutto tremante:
Galeotto fù il libro, e chi lo scrisse:
Quel giorno più non vi leggemmo avante.

One day we read of that fair face being kissed by such a lover; he, too, then—may we never part!—all trembling kissed my mouth. The book and writer both were love's purveyors. That day we read no further on in sooth.

This has always been considered one of the finest passages in Dante. Nothing can exceed the delicacy with which Francesca intimates her guilt.

As a Dead Body Falls.

Inferno, v. 142.

E caddi come corpo morto cade.

And like a corse I fell to the ground.

The sound of this verse is imitative of falling, like Virgil's "procumbit humi bos."

See (Lat.) A boxer.

The Region of Rain.

Inferno, vi. 7.

Io sono al terzo cerchio della piova,
Eterna maladetta fredda e greve:
Regola e qualità mai non l'è nuova.

I am in the third circle of rain, eternal, cursed, cold, and heavy; unchanged for ever, both in kind and character.

Empty Shapes that Appear Substances.

Inferno, vi. 34.

Noi passavam su per l' ombre ch' adona
La greve pioggia, e ponevam le piante
Sopra lor vanità che par persona.

We went trampling on the shades laid prostrate by the grievous shower, and placed our feet on empty shapes, appearing to be substances.

So Milton, "Paradise Lost," ii. 639:—

"The other shape,
If shape it might be call'd that shape had none,
Distinguishable in member, joint, or limb;
Or substance might be call'd that shadow seem'd,
For each seem'd either."

Pride, Envy, Avarice.

Inferno, vi. 72.

Superbia, invidia ed avarizia sono
Le tre faville ch' hanno i cori accesi.

Three sparks—pride, envy, and avarice—are those that have been kindled in all hearts.

So Chaucer, "Reeve's Prologue:"—

"Four gledès han we, which I shall devise;
Avaunting, lying, anger, and covetese.
Those fourè sparkès longing unto eld."

Destiny the Minister of God in this World.

Inferno, vii. 77.

Similmente agli splendor mondani
Ordinò general ministra e duce,
Che permutasse a tempo li ben vani
Di gente in gente e d' uno in altro sangue
Oltre la difension de' senni umani.
Perchè una gente impera e l' altra langue,
Seguendo lo giudicio di costei,
Che è occulto come in erba l' angue.
Vostro saver non ha contrasto a lei:
Ella provvede, giudica e persegue
Tuo regno, come il loro gli altri Dei.
Le sue permutazion non hanno triegue:
Necessità la fa esser veloce:
Si spesso vien chi vicenda consegue.

Quest' è colei ch' è tanto posta in croce
Pur da color che le dovrian dar lode,
Dandole biasmo a torto e mala voce.
Ma ella s' è beata e cio non ode.

In like manner God ordained a general minister to preside over worldly glory, who should change at the proper moment transient blessings from realm to realm, from race to race, beyond the possibility of man preventing it. One nation rules, and one declines, following the course she points out, being hidden like the snake in the grass. Your wisdom, if compared to hers, is blind. She plans with foresight, judges and maintains her kingdom, like the other deities. Her changes never cease; necessity compels her to make speed: so numerous are those who claim succession in her favours. And this is she who is so much reviled, even by those who owe her praise, giving her unjust reproach and calumny; but she is blessed, and heeds not this.

So Chaucer, "The Knight's Tale," l. 1665:—

"The Destiny, minister-general,
That executeth in the world o'er all
The purveyance that God hath seen beforn;
So strong it is, that though the world had sworn
The contrary of a thing by yea or nay,
Yet sometime it shall fallen on a day
That falleth not eftë in a thousand year.
For certainly our appetitës here,
Be it of war, or peace, or hate, or love,
All is this ruled by the sight above."

Anger.

Inferno, vii. 112.

Questi si percotean non pur con mano,
Ma con la testa e col petto e co' piedi,
Troncandosi co' denti a brano a brano.
Lo buon maestro disse; figlio, or vedi
L' anime di color cui vinse l' ira.

These fight not only with their hands, but with their heads, their breasts, and feet, rending each other piecemeal with their teeth. The good instructor said, "Now see, my son, the souls of those who were overcome with wrath."

So Chaucer, "The Parson's Tale":—

"Is not this a cursed vice? Yes, certes. Alas! it benimmeth (taketh away) from man his wit and his reason, and all his debonaire (gentle) life spiritual, that should keep his soul."

And Milton, "Paradise Lost," x. 718:—

"In a troubled sea of passion toss'd."

See (Gr.) Anger.

Hell Broth.

Inferno, viii. 52.

Ed io : Maestro, molto sarei vago
Di vederlo attuffare in questa broda
Prima che noi uscissimo del lago.

And I said, "Master, I should be delighted to see him plunging over head in this hell-broth, ere we ourselves shall retire from the lake."

So Shakespeare, "Macbeth," iv. 1 :—

"Like a hell-broth boil and bubble."

Audacity.

Inferno, viii. 124.

Questa lor tracotanza non è nuova.

This audacity of theirs is not new.

Darkness that can be Felt.

Inferno, ix. 82.

Dal volto rimovea quell' aer grasso
Menando la sinistra innanzi spesso,
E sol di quell' angoscia parea lasso.

He moved that thick air from his countenance, often waving his left hand before him : this labour was the only thing that annoyed him.

So Milton, "Paradise Lost," ii. 406 :—

"And through the palpable obscure find out
His uncouth way."

And Pope, "The Dunciad," iv. c. 3 :—

"Of darkness visible so much be lent,
As half to show, half veil the deep intent."

Scorn on the Brow.

Inferno, ix. 87.

Ahi quanto me parea pien di disdegno !

Ah, how full of scorn he seemed to me !

So Shakespeare, "Twelfth Night," act iii. sc. 1 :—

"Oh, what a deal of scorn looks beautiful
In the contempt and anger of his lip ! "

THE PUNISHMENT OF THE MURDERER.

Inferno, xi. 1.

In su l' estremità d' un alta ripa
Che facevan gran pietre rotte in cerchio,
Venimmo sopra più crudele stipa :
E quivi per l' orribile soperchio
Del puzzo che 'l profondo abisso gitta,
Ci raccostammo dietro.

Upon the utmost verge of a high coast, girded by craggy rocks, we came where fiercer torments were in store, and there we were compelled to draw back from the horrible excess of stench that the profound abyss threw up.

So Shakespeare, "Hamlet," act iii. sc. 3 :—

"Oh, my offence is rank ; it smells to Heaven ;
It hath the primal eldest curse upon't,
A brother's murder."

And Spenser, "Faerie Queene," ii. 2. 4 :—

"Or that the charm and venom, which they drunk,
Their blood with secret filth infected hath,
Being diffused through the senseless trunk
That, through the great contagion, direful deadly stunk."

FRAUD.

Inferno, xi. 25.

Ma perchè frode è dell' uomo proprio male
Più spiace a Dio : e pero stan di sutto
Li frodolenti e più dolor gli assale.

But fraud, which is an ill peculiarly man's own, displeases God most ; and therefore the fraudulent fall lower, and groan with deeper anguish.

So Cicero, De Off., i. 13.

NOT TO ENJOY OUR BEING IS TO BE UNGRATEFUL TO OUR MAKER.

Inferno, xi. 40.

Puote uomo avere in se man violenta
E ne' suoi beni : e però nel secondo
Giron convien che senza pro si penta.
Qualunque priva se del vostro mondo,
Biscazza e fonde la sur facultade,
E piange là dove esser dee giocondo.

Man may lay violent hands on himself and his own blessings, and for this he must in the second round deplore his crime with

unavailing penitence. Whoever deprive themselves of light and life, confound their goods by waste, or gambling, or sorrow, when they have cause for joy, are found in this.

So Spenser, "Faerie Queene," iv. 8. st. 15:—

"For he whose daies in wilful woe are worne,
The grace of his Creator doth despise,
That will not use his gifts for thankless niggardise."

Doubting Charms not less than Knowledge.

Inferno, xi. 93.

Non men che saver, dubbia m' aggrata.

Doubting charms me not less than knowledge.

So Madame Deshoulières says:—

"Vous ne prouvez que trop que chercher à connaître
N'est souvent qu'apprendre à douter."

Art Follows Nature.

Inferno, xi. 102.

L' arte vostra quella quanto puote
Segue, come 'l maestro fa il discente;
Sì che vostr' arte a Dio quasi è nipote.

Art, as far as it has ability, follows nature, as a pupil imitates his master: thus your art must be, as it were, God's grandchild.

So Aristotle, Physic., lib. ii. c. 2:—

"Art imitates Nature."

See (Ger.) Art, right hand of nature.

Necessity, and not Pleasure, Compels Me.

Inferno, xii. 87.

Necessità 'l c' induce, e non diletto.

It is necessity and not pleasure that compels me.

Men Meeting in the Twilight.

Inferno, xv. 16.

Quando incontrammo d' anime una schiera
Che venia lungo l' argine, e ciascuna
Ci riguardava, come suol da sera
Guardar l' un l' altro sotto nuova luna,
E sì ver noi aguzzavan le ciglia,
Come vecchio sartor fa nella cruna.

When presently there met us a band of souls, hieing along the margin, and each looked at us, as men are wont to pry at evening under the new moon, sharpening their eyebrows fixedly at us, like an old tailor at a needle's eye.

I AM NOT THE MAN.

Inferno, xix. 62.

Non son colui, non son colui che credi.

I am not he, I am not he whom thou thinkest.

ONE WHO KNEW EVERYTHING.

Inferno, xx. 114.

Ben lo sai tu, che lo sai tutta quanta.

A man indeed who knew
All tricks that belong to the magic art.

THE FEARS OF A MOTHER FOR HER CHILD.

Inferno, xxiii. 36.

Lo duca mio di subito mi prese
Come la madre ch' al romore è desta
E vede presso a se le fiamme accese ;
Che prende 'l figlio e fugge e non s' arresta,
Avendo più di lui che di se cura
Tanto che solo una camicia vesta.

My guide took suddenly hold of me, as a mother who is awoke by some noise, and seeing the flames lighted near her, seizes her child and takes to flight, caring less for herself than for him, and clothed only in her night-dress.

FAME NOT TO BE WON BY SELF-INDULGENCE.

Inferno, xxiv. 47.

Che seggendo in piuma,
In fama non si vien nè sotto coltre :
Senza la qual chi sua vita consuma
Cotal vestigo in terra di se lascia,
Qual fumo in aere ed in acqua la schiuma.

Fame is not won on downy plumes nor under canopies ; the man who consumes his days without obtaining it, leaves such mark of himself on earth as smoke in air, or foam on water.

So Spenser, "The Ruins of Time," l. 351 :—

"What booteth it to have been rich alive?
What to be great? What to be gracious?
When after death no token doth survive
Of former being in this mortal house,

But sleeps in dust, dead and inglorious,
Like beast whose breath but in his nostrils is,
And hath no hope of happiness or bliss.
How many great ones may remember'd be,
Which in their days most famously did flourish;
Of whom no word we hear, nor sign now see,
But as things wiped out with a sponge do perish,
Because they living cared not to cherish
No gentle wits, through pride or covetise,
Which might their names for ever memorise!"

See (Ger.) Fame.

Leave to Me the Task of Speaking.

Inferno, xxvi. 73.

Lascia parlare a me.

To me leave thou the task of speaking.

Delay Dangerous to those Prepared.

Inferno, xxviii. 99.

Il fornito
Sempre con danno l' attender sofferse.

Delay has always been unfortunate to those who are ready.

See Lucan, Phars., i. 281.

Conscience.

Inferno, xxviii. 116.

Se non che coscienza m'assicura,
La buona compagnia che l' uom francheggia
Sotto l' usbergo del sentirsi pura.

Were it not that conscience made me steadfast, that boon companion who sets a man free under the strong breastplate of innocence, that bids him on and fear not.

So Shakespeare, "2 Henry VI.," act iii., sc. 2:—

"What stronger breastplate than a heart untainted?"

And Burns, "Epistle to Davie:"—

"The honest heart that's free frae a'
Intended fraud or guile,
However Fortune kick the ba',
Has aye some cause to smile."

Less Shame would Wash out a Greater Fault.

Inferno, xxx. 142.

Maggior difetto men vergogna lava.

Thee would less shame have freed from a greater fault.

The Beautiful Morning Star.

Purgatorio, i. 19.

Lo bel pianeta, ch' ad amar conforta,
Faceva tutto rider l' oriente,
Velando i pesci ch' erano in sua scorta.

The beauteous planet Venus, which invites to love, made all the orient laugh, outshining the light of the Fishes, which followed close behind her.

So Chaucer, "Knight's Tale:"—

> "And fiery Phebus riseth up so bright,
> That all the orient laugheth at the sight."

The Rising Sun.

Purgatorio, ii. 56.

Da tutte parti saettava il giorno
Lo sol ch' avea con le saette conte
Di mezzo 'l ciel cacciato 'l Capricorno.

From every side the sun shot forth the light of day, so that he had with his bright rays chased Capricorn from mid-heaven.

So Milton, "Paradise Lost," vi. 12:—

> "And now went forth the morn, array'd in gold
> Empyreal, from before her vanish'd night,
> Shot through with orient beams."

And Spenser, "Faerie Queene," I. v. 2:—

> "At last, the golden oriental gate
> Of greatest heaven gan to open fair;
> And Phœbus, fresh as bridegroom to his mate,
> Came dancing forth, shaking his dewy hair;
> And hurl'd his glist'ring beams through gloomy air."

See (Ger.) Sun, rising.

A Clear Conscience Easily Wounded.

Purgatorio, iii. 8.

O dignitosa coscienza e netta,
Come t' è picciol fallo amaro morso!

O faithful conscience, delicately clear, how doth a little failing wound thee sore!

So Tasso, Ger. Lib., x. 59:—

> "Ch' era al cor picciol fallo amaro morso."

The Wisest are most Careful of their Time.

Purgatorio, iii. 78.

Che 'l perder tempo a chi più sa più spiace.

The wisest are the most annoyed to lose time.

So Bacon, "Essays," xlii., "Of Youth and Age:"—

"A man that is young in years may be old in hours, if he have lost no time; but that happeneth rarely."

Sheep Issuing from the Fold.

Purgatorio, iii. 79.

Come le pecorelle escon del chiuso
A una a due a tre, e l' altre stanno
Timidette atterrando l' occhio e 'l muso,
E ciò che fa la prima e l' altre fanno,
Addossandosi a lei s' ella s' arresta
Semplici e quete, e lo 'mperchè non sanno.

Like sheep issuing from the fold by one, pairs, or three at once, while the others stand still, bending their eyes and noses to the ground, and what the foremost does that do the others, crowding behind her if she stops, simple and quiet, while they know not the cause.

Result of one Object Occupying our Thoughts.

Purgatorio, iv. 1.

Quando per dilettanze ovver per doglie
Che alcuna virtù nostra comprenda,
L' anima bene ad essa si raccoglie;
Par ch' a nulla potenzia più intenda.

When we are wholly absorbed by feelings of delight or grief, our soul yields itself to this one object, and we are no longer able to direct our thoughts elsewhere.

Leave the World to Talk.

Purgatorio, v. 13.

Vien dietro a me, e lascia dir le genti.

Come, follow me, and leave the world to its babblings.

Firm as a Tower.

Purgatorio, v. 14.

Sta come torre ferma che non crolla
Giammai la cima per soffiar de 'venti.

Stand firm as any tower, which never shakes its top, whatever wind may blow.

So Milton, "Paradise Lost," i. 591:—

"Stood like a tower."

Thought on Thought.

Purgatorio, v. 16.

Che sempre l' uomo in cui pensier rampolla
Sovra pensier, da se dilunga il segno,
Perchè la foga l' un dell' altro insella.

The man in whose bosom thought on thought awakes, is always disappointed in his object; for the strength of the one weakens the other.

So Shakespeare, "Hamlet," act iii. sc. 1:—

"And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought;
And enterprises of great pith and moment
With this regard their currents turn awry,
And lose the name of action."

See (Ger.) Thought.

All Go with the Winner.

Purgatorio, vi. 1.

Quando si parte 'l giuoco della zara,
Colui che perde si riman dolente
Ripetendo le volte, e tristo impara;
Con l' altro se ne va tutta la gente.

When at a game of chance the play is ended, the loser grieving stays, and repeating each throw, sadly learns how Fortune may be mended, while all the rest go with the winner.

See Guicciardini, Mass., 130.

Supreme Justice.

Purgatorio, vi. 37.

Cima di giudicio non s' avvalla.

The top of Justice is not abased.

So Shakespeare, "Measure for Measure," act ii. sc. 2:—

"How would you be
If He, which is the top of judgment, should
But judge you as you are?"

Servile Italy.

Purgatorio, vi. 76.

Ahi, serva Italia, di dolore ostello,
Nave senza nocchiero in gran tempesta,
Non donna di provincie, ma bordello.

Ah, servile Italy, thou inn of grief, ship without pilot in a mighty storm, no longer queen of provinces, but a brothel.

So Shakespeare, "Richard II.," act v. sc. 1 :—

"Thou most beauteous inn,
Why should hard-favour'd grief be lodged in thee?"

And Spenser, "Faerie Queen," ii. 1, 59 :—

"Death is an equal doom
To good and bad, the common inn of rest."

And ii. 12, 32 :—

"The world's sweet inn from pain and wearisome turmoil."

See Petrarca, Sonn. 105-107.

A Sick-bed.

Purgatorio, vi. 149.

E se ben ti ricordi e vedi lume,
Vedrai te simigliante a quella 'nferma
Che non può trovar posa in su le piume,
Ma con dar volta suo dolore scherma.

But if thou consider carefully in thy mind, thou wilt see that thou resemblest some sick wretch who cannot find repose on her bed of down, but seeks short respite from her pain by oft shifting her side.

Sons do not Inherit the Courage and Probity of their Father.

Purgatorio, vii. 121.

Rade volte risurge per li rami
L' umana probitate, e questo vuole
Quei che la dà, perchè da lui si chiami.

Seldom doth human worth mount up into the branches of the tree; and so wills He who bestows it, that we may address Him for it.

So Chaucer, "The Wife of Bath's Tale," 6710 :—

"Full seld upriseth by his branches small
Prowess of man, for God of His goodness
Wills that we claim of Him our gentleness;
For of our elders may we nothing claim
But temporal thing, that man may hurt and maim."

Twilight.

Purgatorio, viii. 1.

Era già l' ora che volge 'l desio
A' naviganti e 'ntenerisce il cuore
Lo dì ch' han detto a 'dolci amici addio,
E che lo nuovo peregrin d' amore

Punge, se ode squilla di lontano
Che paja 'l giorno pianger che si muore.

It was the time that wakes desire, and melts the heart of voyagers, when they have that day bid farewell to their dear friends, and that thrills the pilgrim newly on his way with love, if he from far hears the vesper-bell, that seems to mourn the dying day.

So Moore, "Those Evening Bells:"—

"Those evening bells! those evening bells!
How many a tale their music tells,
Of youth and home and that sweet time,
When last I heard their soothing chime."

And Statius, Sylv., iv. 6, 3:—

"Jam moriente die."

And Gray's "Elegy":—

"The curfew tolls the knell of parting day."

And Tennyson:—

"Fresh as the first beam glittering on a sail,
That brings our friends up from the under-world,
Sad as the last which reddens over me,
That sinks with all we love below the verge,
So sad, so fresh, the days that are no more."

The Dazzling Glory of a Heavenly Being.

Purgatorio, viii. 34.

Ben discerneva in lor la testa bionda;
Ma nella facce l' occhio si smarria,
Come virtù ch' a troppo si confonda.

I saw clearly their heads arrayed in light, but mine eye was lost on their visages, confounded by the dazzling brightness.

So Milton, "Paradise Lost," viii. 453:—

"For now
My earthly by his heavenly overpower'd,
In that celestial colloquy sublime,
As with an object that excels the sense,
Dazzled and spent, sunk down, and sought repair."

And Spenser, "Faerie Queene," I. x. 67:—

"Dazed were his eyne
Through passing brightness, which did quite confound
His feeble sense and too exceeding shyne
So dark are earthly things compared to things divine!"

Out of Sight, out of Mind.

Purgatorio, viii. 78.

Per lei assai di lieve si comprende
Quanto in femmina fuoco d' amor dura,
Se l' occhio o 'l tatto spesso nol raccende.

Through her it may be easily perceived how long the fire of love lasts in female hearts, if they be not rekindled with eye or touch.

Fame.

Purgatorio, xi. 100.

Non è il mondan romore altro ch' un fiato
Di vento ch' or vien quinci ed or vien quindi,
E muta nome perchè muta lato.

Worldy fame is nothing but a breath of wind that blows now this way, now that, and changes name as it changes sides.

So Byron, "Don Juan," i. 218 :—

"What is the end of fame? 'tis but to fill
A certain portion of uncertain paper."

Fame.

Purgatorio, xi. 115.

La vostra nominanza è color d' erba
Che viene e va, e quei la discolora
Per cui ell' esce della terra acerba.

Your fame is as the grass, whose hue comes and goes, and His might withers it, by whose power it sprang from the lap of the earth.

See Psalm ciii. 15 ; James i. 11.

Apt Sayings Assuage a Troubled Mind.

Purgatorio, xi. 118.

La tuo ver dir m' incuora
Buona umiltà, e gran tumor m' appiani.

Thy true speech will sow in my heart meek humility, and allay what tumours rankle there.

So Milton's "Samson Agonistes :"—

"Apt words have power to swage
The tumours of a troubled mind."

And Spenser, "Faerie Queene," iii. 2, 15 :—

"For pleasing words are like to magic art,
That doth the charmèd snake in slumber lay."

And Proverbs xxv. 11 :—

"A word fitly spoken is like apples of gold in pictures of silver."

An Angel.

Purgatorio, xii. 87.

A noi venia la creatura bella,
Bianco vestita e nella faccia quale
Par tremolando mattutina stella.

The beauteous creature came towards us, white-robed, with his face like the sparkling of the morning star.

So Spenser, "Faerie Queene," i. 3 :—

"Her angel's face,
As the great eye of heaven, shyned bright,
And made a sunshine in the shady place."

The Difference between Heavenly and Infernal Sounds.

Purgatorio, xii. 113.

Ahi quanto son diversi quelle foci
Dall' infernali ! che quivi per canti
S' entra e laggiù per lamenti feroci.

Ah! how different are those cries from the infernal! here are heard melodious airs, and there fierce lamentations from each blaspheming tongue.

Conscience.

Purgatorio, xiii. 89.

Se tosto grazia risolva le schiume
Di vostra coscienza, si che chiaro
Per esso scenda della mente il fiume.

So may heaven's grace clear away the foam from thy conscience, that the river of thy thoughts may roll limpid thenceforth.

Byron, "The Dream," st. 2, says :—

"She was his life,
The ocean to the river of his thoughts,
Which terminated all"

Longfellow, "The Spanish Student," act ii. sc. 3 :—

"She floats upon the river of his thoughts."

Be not Hasty in your Resolution.

Purgatorio, xiii. 121.

I' volsi in su l' ardita faccia
Gridando a Dio ; omai più non ti temo ;
Come fa 'l merlo per poca bonaccia.

I turned upwards my daring face, and cried to God, "Thee I fear no more," as the blackbird did when it saw one brief bright blink of fine weather.

See Guicciardini, Mass., 119.

The Beauty of the Heavens.

Purgatorio, xiv. 124.

Chiamavi 'l cielo e 'ntorno vi si gira
Mostrandovi le sue bellezze eterne,
E l' occhio vostro pure a terra mira.

The heaven that rolls around cries aloud to you, while it displays its eternal beauties, and yet your eye is fixed on earth alone.

See (Gr.) Heavens, beauty of.

The Dazzling Glories of Heavenly Objects.

Purgatorio, xv. 10.

Quand' io senti' a me gravar la fronte
Allo splendore assai più che di prima,
E stupor m' eran le cose non conte :
Ond' io levai le mani inver la cima
Delle mie ciglia, e fecimi 'l solecchio
Che del soverchio visibile lima.
Come quando dall' acqua o dallo specchio
Salta lo raggio in l' opposita parte
Salendo su per lo modo parecchio
A quel che scende, e tanto si diparte
Dal cader della pietra in igual tratta,
Sì come mostra esperienza ed arte.

When I perceived a greater splendour than at first oppress my brow, and wonder seized me at this unknown object : wherefore I raised my hands to my eyes, and made a screen to lessen the excess of light. As when the ray striking on water or smooth mirror leaps to the opposite side, ascending at a glance even as it fell, and differs as much from the stone that falls through equal space, as experience and art have shown.

The Soul Issuing from the Hand of its Maker.

Purgatorio, xvi. 84.

Esce di mano a lui che la vagheggia
Prima che sia, a guisa di fanciulla
Che piangendo e ridendo pargoleggia,
L' anima semplicetta che sa nulla,
Salvo che mossa da lieto fattore
Volentier torna a ciò che la trastulla,
Di picciol bene in pria sente sapore ;
Quivi s' inganna, e dietro ad esso corre
Se guida o fren non torce 'l suo amore.

From the hand of Him who loves her ere she sees the day, the soul comes like a babe that wantons sportively, weeping and wailing in its wayward moods; as artless and ignorant of everything, save that springing from her blessed Maker, she quickly turns to that which yields her joy: at first she finds plenty of small delights; by them deceived, she tries to catch them, unless she be turned into the right path by guide or rein.

Bubbles of Water.

Purgatorio, xvii. 31.

E come questa imagine rompeo
Se per se stessa, a guisa d' una bulla
Cui manca l' acqua sotto qual si feo.

And then the vision broke up of itself, as a bubble when the water fails that fed it.

So Shakespeare. "Macbeth," act i. sc. 3:—

> "The earth has bubbles, as the water hath,
> And these are of them."

The Fancy.

Purgatorio, xviii. 143.

E tanto d' uno in altro vaneggiai
Che gli occhi per vaghezza ricopersi,
E 'l pensamento in sogno trasmutai.

My fancy wandered from theme to theme, till I closed my eyes with delight, and changed my meditation to a dream.

So Byron, "The Island:"—

> "Voluptuous as the first approach of sleep."

See (Ger.) Fancy.

Eyes.

Purgatorio, xxiii. 31.

Parean l' occhiaje anella senza gemme.

Their eyes appeared like rings from which the gems were dropped.

So Shakespeare, "King Lear," act v. sc. 3:—

> "In this habit
> Met I my father with his bleeding rings,
> Their precious stones now lost."

The Rising Sun.

Purgatorio, xxx. 22.

Io vidi già nel cominciar del giorno
La parte oriental tutta rosata,
E l' altro ciel di bel sereno adorno;
E la faccia del sol nascere ombrata,

Sì che per temperanza di vapori
L' occhio lo sostenea lunga fiata :
Così dentro una nuvola di fiori
Che dalle mane angeliche saliva
E ricadeva giù dentro e di fuori,
Sovra candido vel cinta d' oliva,
Donna m' apparve sotto verde manto,
Vestita di color di fiamma viva.

Oft have I seen at break of day the eastern sky clad in roseate hues, and the rest of heaven one deep, beautiful serene : while the sun's disk at rising, shaded by the mists, could be viewed with steady gaze : thus in the midst of a cloud of flowers, which came from the hands of angels, falling within and around the car in showers, a lovely lady appeared beneath a snow-white veil, crowned with olive, in a green mantle, her dress the colour of the living flame.

So Thomson, "Spring :"—

"Veil'd in a shower
Of shadowing roses, on our plains descend."

And Milton, "Paradise Lost," ix. 425 :—

"Eve separate he spies,
Veil'd in a cloud of fragrance, where she stood."

Old Birds are not Caught with Chaff.

Purgatorio, xxxi. 61.

Nuovo augelletto due o tre aspetta ;
Ma dinanzi dagli occhi de' pennuti
Rete si spiega indarno o si saetta.

Twice or thrice the young bird may be deceived, but before the eyes of the full-fledged it is vain to spread the net, or speed the arrow.

The Eyes of Love.

Purgatorio, xxxi. 115.

Disser : fa che le viste non risparmi ;
Posto t' avem dinanzi agli smeraldi
Ond' amor già ti trasse le sue armi.

They said : See that you take a good view of her ; we have placed thee where these emeralds are displayed, whence Love in former times drew his arms against you.

So Shakespeare, "Romeo and Juliet," act iii. sc. 5 :—

"An eagle, madam,
Hath not so green, so quick, so fair an eye,
As Paris hath."

THE SOUL ACQUIRES NEW APPETITE FROM WHAT IT FEEDS ON.

Purgatorio, xxxi. 128.

L' anima mia gustava di quel cibo
Che sazíando di se di se asseta.

My soul tasted that heavenly food, which gives new appetite while it satiates.

So Milton, "Paradise Lost," viii. 215 :—

"Thy words with grace divine
Imbued, bring to their sweetness no satiety."

HARMONY OF THE SPHERES.

Paradiso, i. 75.

Quando la ruota che tu sempiterni
Desiderato, a se mi fece atteso,
Con l' armonia che temperi e discerni.

The wheel which thou, O longed-for spirit, dost ever guide, was heard by me, with its harmony tempered and measured of thee.

So Milton, "Paradise Lost," v. 627 :—

"In their motion, harmony divine
So smooths her charming tones, that God s own ear
Listens delighted."

And Chaucer, "The Assembly of Fooles :"—

"And after that the melodie herd he
That cometh of thilke speris thryis three,
That welles of musike ben and melodie
In this world here and cause of harmonie."

MEN DISOBEY NATURE BY CHOOSING PROFESSIONS FOR WHICH THEY ARE UNFIT.

Paradiso, viii. 139.

Sempre natura, se fortuna truova
Discorde a se, come ogni altra semente
Fuor di sua region, fa mala pruova ;
E se il mondo laggiù ponesse mente
Al fondamento che natura ponè,
Seguendo lui avria buona la gente.
Ma voi torcete alla religione
Tal che fu nato a cingersi la spada,
E fate re di tal ch' è da sermone :
Onde la traccia vostra è fuor di strada.

Nature ever, if she finds Fortune discordant, like seed out of its proper climate, thrives but ill ; and were the world below willing

to mark and work on the foundation which Nature lays, it would have plenty of excellence in all professions. But ye perversely turn him to religion, who was born to gird on the sword, and make your king of the fluent phraseman; therefore your steps have wandered from the right path.

Blindness of Man.

Paradiso, xi. 1.

O insensata cura de' mortali,
Quanto son difettivi sillogismi,
Quei che ti fanno in basso batter l' ali!

O foolish anxiety of wretched man, how inconclusive are the arguments which make thee beat thy wings below!

See (Lat.) Man, blindness of.

Motes in the Sunbeam.

Paradiso, xiv. 111.

Così si veggion qui diritte e torte,
Veloci e tarde, rinnovando vista,
Le minuzie de' corpi lunghe e corte
Muoversi per lo raggio onde si lista
Talvolta l' ombra, che per sua difesa
La gente con ingegno ed arte acquista.

Thus are seen atomies of bodies long or short, with every changeful glance, straight or athwart, now rapid, now slow, to move along the sunbeam, whose slant line checkers the shadow interposed by art against the noontide heat.

Thus Milton, "Il Penseroso," l. 8:—

"The gay motes that people the sunbeams."

All Things are Advancing towards Extinction.

Paradiso, xvi. 79.

Le vostre cose tutte hanno lor morte
Siccome voi, ma celasi in alcuna
Che dura molto, e le vite son corte.

All things that belong to you die as you do, but mortality in some you do not observe; they last so long, as you pass by so suddenly.

See Guicciardini, Mass., 125.

THE BITTERNESS OF A DEPENDENT LIFE.

Paradiso, xvii. 58.

Tu proverai siccome sa di sale
Lo pane altrui, e com' è duro calle
Lo scendere e 'l salir per l' altrui scale.

Thou shalt know by experience how salt the savour is of other's bread, and how sad a path it is to climb and descend another's stairs.

THE LARK.

Paradiso, xx. 73.

Qual lodoletta che 'n aere si spazia
Prima cantando, e poi tace contenta
Dell' ultima dolcezza che la sazia.

Like to the lark, that warbling in the air expatiates long, then trilling out his last sweet note, drops satiate with sweetness.

CUSTOMS AND FASHIONS CHANGE.

Paradiso, xxvi. 137.

Che l' uso de' mortali è come fronda
In ramo, che sen va, ed altra viene.

The customs and fashions of men change like leaves on the bough, some of which go, and others come.

See Guicciardini, Mass., 124; Rochefoucauld, Max., 50; Horace, A.P., 62.

ONE UNIVERSAL SMILE.

Paradiso, xxvii. 4.

Ciò ch' io vedeva mi sembrava un riso
Dell' universo.

What I saw was one universal smile, it seemed of all things.

So Milton, "Paradise Lost," viii. 265:—

. . . . "all things smiled."

And Spenser, "Faerie Queene," I. ix. 12:—

"The fields, the floods, the heavens, with one consent,
Did seem to laugh on me, and favour mine intent."

GOLDONI.

BORN A.D. 1707—DIED A.D. 1793.

CARLO GOLDONI, a celebrated comic poet, who is considered by his countrymen the Italian Molière, was born at Venice in 1707. He

was brought up in the midst of fêtes and theatrical performances by his grandfather, who was a man of pleasure, and who spent his time in the society of players and musicians. This, no doubt, gave a bias to Goldoni's character, of which he was never able to get rid. His early years were dissipated and rambling, and though both law and medicine attracted his attention, he found himself unable to settle down to either. The great applause that attended a comedy which he wrote fixed his fate, and he became a stage poet. The best of his works are those written in the Venetian language; he revels especially in description of low life in Venice, where the national manners have longest preserved their most striking peculiarities. He wrote for bread, and therefore his works are very unequal. In 1761 he was invited to Paris by the Italian company playing there, and wrote a number of plays, some of which were eminently successful. In 1771 he was appointed teacher of Italian to the three daughters of Louis XV., and finally rewarded with a pension of 4000 francs. When the Revolution broke out, he was deprived of it, but on the motion of Chenier, it was restored. He did not live to enjoy it, as he died the very day after this decree was passed, January 8, 1793.

Blushing.

Pamela, i. 3.

Bella è il rossore, ma è incommodo qualche volta.

The blush is beautiful, but it is sometimes inconvenient.

Noble Birth and Noble Deeds.

Pamela, i. 6.

Il sangue nobile è un accidente della fortuna; le azioni nobili caratterizzano il grande.

Noble blood is an accident of fortune; noble actions characterise the great.

In What does Prudence Consist.

Pamela, i. 13.

Ditemi in che consiste la prudenza dell' uomo.

Art. Nel vivere onestamente; nell' osservare le leggi; nel mantenere il proprio decoro.

Tell me in what prudence consists.

Art. In living honestly; in keeping the laws, and in maintaining a proper decorum.

THE MAN WHO IS FULL OF PREJUDICES.

Pamela, i. 14.

Chi non esce dal suo paese, vive pieno di pregiudizj.

He who never leaves his country is full of prejudices.

THE WORLD.

Pamela, i. 14.

Il mondo è un bel libro, ma poco serve a chi non lo sa leggere.

The world is a beautiful book, but of little use to him who cannot read it.

A WISE TRAVELLER.

Pamela, i. 16.

Un viaggiatore prudente non disprezza mai il suo paese.

A wise traveller never despises his own country.

HE WHO TALKS MUCH.

Pamela, i. 16.

Chi parla troppo non può parlar sempre bene.

He who talks much cannot always talk well.

LAUGHING PECULIAR TO MAN.

Pamela, i. 16.

Il riso è proprio dell' uomo ; ma tutti gli uomini non ridono per la stessa cagione. V' è il ridicolo nobile, che ha origine dal vezzo delle parole, dai sali arguti, dalle facezie spiritosi e brillanti. V' è il riso vile, che nasce dalla scurrilità, dalla sciocchería.

Laughing is peculiar to man ; but all men do not laugh for the same reason. There is the Attic salt, which springs from the charm in the words, from the flash of wit, from the spirited and brilliant sally. There is the low joke which arises from scurrility and idle conceit.

HE WHO LEAVES AN IMAGE OF HIMSELF IN HIS CHILDREN.

Pamela, ii. 2.

Muore per metà chi lascia un' immagine di se stesso nei figli.

He only dies half who leaves an image of himself in his sons.

So Lloyd, song in "The Capricious Lovers," air 2:—

"When I look on my boys,
They renew all my joys,
Myself in my children I see;
While the comforts I find
In the kingdom my mind,
Pronounce that my kingdom is free."

WHERE THERE IS A WILL, THERE IS A WAY.

La Villeggiatura, i. 12.

Non mancano pretesti quando si vuole.

Pretexts are not wanting when one wishes a thing.

GUICCIARDINI.

BORN A.D. 1482—DIED A.D. 1540.

FRANCIS GUICCIARDINI, the celebrated historian of Italy, was born in Florence, 6th March 1482, of one of the most illustrious families of that town. His father, Piero Guicciardini, had been employed in many of the high offices of state, and his son's education was carefully pursued under the ablest masters of Italy, first in Florence, then in Ferrara, and lastly at the University of Padua. At first he thought of devoting himself to the Church, but his father opposed his wishes, "thinking the Church was in great disorder, and choosing rather to lose such great present vantage, and the hope of making a son a chief, than to stain his conscience by making a son a priest through love of lucre or of greatness, and this was the true reason which wrought upon him, and I contented myself with it the best I could." His success as a lawyer became so marked, that in his twenty-third year he was appointed to the Chair of Civil Law; but as his inclination led him to take part, like his ancestors, in public affairs, he was made ambassador to Ferdinand, king of Arragon, maintaining for two years the high and ancient renown of Florence for the ambassadors she sent forth. Pope Leo X. was quick to recognise real talent, and, perceiving where the powers of his genius lay, created him Governor of Modena and Reggio, at the same time conferring on him unlimited authority. In this capacity he also served under the short pontificate of Adrian VI. Clement VII. added the dignity of President of Romagna, and three years afterwards, in 1526, that of Lieutenant-General of the Pontifical troops. The government of

Bologna was next bestowed by Pope Clement VII. upon Guicciardini in 1531, the first time any one but a prelate had borne it, "a thorny charge," says Comiari, "for that city was yet burning with the spirit of liberty she had lost but a few years, and ready to kick against any foreign yoke. Yet Guicciardini could make the Pontifical government which he represented beloved." He was next employed in a negotiation with the Emperor Charles V., and when the courtiers complained that he refused audience to them, while he conversed whole hours with Guicciardini, the Emperor replied, "I can create a hundred grandees of Spain in an instant, but not one Guicciardini in a century." He returned to Florence, where his counsels moderated the prodigality and ambition of Alessandro, first Duke of the house of Medici, and on his assassination in 1537, he was mainly instrumental in giving the sovereignty of Florence to Cosmo de' Medici, the first Grand Duke of Tuscany, drawing up the conditions to be accepted by the senators. Finding his counsels set at nought by the Grand Duke, he at last resigned his office, and retired to his villa at Montici, where he devoted himself to writing his celebrated "History of Italy." He ended his life the 22d May 1540, at the age of fifty-eight, and his death is said to have been hastened by vexation and annoyance that he should have been neglected by his countrymen, for whose benefit he had devoted his life. His "History" was published in 1561, twenty-one years after his death, by Agnolo, the son of his brother Girolamo, ambassador to Pope Pius V.

The Unfortunate.

Storia d'Italia.

Gli uomini, quando s' approssimano i loro infortunii, perdono principalmente la prudenza con la quale avrebbero potuto impedire le cose destinate.

Men, when misfortunes threaten, are very apt to lose that prudence by which they might have been averted.

Asking Advice.

Storia d'Italia.

Niuna cosa è certamente più necessaria nelle deliberazioni ardue, niuna d' altra parte più pericolosa che il domandare consiglio. Nè è dubbio che meno è necessario agli uomini prudenti il consiglio che agli imprudenti, e nondimeno che molto più utilità riportano i savi del con-

sigliarsi; perchè chi è quello di prudenza tanto perfetta che consideri sempre e conosca ogni cosa da sè stesso? e nelle ragioni contrarie discerna sempre la miglior parte? Ma che certezza ha chi domanda il consiglio di essere fedelmente consigliato? Perchè chi dà consiglio, se non è molto fedele o affezionato a chi lo domanda, mosso non solo da notabile interesse, ma per ogni piccolo suo comodo, per ogni leggiera satisfazione, dirizza spesso il consiglio a quel fine che più gli torna a proposito o di che più si compiace, ed essendo questi fini il più delle volte incogniti a chi cerca di essere consigliato, non s' accorge, se non è prudente, dell' infedeltà del consiglio.

There is nothing assuredly more necessary in matters of difficulty, and nothing more dangerous, than to ask advice. Advice is less necessary to the wise than to the unwise, and yet the wise are those who derive most advantage from taking counsel with others; for who is so perfect in wisdom as to be able to take everything into account? and in opposing courses of action to discern which is the better? But, then, when advice is asked, how shall we be sure that advice, on which we can depend, will be given? For the counsellor, if he be not faithful, or if he be not strongly attached to us, being influenced not only by his own evident advantage, but by every petty object and slight self-gratification, often directs his advice to that end that is most to his own profit, or which pleases him most; and these private ends being for the most part unknown to the person who is asking advice, he does not perceive, unless he be very shrewd, the dishonesty of the advice.

To be a King may Depend on Fortune, but to be a Good King Depends on Himself.

Storia d'Italia.

Il regnare depende spesso dalla fortuna: ma l' essere rè chi si proponga per unico fine la salute e la felicità dei popoli suoi, depende solamente da sè medesimo e dalla propria virtù.

To be a king is often in the gift of Fortune; but to be a king who proposes to make the safety and happiness of his subjects his only object, is solely dependent on himself and his own high principle.

An Ignorant People.

Storia d'Italia.

Come da un giudice incapace e imperito non si possono aspettare sentenze rette; così da un popolo che è pieno

di confusione e d' ignoranza non si può aspettare, se non per caso, elezione o deliberazione prudente o ragionevole.

As correct decisions cannot be expected from an incapable and ignorant judge, so a people that is turbulent and ignorant cannot be expected, except by chance, to choose magistrates, or deliberate with prudence or according to rational principles.

Result where Votes are Numbered and not Weighed.

Storia d'Italia.

Persuadendoci che di ragione tutti in tutte le cose dobbiamo essere eguali, si confonderanno, quando sarà in facoltà della moltitudine, i luoghi della virtù e del valore ; e questa cupidità, distesa nella maggior parte, farà potere più quelli che manco sapranno o manco meriteranno ; perchè, essendo molto più numero, avranno più possanza in uno stato ordinato in modo che i pareri s' annoverino, non si pesino.

If we be persuaded that it is reasonable we should all be equal in everything, the high employments due to virtue and valour will be misplaced, as they will depend on the pleasure of the multitude ; the desire for these being diffused over the greater part of mankind will bring it about that the least wise and least deserving will be most powerful, for as they are always most numerous, they will have the most power in a state where votes go by number and not by weight.

See (Lat.) Votes.

Men Pass from one Extreme to Another.

Storia d'Italia.

È natura degli uomini, quando si partono da un estremo nel quale sono stati tenuti violentemente, correre volonterosamente senza fermarsi nel mezzo all' altro estremo. Così chi esce da un tirannide, se non è ritenuto, si precipita a una sfrenata licenza, la quale anco si può giustamente chiamare tirannide, perchè, ed un popolo è simile a un tiranno, quando dà a chi non merita, quando toglie a chi merita, quando confonde i gradi e le distinzioni delle persone ; ed è forse tanto più pestifera la sua tirannide quanto è più pericolosa l' ignoranza (perchè non ha nè peso nè misura nè legge) che la malignita, che pur si regge con qualche regola, con qualche freno, con qualche termine.

It is natural for men when they leave one extreme in which they have been forced to live, to run speedily to the opposite without stopping in their course. Thus men who free themselves from tyrants, if they are not restrained, rush into unbridled licence, which may be justly called tyranny, for a people is like to a tyrant when it gives to the undeserving, and takes away from the deserving, when it confounds ranks and degrees of men ; and perhaps its tyranny is so much the more pestilent as ignorance is more dangerous (for it has neither weight, nor measure, nor law) than malignity, which, bad though it is, is yet governed by some rule, bit and aim.

The Fortune of War

Storia d'Italia.

E grandissima come ognuno sa, in tutte le azioni umane la potestà della Fortuna ; maggiore nelle cose militari che in qualunque altra ; ma inestimabile, immensa, infinita nei fatti d' arme, dove un comandamento male inteso, dove una ordinazione male eseguita, dove una temerità, una voce vana insino d' un minimo soldato, trasporta spesso la vittoria a coloro che già pareano vinti ; dove improvvisamente nascono innumerabili accidenti i quali è impossibile che siano antiveduti o governati con consiglio del capitano.

Every one knows how great is the power of Fortune in the enterprises of men, greater in military affairs than in any other ; but immeasurable, immense, infinite in battles, where an ill-understood command, an ill-executed order, a rash act, a foolish exclamation, even of the lowest soldier, often transfers victory to the side of those who already appeared conquered ; where innumerable accidents suddenly take place, which it is impossible for a general to foresee or direct by his counsel.

Success in War Depends Greatly on the Reputation of the General.

Storia d'Italia.

Dependono in gran parte, come ognun sa, dalla riputazione i successi delle guerre, la quale, quando declina, declina insieme la virtù de' soldati, diminuisce la fede dei popoli, annichilansi l' entrate deputate a sostenere la guerra ; e per contrario cresce l' animo degl' inimici, alienansi i dubbi e aumentansi in infinito tutte le difficultà.

Every one knows that success in war depends in a great measure on reputation, which when it declines the bravery of the soldiers

sinks with it, the fidelity of subject people wavers, the funds for the support of the war disappear; while on the other hand the courage of the enemy is doubled, the doubtful are alienated, and every difficulty is infinitely increased.

We must Yield to Necessity.

Storia d'Italia.

In tutte le azioni umane, e nelle guerre massimamente, bisogna spesso accomodare il consiglio alla necessità; nè per desiderio d' ottenere quella parte che è troppo difficile e quasi impossibile, esporre il tutto a manifestissimo pericolo; nè è manco officio del valoroso capitano fare operazione di savio che d' animoso.

In all the affairs of this world, and more particularly in war, we must often allow our plans to yield to necessity; and not from an over-anxiety to secure what is too difficult or even impossible, expose the whole to a most evident risk; nor is it less the duty of a bold commander to listen to the advice of the cautious than of the daring.

How Wise Princes ought to Decide in Difficult Affairs.

Storia d'Italia.

Appartiene a' principi savi, nelle deliberazioni difficili e moleste, approvare per facile e desiderabile quella che sia necessaria o che sia manco di tutte le altre ripiena di difficultà e di pericolo.

In matters of difficult and troublesome decision, wise princes ought to regard that to be easy and desirable which is necessary and which seems least of all replete with difficulties and dangers.

What Persons are regarded Wise by Princes.

Storia d'Italia.

Facilmente dai principi sono riputati savi quelli che si conformano più alla loro inclinazione.

Those persons are most apt to be considered wise by princes who are most willing to chime in with their inclinations.

Old Enmities Difficult to be Obliterated.

Storia d'Italia.

Nelle antiche e gravi inimicizie è difficile stabilire fedele reconciliazione, perchè è impedita o dal sospetto o dalla cupidità della vendetta.

Where enmities are of old standing and of a serious nature, it is difficult to effect a real reconciliation, for it is prevented either by suspicion or by the desire of vengeance.

Wise Plans are Spoiled by the Execution.

Storia d'Italia.

Soni inutili o consigli diligenti e prudenti quando l' esecuzione procede con negligenza ed imprudenza.

Plans that are wise and prudent in themselves, are rendered vain when the execution of them is carried on negligently and with imprudence.

The Advantage of States is not to be Preferred to Honour.

Storia d'Italia.

Le deliberazioni delle repubbliche non ricercano rispetti abietti e privati, nè che tutte le cose si riferiscano all' utilità, ma a fini eccelsi e magnanimi per i quali si aumenti lo splendor loro e si conservi la riputazione ; la quale nessuna cosa più spegne che il cadere nel concetto degli uomini di non avere animo o possanza di risentirsi delle ingiurie, nè d' essere pronto a vendicarsi ; cosa sommamente necessaria, non tanto per il piacere della vendetta, quanto perchè la penitenza di chi t' ha offeso sia tale esempio agli altri che non ardiscano provocarti. Così viene in conseguenza congiunta la gloria con l' utilità, e le deliberazioni generose e magnanime nascono anche piene di comodità e di profitto : così una molestia ne leva molte, e spesso una sola e breve fatica ti libera da molte e lunghissime.

The counsels of republics ought not to be subject to the influence of low and paltry motives, nor be moved only by selfish advantages, but aim at high and noble ends, thereby adding to their glory, and preserving their reputation, which nothing destroys sooner than the idea that they have not spirit or power to resent injuries, nor preparations sufficient to avenge themselves,—a thing particularly necessary, not so much from the gratification arising from the feeling of vengeance, as that the chastisement of the offender may be a warning to others not to provoke you. Here we have glory united to advantage, and lofty and noble resolutions replete with gain and profit : thus one trouble removes many, and often a single and short effort frees you from many and long toils.

Great Opportunities Seldom to be Met with.

Storia d'Italia.

Sono rare e fugaci le occasioni grandi, ed è prudenza e magnanimità, quando si offeriscono, l' accettarle ; e per contrario è sommamente riprensibile il perderle. E la troppo curiosa sapienza e troppo consideratrice del futuro è spesso vituperabile ; perchè le cose del mondo sono sottoposte a tanti e si vari accidenti, che rare volte succede quel che gli uomini, eziandio savi, si hanno immaginato aver a essere ; e chi lascia il bene presente per timore del pericolo futuro, quando non sia pericolo molto certo e propinquo, si trova spesso, con dispiacere e infamia sua, avere perduto occasioni piene di utilità e di gloria, per paura di quelli pericoli chi poi diventano vani.

Great opportunities are seldom met with, and soon pass away, and when they offer it is an act of wisdom, and we might say even of greatness of mind, to lay hold of them : on the other hand, to let them go is highly to be censured. Excessive forethought and too great solicitude for the future is often deserving of blame ; for the affairs of the world are exposed to such great and various accidents that seldom do things turn out as even the wisest expect ; and whoever leaves present good from fear of future danger, provided the danger be not palpable and near, often discovers to his annoyance and disgrace that he has lost opportunities full of profit and glory, from dread of those dangers which have turned out to be imaginary.

To Conquer our Passions.

Storia d'Italia.

Il temperar sè medesimo e vincere le proprie cupidità ha tanto più laude quanto è più raro il saperlo fare, e quanto sono più giuste le cagioni dalle quali è concitato lo sdegno e l' appetito degli uomini.

To rule one's-self and subdue our passions is so much the more praiseworthy as few know how to do so, and in proportion as the causes that excite our indignation and desires are more just.

Vengeance.

Storia d'Italia.

Non è prudenza mettere, per fare vendetta, le cose proprie in pericolo grave ; nè vergogna aspettare, a vendicarsi, gli accidenti e le occasioni : anzi è molto vituperoso las-

ciarsi innanzi al tempo trasportare dallo sdegno ; e, nelle cose degli stati, è somma infamia quando l' imprudenza è accompagnata dal danno.

It is not the act of a wise man to bring his affairs into danger for the mere purpose of gratifying his vengeance ; there is no shame in waiting patiently for contingencies and accidental circumstances to obtain it : nay, it is highly censurable to allow ourselves to be carried away by our indignant feelings before a proper opportunity offers ; and in affairs of state it is particularly disgraceful when loss is caused by the imprudence of our conduct.

Sincerity.

Storia d'Italia.

Poco si aspetta sincerità o opere fedeli da chi è venuto in concetto degli uomini d' essere solito a governarsi con duplicità e con artifici.

We need expect little sincerity or trustworthy aid from him who is convinced that double-dealing and deceit are the principles that guide all men in their conduct through life.

The Wishes of the Many are seldom Gratified.

Storia d'Italia.

L' esperienza dimostra essere verissimo, che rare volte succede quel che è desiderato da molti ; perchè dependendo comunemente gli effetti delle azioni umane dalle volontà di pochi, ed essendo l' intenzione e i fini di questi quasi sempre diversi dalla intenzione e da' fini de' molti, possono difficilmente succedere le cose altrimenti che secondo l' intenzione di coloro che danno loro il moto.

Experience proves it to be an undoubted fact, that what is desired by the many is seldom obtained ; for as the results of human actions generally depend on the will of a few, and as the intentions and aims of these are almost always different from the intentions and aims of the many, it is very difficult for things to happen otherwise than the intention of those who have set them in motion.

Those who have Nothing to Lose.

Storia d'Italia.

Con disavvantaggio grande si fa la guerra con chi non ha che perdere.

We fight to great disadvantage when we fight with those who have nothing to lose.

Who most Easily Deceive.

Storia d'Italia.

Niuno più facilmente inganna gli altri, che chi è solito e ha fama di mai non gl' ingannare.

No one more easily deceives others than he who is accustomed and has the reputation never to deceive.

The Prince and His Ministers.

Storia d'Italia.

Come alla sostentazione di un corpo non basta solamente il ben essere del capo, ma è necessario che gli altri membri facciano l' ufficio suo ; così non basta che il principe sia senza colpa delle cose, se nei ministri suoi non è proporzionatamente la debita diligenza e virtù.

As the maintenance of the body depends not merely on the good state of the head, but on the way that the other members do their duty, so also it is not sufficient merely that the prince be just in his dealings, if his ministers be not diligent and virtuous.

Imitation of a Bad Example.

Storia d'Italia.

L' imitazione del male supera sempre l' esempio ; come per il contrario, l' imitazione del bene è sempre inferiore.

He who imitates what is evil always goes beyond the example that is set ; on the contrary he who imitates what is good always falls short.

Character of Men.

Storia d'Italia.

È natura commune degli uomini temere prima i pericoli più vicini e stimare più che conviene le cose presenti ; e tenere minor conto che non si debbe delle future e lontane, perchè a quelle si possono sperare molti rimedi dagli accidenti e dal tempo.

Men generally dread dangers that are near, and set a higher value on present things than they ought, paying too little regard to those that are in the distance, because they feel that many remedies may intervene from accidental circumstances and from time.

All Men not Wise.

Storia d'Italia.

Gli uomini non sono tutti savi, anzi sono pochissimi i savi; e chi ha a fare prognostico delle deliberazioni di altri debbe, non si volendo ingannare avere in considerazione, non tanto quello che verisimilmente farebbe un savio, quanto quale sia il cervello e la natura di chi ha a deliberare.

All men are not wise, nay, very few are so; and those who have to form conjectures about the resolutions of others ought, if they do not mean to be deceived, to take into consideration not so much what a wise man would do, as what is the ability and disposition of the person who has to decide.

What Decisions we Ought to Take.

Storia d'Italia.

Essendo necessario il risolverci, nè potendo farsi con fondamenti o presupposti certi, bisogna, pesate le ragioni che contradicono l'una all' altra, seguitare quelle che sono più verisimili e che hanno più potenti congetture.

When it is necessary to come to a decision, and we have no certain or fixed data to go upon, it is necessary, when we have weighed the different opposing views, to adopt that which is most probable and has the most powerful conjectures in its favour.

Unnecessary Change.

Storia d'Italia.

Meno erra chi si promette variazione nelle cose del mondo, che chi se le persuade ferme e stabili.

He is less likely to be mistaken who looks forward to change in the affairs of the world, than he who regards them as firm and stable.

So Tennyson, "Locksley Hall:"—

"Let the great world spin for ever down the ringing grooves of change."

And Spenser, "Faerie Queene," vii. 7, 47:—

"Wherefore this lower world who can deny
But to be subject still to mutability?"

So Shelley:—

"Nought may endure but mutability."

A Bold Front in Dangers Best.

Storia d'Italia.

È più difficile, senza comparazione, conservare eziandio dai minori pericoli quel che rimane a chi ha cominciato a

declinare, che non è a chi sforzandosi di conservare la dignità e il grado suo, si volge prontamente, senza fare segno alcuno di voler cedere contro a chi cerca di opprimerlo.

It is without comparison more difficult to preserve, even from smaller dangers, that which remains to the man who has begun to go down in the world, than it is for him who, exerting himself to secure his dignity and rank, turns at once without the slightest symptom of yielding against the man who attempts to put him down.

Things Long Wished for.

Storia d'Italia.

Nelle cose che dopo lungo desiderio si ottengono, non trovano quasi mai gli uomini nè la giocondità, nè la felicità che prima si avevano immaginata.

From things which have been got after having been long desired, men almost never derive the pleasure and delight which they had anticipated.

Angry Words a Safety-valve.

Storia d'Italia.

È da desiderare che gli animi generosi e nobili si trasportino con le parole, perchè spesso, avendo sfogato parte dello sdegno in questo modo, alleggeriscono l' asprezza dei fatti.

It is to be desired that generous and noble natures should find a safety-valve in words; for often, having thus got rid of part of their indignation, they may be expected to act less harshly.

Self-defence is According to the Law of Nature.

Storia d'Italia.

La difesa è, secondo la legge della natura, comune a tutti gli uomini e approvata dal sommo Iddio e dal consentimento di tutte le nazioni, nata insieme col mondo e duratura quanto il mondo; e alla quale non possono derogare nè le leggi civili nè le canoniche fondate in sulla volontà degli uomini, e le quali, scritte in sulle carte, non possono derogare a una legge non fatta dagli uomini ma della istessa natura scritta, scolpita o infissa nei petti e negli animi di tutta la generazione umana.

Self-defence is, according to the law of nature, common to all men, and approved of by God Almighty, and by the consent of all nations, having come into existence at the same time with the

world, and about to last as long as the world lasts ; and which cannot be annulled either by civil or canonical laws based on the will of men ; which being written on parchment, cannot do away with a law not made by man, but by Nature herself, written, engraved, and fixed in the breasts and minds of every generation of men.

Neutrality.

Storia d'Italia.

La neutralità nelle guerre degli altri è cosa laudabile, e per la quale si fuggono molte molestie e spese, quando non sono si deboli le forze tue che tu abbia a temere la vittoria di ciascuna delle parti, perchè allora ti arreca sicurtà, e bene spesse, la stracchezza loro, facultà di accrescere il tuo stato. Nè è sicuro fondamento il non avere offeso alcuno, il non avere data giusta cagione di querelarsi ; perchè rarissime volte e forse non mai si raffrena dalla giustizia o dalle discrete considerazioni la insolenza del vincitore ; nè si reputano per queste ragioni meno ingiuriati i principi grandi, quando è negato loro quello che desiderano ; anzi si sdegnano contro a ciascuno che non seguita la volontà loro e che con la fortuna di essi non accompagna la fortuna propria.

Neutrality in the wars of others is praiseworthy, and enables you to escape many troubles and expenses, when your forces are not so weak that you need dread the victory of either of the parties ; because then it brings you safety, and very often by their exhaustion, the opportunity of increasing your dominions. The not having given offence or just cause of quarrel is no reason why you should think yourself safe from attack ; for seldom or never is the insolence of the conqueror restrained by considerations of justice or reason, nor do powerful princes think on that account themselves less injured when they are refused what they desire ; nay, they are indignant against all who do not yield to their will, and allow their fortune to be dependent on them.

Unforeseen Events.

Storia d'Italia.

Quanto più sono gli accidenti improvvisi ed inaspettati, tanto più spaventano e mettono in terrore gli uomini.

The more unforeseen and unexpected events are, the more do they frighten and cause terror to mankind.

Good always Mingled with some Evil.

Storia d'Italia.

Non è male alcuno nelle cose umane che non abbia congiunto seco qualche bene.

In human affairs there is no evil that has not some good mingled with it.

Prodigality and Parsimony of Princes.

Storia d'Italia.

Accade quasi sempre, per il giudicio corrotto degli uomini, che nei rè è più lodata la prodigalità, benchè a quella sia annessa la rapacità, che la parsimonia congiunta con l' astinenza della roba di altri.

From the obliquity of men's judgment it happens almost always that in princes we praise their lavish habits, though they be joined with rapacity, more than we do their parsimony, which is usually attended by a sacred regard to the property of others.

Excessive Prosperity.

Storia d'Italia.

Non hanno gli uomini maggiore inimico che la troppa prosperità; perchè gli fa impotenti di sè medesimi; licenziosi ed arditi al male, e cupidi di turbare il ben proprio con cose nove.

Men have no greater enemy than too great prosperity; for in consequence of it they are no longer their own masters; they become licentious and bold in the ways of wickedness, and ready to destroy their own good by running after novelties.

The Result Looked to.

Storia d'Italia.

È considerato comunemente dagli uomini l' evento delle cose, per il quale ora con laude ora con infamia secondochè è o felice o avverso, si attribuisce sempre a consiglio quel che spesso è proceduto dalla fortuna.

Men generally look to the result, praising or blaming according as it has turned out fortunate or the reverse, and always attributing to wisdom what has often been caused by Fortune.

Peace.

Storia d'Italia.

La pace è desiderabile e santa, quando assicura dai sospetti, quando non augmenta il pericolo, quando induce gli

uomini a potersi riposare ed allegerirsi dalle spese; ma quando partoriscono gli effetti contrari, è, sotto nome insidioso di pace, perniciosa guerra; è, sotto nome di medicina salutifera, pestifero veneno.

Peace is to be desired, and is blessed when it secures us from the suspicions of our neighbours, does not add to our danger, when it leads men to rest in quiet, and lessens their expenses; but when the very opposite of all this takes place, it is then, under the treacherous name of peace, nothing else than destructive war, it is under the name of healthful medicine deadly poison.

Ambassadors.

Storia d'Italia.

Gli ambasciadori sono 'l occhio e 'l orecchio degli stati.

Ambassadors are the eye and ear of states.

Sir Henry Wotton (1568–1639) thus defines an ambassador "as an honest man sent to lie abroad for the commonwealth."

Wise Physicians.

Storia d'Italia.

I savi medici, quando i remedi che si fanno per sanare la indisposizione degli altri membri accrescono la infermità del capo o del cuore, posposto ogni pensiero dei mali più leggieri e che aspettano tempo, attendono con ogni diligenza a quello che è più importante e più necessario alla salute dell' infermo.

Wise physicians, when the remedies applied to heal the ailments of the other parts of the body take effect upon the head and heart, laying aside all thoughts of the slighter diseases, which only require time for their recovery, direct their whole attention to that which is most important and necessary for their patients.

Forgiveness.

Storia d'Italia.

Più facilmente s' induce a perdonare chi è offeso, che a restituire chi possiede.

It is more easy to induce a person who has been offended to forgive, than it is to make one who has taken possession of property to make restitution.

Counsels of an Unusual Character.

Storia d'Italia.

I consigli nuovi ed inusitati possono al primo aspetto parere forse più gloriosi e più magnanimi, ma riescono poi senza dubbio più pericolosi e più fallaci di quelli che in ogni tempo ha appresso a tutti gli uomini approvato la ragione e l' esperienza.

Counsels that are new and of an unusual character may at first sight appear perhaps more glorious and noble, but they are undoubtedly more dangerous and fallacious than those which have been in all ages and by all men approved of by reason and experience.

Victory.

Storia d'Italia.

Tutto il frutto dell' aver vinto consiste nell' usare la vittoria bene; e il non far questo è tanto maggiore infamia che il non vincere; quanto è più colpa l' essere ingannato da quelle cose che sono in potestà di chi s' inganna, che da quelle che dipendono dalla Fortuna.

The advantage of having conquered arises from knowing how to make a good use of victory; and when we are not able to do this, we are more disgraced than if we were beaten; inasmuch as we are more in fault if we allow ourselves to be deceived by the things in our own power, than by those which are in the hands of Fortune.

When Caution is Needed.

Storia d'Italia.

Quanto più grave è l' importanza di quella che si tratta, tanto si debbe procedere più circospetto e fare maturamente quelle deliberazioni che, errate una volta, non si possono più ricorreggere.

The more important the affair is about which we are engaged, the more circumspect ought we to be, and we ought to enter with mature deliberation on those measures, which, if they once get a wrong bias, cannot be set to rights.

See (Ger.) Caution.

Ingratitude.

Storia d'Italia.

Di sua natura niuna cosa è più breve, niuna ha vita minore che la memoria dei benefizi; e quanto sono maggiori, tanto più, come è in proverbio, si pagano con la

ingratitudine ; perchè chi non può o non vuole scancellarli con la remunerazione, cerca spesso di scancellarli o col dimenticarseli o col persuadere a sè medesimo che non sieno stati sì grandi ; e quelli che si vergognano di essersi ridotti in luogo che abbiano avuto bisogno del beneficio, si sdegnano ancora di averlo ricevuto, in modo che può più in loro l' odio per la memoria della necessità nella quale sono caduti, che l' obbligazione per la considerazione della benignità che a loro è stata usata.

Nothing is in its nature so fleeting, nothing has a shorter existence than the remembrance of kind acts ; and the greater they are so much the more likely are they, as the proverb says, to be repaid by ingratitude ; for he who cannot or will not cancel them by a return of kindness, often seeks to cancel them by forgetting their existence, or by making himself believe that they are after all not so very great ; and those who are ashamed of having stood in need of a kindness are indignant at having received it, so that they have a stronger feeling of hatred from the recollection of the necessity into which they have fallen, than of obligation for the kindness which they have received.

Shakespeare, "As You Like It," act ii. sc. 7) :—

"Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude."

Affairs that Depend on Many.

Storia d'Italia.

Ha sempre dimostrato l' esperienza, e lo dimostra la ragione, che mai succedono bene le cose che dependono da molti.

Experience has always shown, and reason shows, that affairs that depend on many seldom succeed.

Easy to Lose Great Opportunities.

Storia d'Italia.

Ricordatevi sopratutto quanto sia facile a perdere le occasioni grandi e quanto sia difficile ad acquistarle ; e però, mentre che si hanno, essere necessario di fare ogni opera per ritenerle, nè fondarsi in sulla bontà o in sulla prudenza dei vinti, poichè il mondo è pieno d' imprudenza e di malignità.

Remember above all how easy it is to lose important opportunities, and how difficult it is to regain them ; and therefore, when they present themselves it is the more necessary to make every

effort to retain them, and not depend on the good dispositions or wisdom of the conquered, since the world is full of folly and malignity.

MEN OFTEN THINK THAT SOME OTHER PLAN WOULD HAVE BEEN BETTER.

Storia d'Italia.

Gli uomini si persuadono spesso che se si fosse fatta o non fatta una cosa tale, sarebbe succeduto certo effetto; che, se si potesse vederne la sperienza, si troverebbero molte volte fallaci simili giudizi.

Men are often persuaded if such a thing had been done or not done, some certain result would have followed; but if experience could have taught us, such opinions would often be found to be erroneous.

MACHIAVELLI.

BORN A.D. 1469—DIED A.D. 1527.

NICOLO MACHIAVELLI was born at Florence in 1469, and descended from a family which traced its origin up to the ancient Marquises of Tuscany, particularly to the Marquis Hugo, who lived about the middle of the ninth century. His father was poor, but his son was a pupil of Marcello di Virgilio, Professor of Greek and Latin literature, and the translator of Dioscorides. How long he remained under the care of this professor is not known, but he had scarcely completed his twenty-ninth year when we find him preferred, amongst four competitors, to the employment of Chancellor of the Second Chancery of the Republic, and a few months afterwards he was appointed Secretary to the Republic of Florence, and with this employment he continued invested for about fourteen years and a half. His duty was to carry on the political correspondence, both internal and external, to record the deliberations of the council of magistrates, and to put into proper form treaties with foreign states. He was employed in twenty-three foreign embassies, being frequently in France. His despatches form one of the most amusing and instructive collections extant. The narratives are clearly and agreeably written, and the remarks on men and things are equally shrewd and judicious. A change in the government in 1514 proved the ruin of Machiavelli, who was deprived of all his offices, and confined for a year to the territory

of the Republic, with a prohibition from entering the palace of the government. Accused of being connected with a conspiracy, he was thrown into prison and put to the torture, which he endured with unflinching resolution. On the accession of Leo X. he was included in an amnesty, and owed his deliverance to the generosity of that liberal and accomplished pontiff. He alleviated his misfortunes by devoting himself to literature, and produced the best known of his works, "The Prince," the dialogue on the "Art of War," his "Histories" and "Comedies," which he composed during his retirement at San-Casciano. He died in 1527, and was buried in the church of Santa-Croce, where his bones lay undistinguished, till a monument was erected to his memory by Earl Cowper, with this inscription:—"Tanto nomini nullum par elogium, Nicolaus Machiavelli obiit A.P.V., MDXXVII."

Hereditary Princes have less Occasion to Oppress their Subjects.

Il Principe, c. 2.

Perchè il principe naturale ha minori cagioni e minori necessità di offendere; donde conviene che sia più amato: e se strasordinari vizi non lo fanno odiare, è ragionevole che naturalmente sia ben voluto da' suoi, e nell' antichità e continuazione del dominio sono spente le memorie e le cagioni delle innovazioni; perchè sempre una mutazione lascia lo addentellato per la edificazione dell' altra.

A hereditary prince has less occasion and necessity to oppress his subjects, and therefore must be more beloved; unless special vices make him hateful, he may be expected to retain their affections, while the remembrance and causes of former changes are forgotten in the antiquity and uninterrupted continuance of his government, for one change leaves (as in buildings) a toothing to support another.

The Result of Changes of Governments.

Il Principe, c. 3.

Perchè gli uomini mutano volentieri signore, credendo migliorare; e questa credenza gli fa pigliar l' arme contro a chi regge: di che s' ingannano, perchè veggono poi per esperienza aver peggiorato.

For men are willing enough to change their prince, thinking that they will thereby better their condition, and that induces them to rebel, but they find themselves mistaken, for experience often proves that they have changed for the worse.

Injury to be Done so as to Fear no Revenge.

Il Principe, c. 3.

Perchè si ha a notare, che gli uomini si debbono o vezzeggiare o spegnere ; perchè si vendicano delle leggieri offese ; delle gravi non possono : sicchè l' offesa che si fa all' uomo, deve essere in modo che la non tema la vendetta.

It is to be observed that men ought either to be indulged or utterly destroyed, for they take vengeance for small offences, but for great ones they are unable ; so that the injury to be done to a man ought to be such that vengeance should not be feared.

Evils Easily Cured if Taken in Time.

Il Principe, c. 3.

Interviene di questa come dicono i medici della etica, che nel principio suo è facile a curare, e difficile a conoscere ; ma nel corso del tempo, non l' avendo nel principio conosciuta nè medicata, diventa facile a conoscere, e difficile a curare. Così interviene nelle cose dello stato : perchè conoscendo discosto (il che non è dato se non a un prudente) i mali che nascono in quello, si guariscon presto ; ma quando, per non gli aver conosciuti, si lascino crescere in modo che ognuno li conosce, non vi è più rimedio.

It arises in this case, as physicians say, in hectic fever, that at its commencement it is easy to cure and difficult to be known, but in process of time, not being in the beginning known nor resisted, it becomes easy to be known and difficult to be cured. The same takes place in affairs of state ; for aware long beforehand (what only far-seeing men can do) of the evils which will arise, they are quickly healed ; but when from their not having been known, they are allowed to increase, so that every one knows them, there is then no remedy.

Profit by Time's Vantage.

Il Principe, c. 3.

Nè piacque mai loro quello che tutto di è in bocca de' savi de' nostri tempi, "Godere il beneficii del tempo ;" ma bene quello della virtù e prudenza loro : perchè il tempo si caccia innanzi ogni cosa, e può condurre seco bene come male, male come bene.

The Romans never gave heed to what we hear every day on the lips of the wise of our days, "Profit by Time's vantage ;" but to

their own courage and prudence; for Time pushes everything before it, and may as well bring evil as good.

See Guicciardini, Mass., 62; Lord Bacon, Essays, xxi., "Of Delays."

Whoever is the Cause of Another's Advancement is the Occasion of His own Ruin.

Il Principe, c. 3.

Di che si cava una regola generale, quale non mai o raro falla, che chi è cagione che uno diventi potente, rovina: perchè quella potenza è causata da colui o con industria o con forza; e l' una e l' altra di queste due è sospetta a chi è divenuto potente.

From this a general rule may be deduced, which seldom or never fails, that whosoever is the cause of another's advancement is the occasion of his own ruin; for that advancement is founded either upon the conduct or the power of the donor, and both of these become an object of suspicion to the man who has been advanced.

See Guicciardini, Mass., 20.

Armed Prophets.

Il Principe, c. 6.

Di qui nacque che tutti li profeti armati vincono, e li disarmati rovinarono.

Hence it happened that all the armed prophets conquered, all the unarmed perished.

States Suddenly Acquired.

Il Principe, c. 7.

Dipoi, gli stati che vengono subito, come tutte le altre cose della natura che nascono e crescon presto, non possono avere le radici e corrispondenzie loro, in modo che il primo tempo avverso non le spenga; se gia quelli tali, come è detto, che si in un subito son diventati Principi, non sono di tanta virtù, che quello che la fortuna ha messo loro in grembo, sappino subito prepararsi a conservare; e quelli fondamenti che gli altri hanno fatti avanti che diventino Principi, gli faccino poi.

Besides states which are suddenly acquired, like all other things in nature which spring up and grow rapidly, cannot have roots and corresponding fibres, so that the first gust of adversity should not upset them; unless they who have been so suddenly exalted

be so wise as to prepare beforehand to preserve that which Fortune has thrown so luckily into their lap, and lay such foundations as others have laid before they became princes.

Recent Benefits cannot Obliterate Old Injuries.

Il Principe, c. 7.

E chi crede che ne' personaggi grandi i beneficii nuovi faccino dimenticare l' ingiurie vecchie, s' inganna.

It is a mistake to suppose in the case of great personages that new benefits can obliterate old injuries.

See Guicciardini, Mass., 137.

Injuries and Kindnesses to Subjects.

Il Principe, c. 8.

Perchè le ingiurie si debbono fare tutte insieme, acciocchè, assaporandosi meno, offendino meno : li beneficii si debbono fare a poco a poco, acciocchè si assaporino meglio. E deve, sopra tutto, un principe vivere con li suoi sudditi in modo, che nissuno accidente o di male o di bene lo abbia a far variare : perchè venendo per li tempi avversi la necessità, tu non sei a tempo al male ; ed il bene che tu fai non ti giova, perchè è giudicato forzato, e non grado alcuno ne riporti.

For severities are to be dealt out all at once, so that feeling them less they may give less offence ; benefits ought to be distilled drop by drop, in order that they may be relished the more. And above all, a prince ought to live with his subjects in such a way that neither good nor bad fortune should be able to produce a change in him ; for when you are under compulsion from adverse circumstances you have no opportunity to do mischief, and the good that you do is of no advantage to you, since it is looked upon as the result of necessity, and then no thanks are thought due for it.

See Guicciardini, Mass., 34.

Good Laws the Foundation of All States.

Il Principe, c. 12.

I principali fondamenti che abbino tutti gli stati, così nuovi come vecchi o misti, sono le buone leggi e le buone armi : e perchè non posson essere buone leggi dove non sono buone armi, e dove sono buone armi conviene che siano buone leggi, io lascerò indietro il ragionare delle leggi, e parlerò dell' armi.

The principal foundation of all states (whether new, old, or mixed) are good laws and good arms; and because there cannot be good laws where there are not good arms, and where there are good arms there must be good laws, I shall pass by the laws and speak of arms.

Character of Mercenary Troops.

Il Principe, c. 12.

Le mercenárie ed ausiliári sono inutili e pericolóse: e se uno tiene lo stato suo fondato in su l' armi mercenárie, non starà mai fermo nè sicúro; perchè le sono disunite, ambizióse e senza disciplina, infedéli, gagliarde tra gli amici, tra li nimici vili; non hanno timore di Dio, non fede con gli uomini, e tanto si differisce la rovina quanto si differisce l' assalto; e nella pace sei spogliato da loro, nella guerra da' nimici. La cagione di questo è, che non hanno altro amore nè altra cagione che le tenga in campo, che un poco di stipendio; il quale non è sufficiente a fare ch' elli voglino morire per te. Vogliono ben essere tuoi soldati mentre che tu non fai guerra; ma come la guerra aviene, o fuggirsi o andarsene.

Mercenary and auxiliary troops are useless and dangerous, and the prince who places the foundation of his state on mercenary troops will never be firm and secure; because they are disunited, ambitious, undisciplined, faithless, insolent to their friends, abject to their enemies, without fear of God or faith to man, and the ruin of the man who trusts in them is only put off so long as the assault is put off; in time of peace they plunder, and in time of war they desert; and the reason is because it is not love nor any principle of honour that keeps them in the field, but only their pay, and that is a consideration not strong enough to prevail with them to die for you; whilst you have no service to employ them in they are excellent soldiers, but talk to them of an engagement and they will either disband beforehand or run away in the battle.

See (Gr.) Mercenaries.

The Proof of a Wise Prince.

Il Principe, c. 13.

Ma la poca prudenza degli uomini comincia una cosa, che per sapere allora di buono non manifesta il veleno che v' è sotto; come io dissi di sopra delle febbri etiche. Pertanto, se colui che è in un principato, non conosce i mali se non quando nascono, non è veramente savio; e questo è dato a pochi.

But the folly of men begins many things, which, savouring of present good, do not show the poison which lies concealed, as I said before of hectic fever. Wherefore, if he who is raised to sovereignty do not foresee disasters till they occur, such a man is not truly wise, and that is a blessing which is bestowed on few.

Character of Mankind.

Il Principe, c. 17.

Perchè degli uomini si può dir questo generalmente, che sieno ingrati, volubili, simulatori, fuggitori de' pericoli, cupidi di guadagno: e mentre fai lor bene, sono tutti tuoi, ti offeriscono il sangue, la roba, la vita, ed i figli, quando il bisogno è discosto; ma quando ti si appressa, si rivoltano. E quel principe chi si è tutto fondato in su le parole loro, trovandosi nudo d' altri preparamenti, rovina; perchè l' amicizie che si acquistano con il prezzo, e non con grandezza e nobilità d'animo, si meritano, ma le non s' hanno, ed a' tempi non si possono spendere. E gli uomini hanno men rispetto d' offendere uno che si facci amare, che uno che si facci temere: perchè l' amore è tenuto da un vinculo d' obbligo, il quale, per esser gli uomini tristi, da ogni occasione di propria utilità è rotto; ma il timore è tenuto da una paura di pena, che non abbandona mai.

For men, to speak generally, are ungrateful, fickle, hypocritical, fearful of danger, and covetous of gain; while you are conferring upon them kindnesses, they are entirely yours; their blood, property, lives, and children are at your service when the danger is at a distance, but when it is at hand they turn their back. And the prince who relies on their professions and finds himself unprepared is sure to be ruined; for friendships which are bought with money, and not with greatness and generosity of mind, may seem a good pennyworth, but are not really so, and when put to the proof are found to be useless. And men have less hesitation to offend one who desires to be beloved than one who wishes to be feared, and the reason is, because love is fastened by a bond of obligations which, on account of the ill-conditioned nature of men, is broken on every occasion of profit, but fear is held by an apprehension of punishment which is never dispelled.

Simplicity of Men.

Il Principe, c. 18.

E sono tanto semplici gli uomini, e tanto obbediscono

alle necessità presenti, che colui che inganna, troverà sempre chi si lascerà ingannare.

Men are so simple, and yield so much to necessity, that he who will deceive will always find him who will lend himself to be deceived.

See Guicciardini, Mass., 99.

When a Prince is Contemptible.

Il Principe, c. 19.

Contennendo lo fa lo esser tenuto vario, leggiero, effeminato, pusillanimo, irresoluto: di che un principe si deve guardare come da uno scoglio, ed ingegnarsi che nelle azioni sue si riconosca grandezza, animosità, gravità, fortezza; e circa i maneggi privati de' sudditi, volere che la sua sentenzia sia irrevocabile, e si mantenga in tale opinione, che alcuno non pensi nè ad ingannarlo nè ad aggirario.

A prince is contemptible when he is regarded as fickle, light, effeminate, pusillanimous, and irresolute; this character he ought to guard against as a rock in the sea, and he ought to strive that in all his actions there may appear magnanimity, courage, dignity and fortitude; desiring that in the private affairs of his subjects his opinion may be considered irrevocable, and that no one should think that they can deceive him, or make him change his mind.

The Conduct of a Wise Prince.

Il Principe, c. 19.

E gli stati bene ordinati, e li principi savi hanno con ogni diligenza pensato di non far cadere in disperazione i grandi, e di satisfare al popolo e tenerlo contento; perchè questa è una delle più importanti materie che abbi un principe.

It has been the constant care of all well-governed states and wise princes not to reduce the nobility to despair, nor the people to discontent; this is one of the chief points to which a prince has to attend.

The best Protection of a Prince is the Love of his People.

Il Principe, c. 20.

Però, la miglior fortezza che sia, è non esser odiato da' popoli: perchè, ancora che tu abbi le fortezze, e il

popolo ti abbi in odio, le non ti salvano; perchè non mancano mai a' popoli, preso che egli hanno l' armi, forestieri che gli soccorrino.

The best protection that a prince can have is not to be hated by his subjects, for your fortresses will not save you if the people hold you in detestation; for no sooner are they in arms than strangers will make their appearance and support them.

Be either Friend or Foe.

Il Principe, c. 21.

Chi vince non vuole amici sospetti, e che nelle avversità non l' aiutino; chi perde non ti riceve, per non aver tu voluto con l' armi in mano correre la fortuna sua.

For the conqueror cares not for doubtful friends who will not help him in his need; and the conquered will not welcome thee since thou wouldst not take arms in his defence, and run his risks.

See Guicciardini, "Mass.," 68.

Men of Different Capacities.

Il Principe, c. 22.

E perchè sono di tre generazioni cervelli: l' uno intende per sè, l' altro intende quanto da altri gli è mostro, il terzo non intende nè per sè stesso nè per dimostrazione d' altri: quel primo è eccellentissimo, il secondo eccellente, il terzo inutile.

Men are of three different capacities: one understands intuitively, another only understands so far as it is explained, and a third understands neither of himself nor by explanation: the first is excellent, the second commendable, and the third altogether useless.

Fortune.

Il Principe, c. 25.

Nondimanco, perchè il nostro libero arbitrio non sia spento, giudico potere esser vero che la fortuna sia arbitra della metà delle azioni nostre, ma che ancora ella ne lasci governare l' altra metà, o poco meno, a noi. Ed assomiglio quella ad un fiume rovinoso, che quando e' s' adira, allaga i piani, rovina gli arbori e gli edifici, lieva da questa parte terreno ponendolo a quell' altra; ciascuno gli fugge davanti, ognun cede al suo furore, senza potervi ostare; e benchè sia così fatto, non resta però che gli uomini, quando sono

tempi quieti, non vi possino fare provvedimenti e con ripari e con argini, in modochè crescendo poi, o egli anderebbe par un canale, o l' impeto suo non sarebbe sì licenzioso nè sì dannoso. Similmente interviene della fortuna; la quale dimostra la sua potenza dove non è ordinata virtu a resistere, e quivi volta i suoi impeti dove la sa che non son fatti gli argini nè i ripari a tenerla.

Nevertheless, that our own free will may not be entirely rejected, I am of opinion that it is true that Fortune is the sole arbitress of one-half of our actions, but that she leaves, or nearly so, the other half to be decided by ourselves. Fortune is like a rapid and impetuous stream, which, when it is swollen, levels plains, uproots trees, destroys buildings, carries off the soil from one place to put it on another; every one flies before it; every one yields to its fury without knowing how to resist; and though it be thus furious at times, it does not follow that when it is quiet and calm, one may not by banks, fences, and such means, control it in such a way that when it swells again it shall be carried off by some canal, or its violence rendered innoxious or less destructive. So it is with Fortune, that shows her power where there is no innate virtue to resist her, and turns her whole force where she knows that there are no barriers or obstacles to withstand her.

See Guicciardini, Mass., 42; Lord Bacon, Essays, xl., "Of Fortune."
See (Gr.) Fortune.

Fortune.

Il Principe, c. 25.

Io giudico ben questo, che sia meglio esser impetuoso che respettivo; perchè la fortuna è donna, ed è necessario, volendola tener sotto, batterla ed urtarla; e si vede che la si lascia più vincere da questi, che da quelli che freddamente procedono. E però sempre, come donna, è amica de' giovani, perchè sono meno respettivi, più feroci, e con più audacia la comandano.

In my opinion it is better to be hot and impetuous than cautious and circumspect, for Fortune is a woman, and must be bearded and domineered over, if we intend to keep her under; and it is evident that she leaves herself to be guided rather by those who treat her with vehemence, than by those who are cold and phlegmatic; and therefore, like a woman, she is always a friend to the young, because being less wary, they attack her with more impetuosity and boldness.

A Mixed Government is Best.

Dei Discorsi, i. c. 2.

Talchè, avendo quelli che prudentemente ordinano leggi, conosciuto questo difetto, fuggendo ciascuno di questi

modi per se stesso, n' elessero uno che participasse di tutti, giudicandolo più fermo e più stabile ; perchè l' uno guarda l' altro, sendo in una medesima città il principato, li ottimati, ed il governo popolare.

So that wise lawgivers, aware of this defect, avoiding each of these methods by itself, chose one which had a tincture of all, believing that it would be more firm and stable, because one watches the other, there being in the same city the government of the Prince, the Nobles, and the People.

See Montesquieu, l. III. c. ix., "Du Principe du Gouvernement Despotique ;" "L Esprit des Loix," l. III. c. iii., l. III. c. vi. ; Guicciardini, Mass., l. See (Lat.) British Constitution.

All Men Naturally Bad.

Dei Discorsi, i. c. 3.

Come dimostrano tutti coloro che ragionano del vivere civile, e come ne è piena di esempi ogni istoria, è necessario a chi dispone una repubblica, ed ordina leggi in quella, presupporre tutti gli uomini essere cattivi, e che li abbino sempre ad usare la malignità dello animo loro, qualunche volta ne abbino libera occasione : e quando alcuna malignità sta occulta un tempo, procede da una occulta cagione, che, per non si essere veduta esperienza del contrario, non si conosce ; ma la fa poi scoprire il tempo, il quale dicono essere padre d' ogni verità.

In the opinion of all who have written about civil government, and according to the experience of all history, whoever prepares to establish a commonwealth and prescribe laws, must presuppose all men naturally bad, and that they will yield to their innate evil passions, as often as they can do so with safety ; and though those passions may lie concealed for a time, they spring up from some hidden cause, of which we can give no account ; but time then discovers them, and is therefore justly called the "Father of Truth."

See (Lat. Gr.) Men, all bad.

Desires of a People never Destructive to Liberty.

Dei Discorsi, i. c. 4.

E i desiderii de' popoli liberi, rade volte sono perniziosi alla libertà, perchè e' nascono o da essere oppressi, o da suspizione di avere a essere oppressi. E quando queste opinioni fussero false, e' vi è il rimedio delle concioni, che surga qualche uomo da bene, che, orando, dimostri

loro come e' s' ingannano : e li popoli, come dice Tullio, benchè siano ignoranti, sono capaci della verità, e facilmente cedono, quando da uomo degno di fede è detto loro il vero.

The desires of a free people are seldom prejudicial to liberty, because they commonly spring from actual oppression or an apprehension of it; and though it may be ill-grounded, there is the remedy of public assemblies, in which some honest men may rise and point out how much they are mistaken; and the people, as Tullius says, are capable enough of understanding the truth, and easily submit when the truth is told them by a man of worth.

Liberty the Foundation of all Government.

Dei Discorsi, i. c. 5.

Quelli che prudentemente hanno constituita una repubblica, intra le più necessarie cose ordinate da loro, è stato constituire una guardia alla libertà : e secondo che questa è bene collocata, dura più o meno quel vivere libero. E perchè in ogni repubblica sono uomini grandi e popolari, si è dubitato nelle mani di quali sia meglio collocata detta guardia.

Those who have given us the wisest and most judicious scheme of a commonwealth, have handed down that some guard must be appointed to watch over liberty, and according to the wisdom of the choice does liberty endure a longer or shorter time. And as in every commonwealth there is a nobility and people of lower rank, the question arises in whose hands liberty may be most safely deposited.

Judges must be in Number.

Dei Discorsi, i. c. 7.

Bisogna che i giudici siano assai, perchè pochi sempre fanno a modo de' pochi.

Judges must be in number, for few will always do the will of few.

See Montesquieu, l. VI. c. v., l. VIII. c. xii. ; Guicciardini, Mass., 24.

The Excellent and Illustrious.

Dei Discorsi, i. c. 10.

Intra tutti gli uomini laudati, sono i laudatissimi quelli che sono stati capi e ordinatori delle religioni. Appresso dipoi, quelli che hanno fondato o repubbliche o regni.

Dopo costoro, sono celebri quelli che, preposti alli eserciti, hanno ampliato o il regno loro, o quello della patria. A questi si aggiungono gli uomini litterati : e perchè questi sono di più ragioni, sono celebrati ciascuno d' essi secondo il grado suo. A qualunque altro uomo, il numero de' quali è infinito, si attribuisce qualche parte di laude, la quale gli arreca l' arte e l' esercizio suo. Sono per lo contrario infami e detestabili gli uomini destruttori delle religioni, dissipatori de' regni e delle repubbliche, inimici delle virtù, delle lettere, e d' ogni altra arte che arrechi utilità ed onore alla umana generazione ; come sono gli empii e violenti, gl' ignoranti, gli oziosi, i vili, e i dappochi. E nessuno sarà mai si pazzo o si savio, si tristo o si buono, che, propostogli la elezione delle due qualità d' uomini, non laudi quella che è da laudare, e biasmi quella che è da biasmare : nientedimeno, dipoi, quasi tutti, ingannati da un falso bene e da una falsa gloria, si lasciano andare, o voluntariamente o ignorantemente, ne' gradi di coloro che meritano più biasimo che laude ; e potendo fare, con perpetuo loro onore, o una repubblica o un regno, si volgono alla tirannide.

Among all excellent and illustrious men those are most praiseworthy who have been the authors and originators of religion and divine worship ; next to these are they who have laid the foundation of any kingdom or commonwealth ; then follow those who, having the command of great armies, have enlarged their own kingdom or the dominion of their country. To these are to be added literary men of all kinds, according to their several degrees ; and lastly, as being infinitely the greater number, come the artificers and mechanics, all to be commended according as they are ingenious or skilful in their several trades. On the other hand, those are infamous and detestable who are despisers of religion, subverters of governments, enemies of virtue, learning, art, and, in short, of everything that is useful and honourable to mankind ; and amongst these must be included the profane, seditious, ignorant, idle, debauched, and vile. And though nature has so ordered it that there is neither wise man nor fool, nor good man nor bad, who, if it were proposed to him which of these two kinds of people he would choose, would not prefer that which deserved to be preferred, and condemn the other ; yet the generality of mankind, deluded by a false impression of good and a vain notion of glory, leaving those ways which are excellent and commendable, either wilfully or ignorantly wander into those paths which lead them to dishonour ; and whereas, to their immortal honour, they might establish a commonwealth or kingdom, they run headlong into tyranny.

Religion the Foundation of all Government.

Dei Discorsi, i. c. 11.

E come la osservanza del culto divino è cagione della grandezza delle repubbliche, così il dispregio di quella è cagione della rovina d' esse. Perchè, dove manca il timore di Dio, conviene che o quel regno rovini, o che sia sostenuto dal timore d' un principe che supplisca a' difetti della religione. E perchè i principi sono di corta vita, conviene che quel regno manchi presto, secondo che manca la virtù d' esso. Donde nasce che i regni i quali dependono solo dalla virtù d' uno uomo, sono poco durabili, perchè quella virtù manca con la vita di quello ; e rade volte accade che la sia rinfrescata con la successione.

And as the strict observance of religious worship is the cause why states rise to eminence, so contempt for religion brings ruin on them. For where the fear of God is wanting, destruction is sure to follow, or else it must be sustained by the fear felt for their prince, who may thus supply the want of religion in his subjects. Whence it arises that the kingdoms, that depend only on the virtue of a mortal, have a short duration ; it is seldom that the virtue of the father survives in the son.

A People Brought up in Subjection to a Prince, if they acquire Liberty, can with Difficulty Retain it.

Dei Discorsi, i. c. 16.

Quanta difficultà sia ad uno popolo uso a vivere sotto un principe, preservare dipoi la libertà, se per alcuno accidente l' acquista, come l' acquistò Roma dopo la cacciata de' Tarquini ; lo dimostrano infiniti esempi che si leggono nelle memorie delle antiche istorie. E tale difficultà è ragionevole ; perchè quel popolo è non altrimenti che uno animale bruto, il quale, ancora che di feroce natura e silvestre, sia stato nudrito sempre in carcere ed in servitù, che dipoi lasciato a sorte in una campagna libero, non essendo uso a pascersi, nè sappiendo le latebre dove si abbia a rifuggire, diventa preda del primo che cerca rincatenarlo. Questo medesimo interviene ad uno popolo, il quale sendo uso a vivere sotto i governi d' altri, non sappiendo ragionare nè delle defese o offese pubbliche, non cognoscendo i principi nè essendo conosciuto da loro, ritorna presto sotto un giogo, il quale il più delle volte è più grave che quello che per poco innanzi si aveva levato d' in

sù 'l collo : e trovasi in queste difficultà, ancora che la materia non sia in tutto corrotta ; perchè in uno popolo dove in tutto è entrata la corruzione, non può, non che picciol tempo, ma punto vivere libero, come di sotto si discorrerà : e però i ragionamenti nostri sono di quelli popoli dove la corruzione non sia ampliata assai, e dove sia più del buono che del guasto. Aggiungesi alla soprascritta, un' altra difficulta ; la quale è, che lo stato che diventa libero, si fa partigiani nemici, e non partigiani amici.

The records of ancient history furnish many examples to show how difficult it is for a people brought up under a prince to preserve its liberty, if by accident it is attained, as the Romans did on the expulsion of the Tarquins, and not without reason ; for the people resemble a wild beast, which, naturally fierce, and accustomed to live in the woods, has been brought up, as it were, in a prison and in servitude, and having by accident got its liberty, not being accustomed to search for its food, and not knowing where to conceal itself, easily becomes the prey of the first who seeks to incarcerate it again. It is the same with a people which has lived always in subjection, who, understanding nothing of the way in which they ought to attack others and defend themselves, and knowing as little of princes as princes do of them, are, with the greatest ease, reduced to a yoke which is commonly more grievous than what they escaped from before ; and this happens where the mass is not wholly corrupt, for in a people where corruption has penetrated to the core, liberty cannot subsist even for a moment. I speak now of those where the malignity is not so diffused, but where there are still left more good men than bad, in which case another difficulty sometimes arises, and that is, when the yoke of tyranny is shaken off, and liberty set up, many enemies are created, whose interest it is to subvert it, and there are few friends made who have any advantage in supporting it.

Need of Laws that Good Manners may be Preserved.

Dei Discorsi, i. c. 18.

Perchè, così come gli buoni costumi, per mantenersi, hanno bisogno delle leggi ; così le leggi, per osservarsi, hanno bisogno de' buoni costumi.

For as laws are necessary that good manners may be preserved, so there is need of good manners that laws may be maintained.

See Guicciardini, Mass., 9 ; Montesquieu, l. X. c. xi., "Des Mœurs du Peuple vaincu :"—"Un peuple connoît aime et défend toujours plus ses mœurs que ses loix."

Why the British are Good Soldiers.

Dei Discorsi, i. c. 21.

Ed è più vero che alcuna altra verità, che se dove sono uomini non sono soldati, nasce per difetto del principe, e non per altro difetto o di sito o di natura: di che se n'è uno esempio freschissimo. Perchè ognuno sa, come ne' prossimi tempi il Re d' Inghilterra assaltò il regno di Francia, nè prese altri soldati che i popoli suoi; e per essere stato quel regno più che trenta anni senza far guerra, non aveva nè soldato nè capitano che avesse mai militato: nondimeno, ei non dubitò con quelli assaltare uno regno pieno di capitani e di buoni eserciti, i quali erano stati continovamente sotto l' armi nelle guerre d' Italia. Tutto nacque da essere quel Re prudente uomo, e quel regno bene ordinato: il quale nel tempo della pace non intermette gli ordini della guerra.

There is nothing more certain than where men are unfit for war, the fault does not arise from the situation or nature of the country, and of this we have a recent and memorable example. For every one knows that the king of England of late years invaded France, employing none but his own subjects; and yet, though England had had no wars for thirty years, and neither soldier nor officer had ever seen a battle, yet they ventured to attack a kingdom, where the officers were excellent, the soldiers very good, having been trained for several years together in the Italian wars. This arose from the prudence of the prince and the excellence of the government, which never suspends during peace the exercise of arms.

Character of a People who have Recovered their Liberty.

Dei Discorsi, i. c. 28.

Ed è verissimo quello che dicono questi scrittori della civiltà: che i popoli mordono più fieramente poi ch' egli hanno recuperata la libertà, che poi che l' hanno conservata.

It is well observed by writers on civil polity that those people are more cruel and vindictive who have lost and recovered their liberty, than those who have preserved it as handed down by their fathers.

The Ambitious.

Dei Discorsi, i. c. 37.

Egli è sentenza degli antichi scrittori, come gli uomini sogliono affliggersi nel male e stuccarsi nel bene; e come

dall' una e dall' altra di queste due passioni nascono i medesimi effetti. Perchè, qualunque volta è tolto agli uomini il combattere per necessità, combattono per ambizione : la quale è tanto potente ne' petti umani, che mai, a qualunque grado si salgano, gli abbandona. La cagione è, perchè la natura ha creati gli uomini in modo, che possono desiderare ogni cosa, e non possono conseguire ogni cosa : talchè, essendo sempre maggiore il desiderio che la potenza dello acquistare, ne risulta la mala contentezza di quello che si possiede, e la poca satisfazione di esso. Da questo nasce il variare della fortuna loro : perchè desiderando gli uomini, parte di avere più, parte temendo di non perdere lo acquistato, si viene alle inimicizie ed alla guerra ; dalla quale nasce la rovina di quella provincia, e la esaltazione di quell' altra.

It is a true observation of ancient writers, that as men are apt to be cast down by adversity, so they are easily satiated with prosperity, and that joy and grief produce the same effects. For whenever men are not obliged by necessity to fight, they fight from ambition, which is so powerful a passion in the human breast that however high we reach we are never satisfied ; and this arises because nature incites us to desire much which we are unable to accomplish, and therefore, our desires exceeding our power to acquire, we are never satisfied with what we have. And from this spring our vicissitudes of fortune ; for when we are always aiming at more, and fearful of losing what is already in our possession, we are apt to fall into suspicions, thence into quarrels and wars, which bring ruin on our country.

Men the Same in all Ages.

Dei Discorsi, i. c. 39.

E' si conosce facilmente per chi considera le cose presenti e le antiche, come in tutte le città ed in tutti i popoli sono quelli medesimi desiderii e quelli medesimi umori, e come vi furono sempre : in modo che gli è facil cosa a chi esamina con diligenza le cose passate, prevedere in ogni repubblica le future, e farvi quelli rimedi che dagli antichi sono stati usati ; o non ne trovando degli usati, pensarne de' nuovi, per la similitudine degli accidenti.

Whoever compares past things with present will find that men in all ages have had the same tendencies and desires as now : so that it is easy by consulting what is passed to foresee what will follow in every commonwealth, and to employ the same remedies as the ancients have used ; and if there be no such precedents, to invent new remedies from the similarity of the occurrences.

So Marcus Antoninus, "Meditations," vii. 1:—

"By looking back into history, and considering the fate and revolutions of government, you will be able to draw a guess, and almost prophesy upon the future. For things past, present, and to come, are strangely uniform, and of a colour, and are commonly cast in the same mould. So upon the matter, forty years of human life may serve for a sample of ten thousand."

So also Bacon, "Of Vicissitudes of Things," Essay lviii.:—

"Solomon saith, 'There is no new thing upon the earth;' so that as Plato had an imagination 'that all knowledge was but a remembrance,' so Solomon giveth his sentence, 'that all novelty is but oblivion;' whereby you may see that the river of Lethe runneth as well above ground as below."

And Goldsmith, "Traveller," l. 251:—

"Alike all ages. Dames of ancient days
Have led their children through the mirthful maze,
And the gay grandsire, skill'd in gestic lore,
Has frisk'd beneath the burden of threescore."

See (Lat.) Mind is the man; (Ger.) Ages ever the same.

No Medium between Doing and Suffering Wrong.

Dei Discorsi, i. c. 46.

E l' ordine di questi accidenti è, che mentre che gli uomini cercano di non temere, cominciano a far temere altrui; e quella ingiuria ch' egli scacciano da loro, la pongono sopra un altro: come se fusse necessario offendere, o essere offeso.

And the result of these occurrences is, that while men seek security from injury they begin to cause fear to others; and the mischief which they are anxious to get rid of they throw upon their neighbours, as if it were necessary to injure or to be injured.

Men more Apt to be Mistaken in Generals than in Particulars.

Dei Discorsi, i. c. 47.

Ed esaminando donde possa procedere questo, credo proceda che gli uomini nelle cose generali s' ingannano assai, nelle particolari non tanto.

And considering with myself what might be the reason, I imagine that it must arise because men are more apt to be mistaken in generals than in particulars.

The Nature of the Multitude and of Princes Differ Little.

Dei Discorsi, i. c. 58.

Però non è più da incolpare la natura della moltitudine che de' principi, perchè tutti egualmente errano, quando

tutti senza rispetto possono errare. Di che, oltre a quello che ho detto, ci sono assai essempi, ed intra gli imperadori romani, ed intra gli altri tiranni e principi ; dove si vede tanta incostanza e tanta variazione di vita, quanta mai non si trovasse in alcuna moltitudine. Ma quanto alla prudenza ed alla stabilità, dico, come uno popolo è più prudente, più stabile e di miglior giudicio che un principe. E non senza cagione si assomiglia la voce d' un popolo a quella di Dio : perchè si vede una oppinione universale fare effetti meravigliosi ne' pronostichi suoi ; talchè pare che per occulta virtù e' prevegga il suo male ed il suo bene. Ed in somma, per epilogare questa materia, dico come hanno durato assai gli stati de' principi, hanno durato assai gli stati delle repubbliche, e l' uno e l' altro ha avuto bisogno d'essere regolato dalle leggi : perchè un principe che può fare ciò che vuole, è pazzo ; un popolo che può fare ciò che vuole, non è savio.

Wherefore the nature of the multitude is no more to be found fault with than the nature of princes, for all err alike when they are without check. Of this there are many examples both among the Roman emperors and among other tyrants and princes, in whom we may see as much inconstancy and changeableness as any multitude ever exhibited. But in respect to foresight and firmness, I maintain that the people is more prudent, more stable, and has better judgment than a prince. And it is not without reason that the voice of the people is likened to the voice of God : for a universal opinion is seen to produce extraordinary effects by its prognostications : so that it seems to have a secret power to foretell its own weal and woe. And in short, to epilogue this matter, I say that while many monarchies, as well as republics, have lasted long, both have need of being regulated by fixed laws ; for a prince that can do what he will is mad, a people that can do what it will is not wise.

See Guicciardini, Mass., 30.

The World has been Always alike as to Good and Evil.

Dei Discorsi, Introduct. ii.

E pensando io come queste cose procedino, giudico il mondo sempre essere stato ad un medesimo modo, ed in quello esser stato tanto di buono quanto di tristo ; ma variare questo tristo e questo buono di provincia in provincia : come si vede per quello si ha notizia di quelli regni

antichi che variavano dall' uno all' altro per la variazione de' costumi ; ma il mondo restava quel medesimo. Solo vi era questa differenza, che dove quello aveva prima collocata la sua virtù in Assiria, la collocò in Media, dipoi in Persia, tanto che la ne venne in Italia ed a Roma : e se dopo lo imperio romano non è seguíto imperio che sia durato, nè dove il mondo abbia ritenuta la sua virtù insieme ; si vede nondimeno essere sparsa in di molte nazioni dove si viveva virtuosamente : ma chi nasce in Italia ed in Grecia, e non sia divenuto o in Italia oltramontano o in Grecia turco, ha ragione di biasimare i tempi suoi, e laudare gli altri.

And considering these things, I am convinced that the world has been always the same, and that there is always as much good fortune as bad in it, but that it passes from province to province, as may be seen in those ancient kingdoms whose fates have changed while the world has remained the same. There is only this difference, that whereas the world had first lodged its virtue in Assyria, it then lodged it in Media, then in Persia, so that by and by it came to Italy and to Rome ; and if after the Roman empire there succeeded no lasting empire, nor where the world kept its virtue together, yet it is seen scattered in many nations where they live virtuously . . . . but he who is born in Italy or in Greece, and has not become either an ultramontane in Italy or a Turk in Greece, has reason to blame his own times and to praise former times.

See Swift, "Letter to Lord Bolingbroke :"—

"I have read my friend Congreve's verses to Lord Cobham, which end with a vile and false moral, and I remember it not in Horace to Tibullus, which he imitates, 'that all times are equally virtuous and vicious,' wherein he differs from all poets, philosophers, and Christians that ever writ. It is more probable that there may be an equal quantity of virtue always in the world, but sometimes there may be a peck of it in Asia, and hardly a thimbleful in Europe."

Everything Ought to Seem to be Done Voluntarily by a Wise Man.

Dei Discorsi, i. c. 51.

Gli uomini prudenti si fanno grado sempre delle cose, in ogni loro azione, ancora che la necessità gli constringesse a farle in ogni modo.

A wise man will so act that whatever he does may rather seem voluntary and of his own free will than done by compulsion, however much he may be compelled by necessity.

Many People are Mistaken who Expect with Humility to Work upon the Proud.

Dei Discorsi, ii. c. 14.

Vedesi molte volte come la umilità non solamente non giova, ma nuoce, massimamente usandola con gli uomini insolenti, che, o per invidia o per altra cagione, hanno concetto odio teco.

It is often found that modesty and humility not only do no good, but are positively hurtful, when they are shown to the arrogant who have taken up a prejudice against you, either from envy, or from any other cause.

Slow Counsels are Most Commonly Pernicious.

Dei Discorsi, ii. c. 15.

E sempre mai avverrà, che ne' partiti dubbii, e dove bisogni animo a deliberargli, sarà questa ambiguità, quando abbino ad esser consigliati e deliberati da uomini deboli. Non sono meno nocive ancora le deliberazioni lente e tarde, che ambigue ; massime quelle che si hanno a deliberare in favore di alcuno amico : perchè con la lentezza loro non si aiuta persona, e nuocesi a sè medesimo.

It is a fault peculiar to all weak and improvident princes and governments to be slow and tedious as well as uncertain in their counsels, which is as dangerous as the other, especially when the question is about the relief or protection of a friend, for your slowness does no good to him, and injures yourself.

Never Threaten or Use Contemptuous Expressions.

Dei Discorsi, ii. c. 26.

Io credo che sia una delle grandi prudenze che usino gli uomini, astenersi o dal minacciare, o dallo ingiuriare alcuno con le parole ; perchè l' una cosa e l' altra non tolgono forze al nimico ; ma l' una lo fa più cauto ; l' altra gli fa avere maggiore odio contra di te, e pensare con maggiore industria di offenderti.

I consider it a mark of great prudence in a man to abstain from threats or any contemptuous expressions, for neither of these weaken the enemy, but threats make him more cautious, and the other excites his hatred, and a desire to revenge himself.

Never Speak Slightingly.

Dei Discorsi, ii. c. 26.

Tanto fu stimato dai Romani, cosa dannosa il vilipendere gli uomini, ed il rimproverare loro alcuna vergogna; perchè non è cosa che accenda tanto gli animi loro, nè generi maggiore sdegno, o da vero o da beffe che si dica.

So strongly did the Roman officers feel it to be mischievous to sneer at men and inveigh against their failings; for there is nothing which excites so much their feelings and creates greater indignation, whether what is said be in earnest or in jest.

So Spenser, "Faerie Queene," iv. 4, 4:—

"For evil deeds may better than bad words be bore."

And "Faerie Queene," vi. 7, 49.

"Words sharply wound, but greatest grief of scorning grows."

See (Lat.) Cutting jokes.

Accidents in Human Affairs.

Dei Discorsi, ii. c. 29.

Se e' si considerà bene come procedono le cose umane, si vedrà molte volte nascere cose e venire accidenti a' quali i cieli al tutto non hanno voluto che si provvegga.

If the course of human affairs be considered, it will be seen that many things arise against which Heaven does not allow us to guard.

See (Lat.) Life, dangers of.

Fortune Rules.

Dei Discorsi, ii. c. 29.

Nè può essere più vera questa conclusione: onde gli uomini che vivono ordinariamente nelle grandi avversità o prosperità, meritano manco laude o manco biasimo. Perchè il più delle volte si vedrà quelli ad una rovina e ad una grandezza esser stati condotti da una comodità grande che gli hanno fatto i cieli, dandogli occasione, o togliendogli di potere operare virtuosamente. Fa bene la fortuna questo, che la elegge uno uomo, quando la voglia condurre cose grandi, di tanto spirito e di tanta virtù, che e' conosca quelle occasioni che la gli porge. Così medesimamente, quando la voglia condurre grandi rovine, la vi prepone uomini che aiutino quella rovina. E se alcuno fusse che vi potesse ostare, o la lo ammazza, o la lo priva di tutte le facultà da potere operare alcun bene.

There can be nothing more true than this, that men who live generally in great adversity or prosperity are neither to be much commended nor much blamed; for it is frequently seen that some are hurried to ruin, and others advanced to honour by the impulse of their fate, wisdom availing little against the misfortunes of the one, and folly as little against the good fortune of the other. When Fortune wishes to bring mighty events to a successful conclusion, she selects some man of spirit and ability who knows to seize the opportunity she offers. So also when she wishes to cause destruction, she puts forward men to aid her in her designs. And if there be any one capable of obstructing them in the least, she either puts an end to him or deprives him of all power to do good.

So Bacon, Essays, xl., "Of Fortune:"—

"Therefore if a man look sharply and attentively, he shall see Fortune; for though she be blind, yet she is not invisible. Overt and apparent virtues bring forth praise; but there be secret and hidden virtues that bring forth Fortune. Certain deliveries of a man's self which have no name. The Spanish name *Desemboltura* partly expresseth them, when there be not stands nor restiveness in a man's nature, but that the wheels of his mind keep way with the wheels of his fortune. It cannot be denied that outward accidents conduce much to Fortune's favour. Opportunity, death of others, occasion fitting virtue; but chiefly the mould of a man's fortune is in his own hands."

See Guicciardini, Mass., 42.

Men may Second Fortune, but may not Thwart her.

Dei Discorsi, ii. c. 29.

Affermo bene di nuovo, questo essere verissimo, secondo che per tutte l' istorie si vede, che gli uomini possono secondare la fortuna e non opporsegli; possono tessere gli orditi suoi, e non rompergli.

I say again that this is most true, and all history bears testimony to it, that men may second Fortune, but they cannot thwart her—they may weave her web, but they cannot break it.

See Guicciardini, Mass., 40.

A Time Appointed for the Duration of All Things.

Dei Discorsi, iii. c. 1.

Egli è cosa verissima, come tutte le cose del mondo hanno il termine della vita loro. Ma quelle vanno tutto il corso che è loro ordinato dal cielo generalmente, che non disordinano il corpo loro, ma tengonlo in modo ordinato, o che non altera, o s' egli altera, è a salute, e non a danno suo.

It is an undoubted truth that everything in this world has a period fixed for its duration. Those generally run through the

whole course of life assigned them by Heaven who do not derange their bodily organs, but keep them in their proper state; or if they change, it is for the better, and not for the worse.

Tyranny and a Free State.

Dei Discorsi, iii. c. 3.

E chi piglia una tirannide e non ammazza Bruto, e chi fa uno stato libero e non ammazza i figliuoli di Bruto, si mantiene poco tempo.

He who takes upon himself a tyranny, and does not slay Brutus, and he who makes a free state, and does not slay the sons of Brutus, maintains his work only for a short time.

See Guicciardini, Mass., 35.

The Cause of Men's Good and Ill Fortune.

Dei Discorsi, iii. c. 9.

Io ho considerato più volte come la cagione della trista e della buona fortuna degli uomini è riscontrare il modo del procedere suo coi tempi avendo uno con un modo di procedere prosperato assai, non è possibile persuadergli che possa far bene a procedere altrimenti: donde ne nasce che in uno uomo la fortuna varia, perchè ella varia i tempi, ed egli non varia i modi.

I have often thought that the cause of men's good or ill fortune depends on whether they make their actions fit with the times. . . a man having prospered by one mode of acting can never be persuaded that it may be well for him to act differently; whence it is that a man's fortune varies, because she changes her times, and he does not change his ways.

See Guicciardini, Mass., 42.

Men of Ability Neglected in Time of Peace.

Dei Discorsi, iii. c. 16.

Egli fu sempre, e sempre sarà, che gli uomini grandi e rari in una repubblica nei tempi pacifichi sono negletti; perchè per la invidia che s' ha tirato dietro la riputazione che la virtù d' essi ha dato loro, si truova in tali tempi assai cittadini che vogliono, non che esser loro eguali, ma esser loro superiori.

It has always been and will be, that men of mighty intellect and rare accomplishments in a commonwealth are neglected in times of peace; for from the envy which is excited by their high charac-

ter, there always start up many citizens in those times who wish to be not only their equals but their superiors.

A Multitude is not to be Trusted with Arms Indiscriminately.

Dei Discorsi, iii. c. 30.

E però, uno che sia preposto a guardia d' una città, debbe fuggire come uno scoglio il fare armare gli uomini tumultuosamente ; ma debbe prima avere scritti e scelti quelli che voglia s' armino, chi gli abbino a ubbidire, dove a convenire, dove andare ; ed a quelli che non sono scritti, comandare che stiano ciascuno alle case sue a guardia di quelle.

And therefore one who has the command of a city ought to avoid as a rock the arming of a people in a confused and tumultuous manner; but he ought first to call and select such as he dare trust with arms, and of whose obedience he has no doubt, whatever may be his commands ; the rest are to be required to keep at home, and every man look to the defence of his own house.

Great Men are Never Discomposed.

Dei Discorsi, iii. c. 31.

Per le quali parole si vede, come gli uomini grandi sono sempre in ogni fortuna quelli medesimi ; e se la varia, ora con esaltargli ora con opprimergli, quelli non variano, ma tengono sempre l' animo fermo, ed in tal modo congiunto con il modo del vivere loro, che facilmente si conosce per ciascuno, la fortuna non aver potenza sopra di loro. Altrimenti si governano gli uomini deboli ; perchè invaniscono ed inebriano nella buona fortuna, attribuendo tutto il bene che gli hanno a quelle virtù che non conobbero mai. D' onde nasce che diventano insopportabili ed odiosi a tutti coloro che gli hanno intorno. Da che poi dipende la subita variazione della sorte ; la quale come veggono in viso, caggiono subito nell' altro difetto, e diventano vili ed abietti.

Whence we may observe that great men are never discomposed ; let Fortune change as she pleases—let her raise or cast them down —they are so calm and steadfast, that every one may see that it is not in the power of Fortune to discompose them. It is otherwise with men of feeble character: intoxicated by Fortune, they attribute everything to their abilities and good conduct; hence they become insufferable and hateful: their arrogance exposes them

to many vicissitudes which fall upon them suddenly, and so terrify them that they run into the other extreme, and become abject and grovelling.

No Perfection in Human Affairs.

Dei Discorsi, iii. c. 37.

E pare che nelle azioni degli uomini, come altre volte abbiamo discorso, si truovi, oltre all' altre difficultà, nel voler condurre la cosa alla sua perfezione, che sempre propinquo al bene sia qualche male, il quale con quel bene si facilmente nasce, che pare impossibile poter mancare dell' uno volendo l' altro. E questo si vede in tutte le cose che gli uomini operano. E però s' acquista il bene con difficultà, se dalla fortuna tu non se' aiutato in modo, che ella con la sua forza vinca questo ordinario e naturale inconveniente.

In human affairs, besides the other difficulties there may be to bring things to a successful issue, there is this, that some evil is always pressing closely upon the good, and springing up so naturally with it, that the one seems inseparable from the other. And this is seen in everything that men do; so that the good is with difficulty attained, unless you are so aided by Fortune that by her strength she gets the better of that common and natural inconvenience.

Titles do not Make Men Honourable, but Men their Titles.

Dei Discorsi, iii. c. 38.

Perchè non i titoli illustrano gli uomini, ma gli uomini i titoli.

For it is not titles that reflect honour on men, but men on their titles.

Fraud in the Management of War is Glorious.

Dei Discorsi, iii. c. 40.

Ancorachè usare la fraude in ogni azione sia detestabile, nondimanco nel maneggiar la guerra è cosa laudabile e gloriosa; e parimente è laudato colui che con fraude supera il nimico, come quello che 'l supera con le forze.

Though fraud in all other actions be odious, yet in matters of war it is laudable and glorious, and he who overcomes his enemies by stratagem is as much to be praised as he who overcomes them by force.

See (Gr.) War, what allowable.

METASTASIO.

BORN A.D. 1698—DIED A.D. 1782.

PIETRO METASTASIO, whose original name was Pietro Trapassi, was born in Rome in 1698. His father, Felice Trapassi, a native of Assisi, enlisted in the army of the Pope; but having subsequently married, was able to support his family as a copyist of legal documents, and then opened a grocer's shop in Rome in partnership with a friend. His mother was Francesca Galasti, of Bologna. Two sons and two daughters were the fruit of this marriage. Pietro was the younger, and was famed for his talent of improvisation from his earliest years, entertaining his youthful playmates with impromptu rhymes. He was adopted by the celebrated jurist Gravina, who had accidentally become acquainted with him, and had his name changed to Metastasio, from the Greek equivalent to *trapassamento*. Intending him for the bar, he sent him to his cousin Caroprese, in Calabria, to be taught Greek and philosophy. When he was only twelve years of age, he had translated Homer in *ottava rima;* and a short time afterwards he composed the tragedy of "Giustino," borrowing the plot from the "Italia Liberata," of Trissini. On the death of his patron Gravina, that kind friend bequeathed him his Roman property, amounting to about £4000; but he seems to have squandered it in a short time, and again to have devoted himself to the study of law. His taste, however, lay in a very different direction, and he abandoned it to write dramas. He was so successful that, in 1729, he received a letter from Prince Pio of Savoy, director of the court theatre in Vienna, commissioning two dramas, and inviting him thither to occupy the post of imperial poet, with an annual salary of 3000 florins. This appointment he owed to his fame, and to the influence of the Princess Æthan. Here he spent his life, and died at Vienna in 1782.

HIGH BIRTH IS MERE ACCIDENT.

Artaserse, i. 2.

I suoi produca,
Non i merti degli Avi. Il nascer grande
È caso, e non virtù; che se ragione
Regolasse i natali, e desse i regni

Solo a colui, ch' è di regnar capace,
Forse Arbace era Serse, e Serse Arbace.

Let him speak of his own deeds, and not of those of his forefathers. High birth is mere accident, and not virtue; for if reason had controlled birth, and given empire only to the worthy, perhaps Arbaces would have been Xerxes, and Xerxes Arbaces.

See (Lat.) Ancestors, deeds of.

Innocence does not Always Save.

Artaserse, ii. 5.

Vo solcando un mar crudele
Senze vele, = E senza sarte:
Freme l' onda, il ciel s' imbruna,
Cresce il vento, e manca l' arte;
E il voler della fortuna
Son costretto a seguitar.
Infelice! in questo stato
Son da tutti abbandonato:
Meco sola è l' innocenza,
Che mi porta a naufragar.

I am ploughing a raging sea without sails and cordage: the waves roar, the heaven is black, the wind howls, and art fails me; I am forced to follow the will of Fortune. Unhappy that I am! in this state I am abandoned by all: my innocence is my only comfort; but it is bearing me towards shipwreck.

The Spirit has no Rest till it Returns to God.

Artaserse, iii. 1.

L' onda dal mar divisa
Bagna la valle, e 'l monte;
Va passeggiera
In fiume,
Va prigioniera
In fonte,
Mormora sempre e geme,
Fin che non torna al mar:
Al mar dov' ella nacque,
Dove acquistò gli umori,
Dove dai lunghi errori
Spera di riposar.

Water parted from the sea bathes the valley and the hill; while it strays in the river, and is prisoner in the spring, it murmurs

still, and vents complaints, till it is returned to the sea—to the sea from which it rose, whence its moisture it received, and where, after many windings, it hopes again to find repose.

Virtuous Constancy Triumphs to the Last.

Adriano, i. 3.

Sprezza il furor del vento
Robusta quercia avvezza
Di cento verni e cento
L' ingiurie a tollerar.
E se pur cade al suolo,
Spiega per l' onde il volo ;
E con quel vento istesso
Va constrastando in mar.

The sturdy oak, accustomed to the storms of a hundred winters, despises the fury of the winds ; and if it fall at last to the ground, it spreads its sail on the waves, and, impelled by that very wind, goes stemming through the deep.

So Churchill, "Gotham," i. 303 :—

> "The oak, when living, monarch of the wood ;
> The English oak, which, dead, commands the flood."

The Proper Time is to be Waited for in Every Important Undertaking.

Adriano, ii. 5.

Saggio guerriero antico
Mai non ferisce in fretta.
Esamina il nemico,
Il suo vantaggio aspetta,
E gl' impeti dell' ira
Cauto frenando va.
Muove la destra e il piede,
Finge, s' avanza, e cede,
Finchè il momento arriva
Che vincitor lo fa.

The veteran warrior is never in haste to strike the blow ; he surveys his foe, watches his opportunity, and cautiously reins in the fury of his rage ; he changes place upon the field, advances, stops till the moment comes when he can give the sure blow.

THE PENITENT'S REMORSE IS INCREASED BY THE PARDON OF HIS OFFENCE.

Adriano, ii. 10.

Quell' amplesso, e quel perdono,
Quello sguardo, e quel sospiro
Fa più giusto il mio martìro,
Più colpevole mi fa.
Qual mi fosti, e qual ti sono,
Chiaro intende il core afflitto;
Che misura il suo delitto
Dall' istessa tua pieta.

In that embrace, and that forgiveness, that piteous face, and that sigh, my punishment is felt more just, and I feel myself more guilty; what thou wert to me, and what I am to thee, my afflicted heart clearly understands, which measures its transgression by thy pardoning love.

SUFFERING IS THE PATH TO JOY.

Adriano, iii. 2.

Più bella al tempo usato,
Fan germogliar la vite
Le provide ferite
D' esperto agricoltor.
Non stilla in altra guisa
Il balsamo odorato,
Che da una pianta incisa
Dall' Arabo pastor.

Fairer and more fruitful in spring the vine becomes from the skilful pruning of the husbandman; less pure had been the gums which the odorous balsam gives if it had not been cut by the knife of the Arabian shepherd.

INCONSTANCY OF HUMAN AFFECTION.

Demetrio, ii. 3.

È la fede degli amanti,
Come l' araba fenice:
Che via sia, ciascun lo dice;
Dove sia, nessun lo sa.
Se tu sai, dov' ha ricetto,
Dove muore, e torna in vita,
Me l' addita, = E ti prometto
Di serbar la fedeltà.

The truth of lovers is likened to the Arabian Phœnix: every one says that there is such a bird, but where no one can tell. If thou knowest where it dies, and rises again from its ashes, point out to me the spot, and I promise to preserve a steadfast love to thee.

See (Lat.) Lovers, perjuries of.

The Mind filled with Hope.

Olimpiade, i. 3.

Quel destrier, che all' albergo è vicino
Più veloce s' affretta nei corso ;
Non l' arresta l' angustia del morso,
Non la voce che legge gli da.
Tal quest' alma, che piena è di speme,
Nulla teme, consiglio non sente ;
E si forma una gioja presente
Del pensiero che lieta sara.

The steed, as it approaches its stall, exerts redoubled speed, giving no heed to the rein nor the voice of the rider. Such is the mind that is filled with hope : it rejects all fear and all command ; it derives a present joy from the thought that it will hereafter be joyful.

So also Shakespeare, "Richard III.," act v. sc. 2 :—

> "True hope is swift, and flies with swallow's wings,
> Kings it makes gods, and meaner creatures kings."

See (Lat. Gr.) Hope.

Men like Vessels tossed on the Deep.

Olimpiade, ii. 5.

Siam navi all' onde algenti
Lasciate in abbandono :
Impetuosi venti
I nostri affetti sono :
Ogni diletto è scoglio :
Tutta la vita è mar.
Ben, qual nocchiero, in noi
Veglia ragion ; ma poi
Pur dall' ondoso orgoglio
Si lascia trasportar.

We are like vessels tossed on the bosom of the deep ; our passions are the winds that sweep us impetuously forward ; each pleasure is a rock ; the whole of life is a wide ocean. Reason is the pilot to guide us, but often it allows itself to be led astray by the storms of pride.

So Pope, Prologue to Addison's "Cato:"—

"A brave man struggling in the storms of fate,
And greatly falling with a falling state."

See (Lat. Gr.) Man, life of.

A Friend tried by Adversity.

Olimpiade, iii. 3.

Lasciar l' amico !
Lo seguitai felice
Quand' era il ciel sereno,
Alle tempeste in seno,
Voglio seguirlo ancor,
Ah così vil non sono.
Come dell' oro il fuoco
Scopre le masse impure,
Scoprono le sventure
Dei falsi amici il cor.

Leave a friend! So base I am not. I followed him in hi prosperity, when the skies were clear and shining, and will not leave him when storms begin to rise. As gold is tried by the furnace, and the baser metal is shown, so the hollow-hearted friend is known by adversity.

So Shakespeare, "Timon of Athens," act i. sc. 1:—

"I am not of that feather, to shake off
My friend when he must need me. I do know him,
A gentleman that well deserves a help,
Which he shall have: I'll pay the debt and free him."

See (Lat. Gr.) Summer friends. See Prov. xvii. 24.

How Courage is Acquired.

Issipile, i. 7.

Chi mai non vide fuggir le sponde,
La prima volta che va per l' onde
Crede ogni stella per lui funesta,
Teme ogni zeffiro, come tempesta,
Un picciol moto tremar lo fa.
Ma reso esperto sì poco teme
Che dorme al suono del mar, che freme,
O su la prora cantando va.

He who never saw the shore fly behind him, the first time that he tries the waves, believes every star to be fatal, fears every breeze as if it were a tempest, and trembles if it blow. But, when inured, he lays fear aside, is rocked asleep by the roaring of the tide, or sings upon the prow.

So Shakespeare, "Henry IV.," act iii. sc. 1 :—

> "Wilt thou upon the high and giddy mast,
> Seal up the shipboy s eyes, and rock his brains
> In cradle of the rude imperious surge,
> And in the visitation of the winds,
> Who take the ruffian billows by the top,
> Curling their monstrous heads."

And "King John," act ii. sc. 1 :—

> "For courage mounteth with occasion."

The most Timid Animal becomes Bold in Defence of its Young.

Issipile, ii. 14.

Tortora che sorprende
Chi le rapisce il nido,
Di quell' ardir s' accende,
Che mai non ebbe in sen :
Col rostro, e con l' artiglio
Se non difende il figlio,
L' insidiator molesta
Con le querele almen.

The turtle-dove, which surprises some one invading her nest, is suddenly roused to a courage which seemed not to exist within her breast. If she be unable to defend her young with talon and beak, at least she annoys the spoiler by her cries.

Conscience makes Cowards of the Guilty.

Issipile, iii. 1.

Guardami prima in volto,
Anima vile, e poi
Giudica pur di noi
Il vincitor qual' è.
Tu, libero e disciolto,
Sei di pallor dipinto :
Io, di catene avvinto,
Sento pietà di te.

First look on my face, thou dastard soul, and then judge which of us is the victor. Thou, though free and at large, art pale ; while I, loaded with chains, have compassion on thee.

Shakespeare, "Hamlet," act iii., sc. 1.

See (Lat. Gr.) Conscience.

Fortune Favours the Brave.

Ezio, i. 5.

Il nocchier che si figura
Ogni scoglio, ogni tempesta,
Non si lagni se poi resta
Un mendico pescator.
Darsi in braccio ancor conviene
Qualche volta alla fortuna ;
Che sovente in ciò ch' avviene,
La fortuna ha parte ancor.

The pilot who is always dreading a rock, or a tempest, must not complain if he remain a poor fisherman. We must at times trust something to Fortune, for Fortune has often some share in what happens.

See (Lat.) Fortune favours ; (Ger.) God favours.

Various Fortune of Mankind.

Ezio, ii. 8.

Nasce al bosco in rozza cuna
Un felice pastorello,
E con l' aure di fortuna
Giunge i regni a dominar.
Presso al trono in regie fasce
Sventurato un altro nasce,
E fra l' ire della sorte
Va gli armenti a pascolar.

A fortunate shepherd is nursed in a rude cradle in some wild forest, and, if Fortune smile, has risen to empire. That other, swathed in purple by the throne, has at last, if Fortune frown, gone to feed the herd.

So Shakespeare, "King John," act iii., sc. 4 :—

> "When Fortune means to men most good,
> She looks upon them with a threatening eye."

See (Lat.) Fortune, variety of.

A Provident Wisdom is Prepared for every Event.

La Clemenza di Tito, ii. 4.

Sia lontano ogni cimento,
L' onda sia tranquilla e pura,
Buon guerrier non si assicura.
Non si fida il buon nocchier.

Anche in pace, in calma ancora
L' armi adatta, i remi appresta,
Di battaglia, o di tempesta
Qualche assalto a sostener.

Though no combatant be near, though the deep be calm and clear, a wary warrior is ever on his guard, the wary pilot is never asleep: even in peace and in calm he prepares his arms, trims his sail, ready, whatever chance presents itself, to meet the battle or the gale.

TITUS THE EMPEROR TO HIS FRIEND SEXTUS, WHO HAD CONSPIRED AGAINST HIM.

La Clemenza di Tito, iii. 6.

Siam soli; il tuo Sovrano
Non è presente. Apri il tuo core a Tito,
Confidati all' amico. Io ti prometto,
Che Augusto nol sapra.

We are alone: your sovereign is not present. Open your heart to Titus; trust yourself to your friend. I promise you that the emperor shall know nothing of it.

MERCY IS THE PREROGATIVE OF KINGS.

La Clemenza di Tito, iii. 7.

Il torre altrui la vita
È facoltà commune
Al più vil della terra; il darla è solo
De' Numi, e de' Regnanti.

To take away life is a power common with the vilest of the earth; to give it belongs alone to gods and kings.

So Shakespeare, "Merchant of Venice," act iv., sc. 1:—

"It becomes
The thronèd monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings:—
But mercy is above this sceptered sway;
It is enthroned in the hearts of kings."

See (Lat., Gr., Ger.) Mercy.

OUR SENSES ARE OVERCOME BY THE GRANDEUR OF THE DIVINE WORKS.

Il Sogno di Scipione.

Ciglio, che al Sol si gira,
Non vede il Sol che mira,

Confuso in quell' istesso
Eccesso di splendor.
Chi là del Nil cadente
Vive alle sponde appresso,
Lo strepito non sente
Dei rovinoso umor.

The eye that gazes upon the sun sees not the orb it looks upon, confounded by the excess of its brightness. He who lives by the cataracts of the Nile hears not the thunder of its fall.

Virtue becomes Stronger in Adversity.

Il Sogno di Scipione.

Quercia annosa su l' erte pendici
Fra 'l contrasto dei venti nemici
Più sicura, più salda si fa.
Che se 'l verno le chiome le sfronda,
Più nel suolo col piè si profonda ;
Forza acquista, se perde beltà.

The aged oak, upon the steep, stands more firm and secure if assailed by angry winds. For if the winter bares its head, the more strongly it strikes its roots into the ground, acquiring strength as it loses beauty.

See (Lat.) Virtue.

Constancy is Victorious over Fortune.

Il Sogno di Scipione.

Biancheggia in mar lo scoglio,
Par che vacilli, e pare
Che lo sommerga il mare
Fatto maggior di se.
Ma dura a tanto orgoglio
Quel combattuto sasso ;
E 'l mar tranquillo, e basso
Poi gli lambisce il piè.

The rock is whitened by the waves—now it appears to glide, now to sink beneath the billows, roaring high above it. Yet does that battered rock remain unmoved ; and when the sea is tranquil and calm, it descends to lick its feet.

See (Gr.) Fortune depends on our own exertions.

CLEMENCY AND CONDESCENSION ARE ATTRIBUTES OF GREATNESS.

Il Vero Omaggio.

Al mar va un picciol rio,
Che appena il corso scioglie,
E in seno il mar l' accoglie,
E non lo sdegna il mar;
Che l' onda sua negletta
Così benigno accetta,
Come quell' acque altere,
Che le provincie intere
Han fatto sospirar.

The brook, that can scarcely maintain its course, is received into the bosom of the deep: nor is it scorned by the sea; for its humble stream is taken into its embrace as kindly as those proud waters, whose torrent has made whole provinces to mourn.

RESULTS DEPEND NOT ON EVENTS, BUT ON PRINCIPLE AND CONDUCT.

L' Asilo d'Amore.

Varcan col vento istesso
Due navi il flutto infido;
Una ritorna al lido,
L' altra si perde in mar.
Colpa non è del vento,
Se varia i lor sentieri,
La varia dei nocchieri
Arte di navigar.

Two barks were carried forward by the self-same wind on the faithless billows; one returned safely to the shore, while the other foundered at sea. It is not the fault of the wind if their fortune differ; the difference arises from the skill of the pilot.

HABIT BECOMES NATURE.

L'Asilo d'Amore.

Alla prigione antica
Quell' augellin ritorna,
Ancor che mano amica
Gli abbia disciolto il piè.
Per uso al semplicetto
La liberta dispiace,

Quanto n' avea diletto,
Allor che la perdè.

The bird is often seen to return to its accustomed cage, even though a friendly hand has disengaged its feet. From habit the little fool is displeased with its liberty, as much as it had struggled to obtain it when first caught.

So Shakespeare, "Two Gentlemen of Verona," act v. sc. 4:—

"How use doth breed a habit in a man!"

See (Lat. Gr.) Custom.

The War-Steed.

Alessandro, ii. 10.

Destrier che all' armi usato
Fuggì dal chiuso albergo,
Scorre la selva, il prato,
Agita il crin sul tergo,
E fa coi suoi nitriti
Le valli risonar:
Ed ogni suon, che ascolta,
Crede che sia la voce
Del cavalier feroce,
Che l' anima a pugnar.

The war-steed, when he has broken from his stall, flies through the wood, the field, tosses his dishevelled mane, and makes the valleys resound with his neighings; and every shout that he hears he thinks to be the voice of his warrior-master, calling him to the fight.

See (Lat.) Horse.

The Wise are Instructed by what appears Trivial to Others.

Achille, i. 6.

Fra l' ombre un lampo solo
Basta al nocchier fugace,
Che gia ritrova il polo,
Gia riconosce il mar.
Al pellegrin ben spesso
Basta un vestigio impresso,
Perchè la via fallace
Non l' abbia ad ingannar.

In the dark a glimmering light is often sufficient for the pilot to find the polar star, and to fix his course. To the pilgrim often a

single footstep suffices to enable him to find his way across the bewildering plain.

A Daring Spirit forces its Way through all Restraints.

Achille, iii. 1.

Del terreno nel concavo seno
Vasto incendio se bolle ristretto,
A dispetto del carcere indegno,
Con più sdegno gran strada si fa.
Fugge allora ; ma intanto che fugge
Crolla, abbatte, sovverte, distrugge
Piani, monti, foreste, e città.

The fiery lava in the hollow bosom of the earth, if it be restrained, in spite of its prison, bursts forth with greater force ; then flows abroad, but as it flows, subverts, beats down, and overthrows plains, mountains, forests, and cities.

Premature Confidence often the Cause of Ultimate Failure.

Ciro, ii. 7.

Cauto guerrier pugnando
Gia vincitor si vede !
Ma non depone il brando,
Ma non si fida ancor.
Che le nemiche prede
Se spensierato aduna,
Cambia talor fortuna
Col vinto il vincitor.

The cautious soldier, though he see himself victorious, does not throw down his sword, and feel entire confidence ; lest, while he is gathering the spoil, he forego his advantage, and Fortune should change her side.

The Mind may rise Superior to all Worldly Adversity.

Temistocle, i. 3.

Al furor d' avversa sorte
Più non palpita, e non teme
Che s' avvezza, allor che freme,
Il suo volto a sostener.

Scuola son d' un' alma forte
L' ire sue le più funeste ;
Come i nembi, e le tempeste
Son la scuola del nocchier.

The heart does not beat quickly at the frowns of Fortune, nor does it tremble when it is accustomed to defy her threatenings. She is the best school of courage when she is fraught with anger, in the same way as winds and tempests are the school of the sailor boy.

Fortune is not to be Trusted whether she Smiles or Frowns.

Temistocle, i. 10.

Non m' abbaglia quel lampo fugace ;
Non m' alletta quel riso fallace ;
Non mi fido, non temo di te.
So, che spesso tra i fiori, e le fronde
Pur la serpe s' asconde, s' aggira ;
So che in aria talvolta s' ammira
Una stella, che stella non è.

That wandering light does not mislead me, that deceitful smile has no magic for me ; I do not trust thee nor fear thee. I know that under flowers and leaves the serpent often cowers and coils ; I know that sometimes in the sky a star may seem to twinkle which is no star.

See (Lat. Gr.) Fortune.

Infatuation commonly attends the Commission of Great Crimes.

Temistocle, iii. 7.

Non tremar, vassallo indegno ;
E gia tardo il tuo timore :
Quando ordisti il reo desegno,
Era il tempo di tremar.
Ma giustissimo consiglio
È del Ciel, che un traditore
Mai non vegga si suo periglio,
Che vicino a naufragar.

Unworthy slave, tremble not, thy terrors come too late ; when thou first enteredst on thy hellish plot, then was the time to fear. But it is the just decree of Heaven that a traitor never sees his danger till his ruin is at hand.

THE STINGS OF CONSCIENCE.

Temistocle, iii. 8.

Aspri rimorsi atroci,
Figli del fallo mio,
Perchè sì tardi, o Dio,
Mi lacerate il cor!
Perchè, funeste voci,
Ch' or mi sgridate appresso,
Perchè v' ascolto adesso,
Nè v' ascoltai finor?

Sharp and fell remorse, the offspring of my sin, why do you, O God, lacerate my heart so late! Why, O boding cries, that scream so close to me, why do I listen to you now, and never heard you before?

See (Lat. Gr.) Conscience.

THE LOWEST CONDITION IS OFTEN ENVIED BY THE GREAT AND POWERFUL.

Zenobia, i. 4.

Di ricche gemme, e rare
L' Indico mare abbonda;
Nè più tranquilla ha l' onda,
Nè il cielo ha più seren.
Se v' è del flutto infido
Lido che men paventi,
È qualche ignoto ai venti
Povero angusto sen.

Though the Indian Ocean abounds in rich and rare gems, it does not boast a calmer sky nor more unruffled sea. If there be a shore that dreads not the fury of the faithless billows, it is some poor and narrow bay unknown to the winds.

See (Gr.) Happy men.

THINK BEFORE YOU SPEAK.

Ipermnestra, ii. 1.

Pria di lasciar la sponda
Il buon nocchiero imita;
Vedi se in calma è l' onda,
Guarda se chiaro è il dì.

Voce dal sen fuggita
Poi richiamar non vale ;
Non si trattien lo strale,
Quando dall' arco uscì.

Before you leave the shore imitate the example of the wary sailor ; observe if the billows sleep, if the day be calm. The word that once escapes the tongue cannot be recalled ; the arrow cannot be detained which has once sped from the bow.

See (Lat.) Caution.

A Course of Time is required to Develop Great Events.

Il Tempio dell' Eternità.

Nasce in un giorno solo,
E in un sol giorno muore
Quel languidetto fiore
Sì pronto a comparir.
Stan del natìo terreno
Chiuse gran tempo in seno
Tarde le palme a nascere,
Difficili a morir.

In a single day the flowret is seen to grow up and to die. Maturing in his native earth the palm a long time lay, and slowly he will again decay.

The Harmony of all Things under the Divine Government.

Il Tempio dell' Eternità.

Tutto cangia, e 'l dì che viene
Sempre incalza il dì che fugge ;
Ma cangiando si mantiene
Il mio stabile tenor.
Tal ristretta in doppia sponda
Corre l' onda all' onda appresso,
Ed è sempre il fiume istesso,
Non è mai l' istesso umor.

All things are changed ; the day that comes always treads on the day that goes ; but the even tenor of my course is upheld by this constant change. Thus the waters of the river flow, wave upon wave ; the stream is always there, though the waters change.

See (Lat.) Property, changeableness of ; (Ger.) Harmony.

JUDGMENT OF MANKIND FULL OF ERROR.

Il Tempio dell' Eternità.

Oh come spesso il mondo
Nel giudicar delira,
Perchè gli effetti ammira,
Ma la cagion non sa!
E chiama poi fortuna
Quella cagion che ignora;
E 'l suo difetto adora
Cangiato in Deità.

Oh, how full of error is the judgment of mankind! They wonder at results when they are ignorant of the reasons. They call it Fortune when they know not the cause, and thus worship their own ignorance changed into a deity.

See (Lat. Gr.) Mankind, blindness of.

TO BE WITHOUT KNOWLEDGE IS NOT GOOD.

Il Parnaso.

Più d' ogni altro in suo cammino
È a smarrirsi esposto ognora
Chi le colpe affatto ignora,
Chi l' idea di lor non ha.
Come può ritrarre il piede
Inesperto pellegrino
Dagl' inciampi che non vede,
Dai perigli che non sa?

That man is most apt to stray in life's paths, and to go out of the way, who is entirely ignorant of his faults, and who knows not his dangers. How can he repair his errors, and withdraw his foot from the snares which he sees not; from the dangers which he knows not?

THE WAYS OF THE UNGODLY SHALL PERISH.

Gioas Re di Giuda.

La speme dei malvagj
Svanisce in un momento,
Come spuma in tempesta, o fumo al vento.
Ma dei giusti la speme
Mai non cangia sembianza;
Ed è l' istesso Dio la lor speranza.

The hope of the ungodly vanishes in a moment, like froth in tempest blown, or smoke before the wind. But the hope of the just remains unchanged; for God himself is their strength and hope.

See (Lat. Gr.) The wicked.

Despair is Impiety.

Betulia Liberata, i.

D' ogni colpa la colpa maggiore
È l' eccesso d' un empio timore,
Oltraggioso all' eterna pietà.
Chi dispera non ama, non crede:
Che la fede, l' amore, la speme
Son tre faci, che splendono insieme,
Nè una ha luce, se l' altra non l' ha.

Of all faults the greatest is the excess of impious terror, dishonouring divine grace. He who despairs, wants love, wants faith, for faith, hope, and love, are three torches, which blend their light together, nor does the one shine without the other.

See (Lat. Gr. Ger.) Despair, never.

Presumption and Despair alike Sinful.

Betulia Liberata, i.

Del pari infeconda
D' un fiume è la sponda,
Se torbido eccede,
Se manca d' umor.
Si acquista baldanza
Per troppa speranza;
Si perde la fede
Per troppo timor.

The banks of a river are equally barren, whether the torrent overflows or its waters fail. Excessive confidence turns to pride; faith sinks too low from excess of doubts.

God is Omnipresent.

Betulia Liberata, ii.

Se Dio veder tu vuoi,
Guardalo in ogni oggetto,
Cercalo nel tuo petto,
Lo troverai con te.

E se, dov' ei dimora,
Non intendesti ancora,
Confondimi, se puoi;
Dimmi, dov' ei non è?

If you wish to behold God, you may see Him in every object around; search in your breast, and you will find Him there. And if you do not yet perceive where He dwells, confute me, if you can, and say where He is not.

See (Lat. Gr.) God, omnipotence of.

Insensibility to Danger the Worst Omen for Deliverance.

Betulia Liberata, ii.

Quel nocchier, che in gran procella
Non s' affanna, e non favella,
È vicino a naufragar.
È vicino all' ore estreme
Quell' infermo che non geme,
È ha cagion di sospirar.

The pilot who is careless when the storm rages around him, is likely to suffer shipwreck; he is near to his last hour who refuses to complain, and is wasting in disease.

The Spirit may be Overpowered by Sudden Joy, or the Mind by a Blaze of Light.

Betulia Liberata, ii.

Prigionier, che fa ritorno
Dagli orrori al dì sereno,
Chiude i lumi ai rai del giorno,
E pur tanto il sospirò.
Ma così fra poco arriva
A soffrir la chiara luce,
Che l' avviva, e lo conduce
Lo splendor, che l' abbagliò.

The captive who issues from the gloom of his prison, shuts his eyes to the glare of light, and yet he longed for it. But in a short time he is inured to the light which cheers him, and the splendour which at first dazzled him at last points out his way.

God has Wise Purposes in Delaying His Vengeance.

Sant' Elena al Calvario.

Veggo ben io perchè,
Padre del Ciel, non è
Più frettoloso il fulmine
Gl' ingrati a incenerir.
Tardo a punir discendi,
O perchè il reo s' emendi,
O perchè il giusto acquisti
Merito nel soffrir.

I see well, O heavenly Father, why Thy thunderbolts do not hasten to destroy the impious. Thou art slow to punish, either that bad men may have time to repent, or that the righteous may be made perfect through suffering.

See (Lat. Gr.) Vengeance, delay.

Evils that are Past are soon Forgotten.

Semiramide, ii. 6.

Pastor, se torna Aprile,
Non rammenta i giorni algenti ;
Dall' ovile all' ombre usate
Riconduce i bianchi armenti,
E l' avene abbandonate
Fa di nuovo risonar.
Il nocchier, placato il vento,
Più non teme o si scolora ;
Ma contento in sulla prora
Va cantando in faccia al mar.

The shepherd, when April returns, thinks no more of the cold that is gone ; he leads once more from the stall his snow-white flocks, to their accustomed shady pastures, and makes his pipe again to resound. The pilot, when the wind is lulled, forgets his fears, and joyfully seated on the prow, goes singing on the bosom of the deep.

See (Lat. Gr.) Past labours.

The first Step in an Evil Course is commonly Fatal.

Semiramide, iii. 3.

Or che sciolta è già la prora,
Sol si pensi a navigar.
Quando fu nel porto ancora,
Era bello il dubitar.

When the bark is on her way, we only think how we can best steer; when it was still in the harbour, then was the time to doubt and fear.

See (Lat.) Beginning to be opposed.

No Enterprise to be Undertaken without imploring Divine Aid.

L' Eroe Cinese, i. 7.

Nel cammin di nostra vita
Senza i rai del Ciel cortese
Si smarrisce ogni alma ardita,
Trema il cor, vacilla il piè.
A compir le belle imprese
L' arte giova, il senno ha parte;
Ma vaneggia il senno, e l' arte,
Quando amico il Ciel non è.

In passing along the path of life, unless we have the light of Heaven shed upon us, every bold spirit is seized with dismay; the heart fails and the feet falter. To accomplish some lofty object, skill and judgment may lend their aid; but skill and judgment are both vain, if Heaven be not our friend.

See (Gr.) The gods.

In the Path of Duty there is no Reason for Despair.

L' Eroe Cinese, ii. 4.

Quando il mar biancheggia, e freme,
Quando il ciel lampeggia, e tuona,
Il nocchier, che s' abbandona,
Va sicuro a naufragar.
Tutte l' onde son funeste
A chi manca ardire, e speme;
E si vincon le tempeste
Col saperle tollerar.

When seas are white and storms rage, when the heavens lighten and thunder, the pilot who abandons the helm must look for shipwreck. All surges alike are dangerous to such as lose hope and courage: the danger is often surmounted by those who nobly dare.

See (Lat. Gr.) Despair, never.

Imagined Ills exceed the Real.

Attilio Regolo, i. 11.

Sempre è maggior del vero
L' idea d' una sventura

Al credulo pensiero
Dipinta da timor.
Chi stolto il mal figura,
Affretta il proprio affanno,
Ed assicura un danno,
Quando è dubbioso ancor.

Imagined ills painted by our fears are always greater than the true. He who foolishly bodies forth by his fancy some future ill, only hastens his own misfortune, and renders it certain when it was before doubtful.

See (Lat. Gr.) Foreboding of evil.

Bend to the Storm.

Il Trionfo di Clelia, i. 8.

Sai, che piegar si vede
Il docile arboscello,
Che vince allor che cede
Dei turbini al furor.
Ma quercia, che ostinata
Sfida ogni vento a guerra,
Trofeo si vede a terra
Dell' austro vincitor.

Know that the slender shrub which is seen to bend, conquers when it yields to the storm. But the oak, which obstinately defies every blast, is seen strewed on the ground, a victim to the victorious south-wind.

Everything that is Worth Acquiring is Attended with Risks.

Il Trionfo di Clelia, ii. 14.

Non speri onusto il pino
Tornar di bei tesori,
Senza varcar gli orrori
Del procelloso mar.
Ogni sublime acquisto
Va col suo rischio insieme ;
Questo incontrar chi teme,
Quello non dee sperar.

Do not expect the ship to return loaded with precious treasures, without being exposed to the horrors of the stormy deep. Every noble acquisition is attended with its risks: he who fears to encounter the one, must not expect to obtain the other.

So Shakespeare, "Henry IV.," part I., act ii. sc. 2:—

"Out of this nettle, danger, we pluck this flower, safety."

See (Lat. Gr.) Labour, all must.

THE INNOCENT OF HEART STILL LIVES IN THE GOLDEN AGE.

Il Trionfo di Clelia, iii. 3.

Ah ritorna, età dell' oro,
Alla terra abbandonata,
Se non fosti immaginata
Nel sognar felicità,
Non è ver, quel dolce stato
Non fuggì, non fu sognato;
Ben lo sente ogni innocente
Nella sua tranquillità.

Return, thou golden age, to the earth thou hast left, if thou art not a mere dream of the fancy. It is not so; that blessed state has not fled, was not a dream; every innocent heart realises it in its calm tranquillity.

See (Lat.) Golden age.

MAN JUDGES BY OUTWARD APPEARANCES.

Giuseppe Riconosciuto, i.

Se a ciascun l' interno affanno
Si leggesse in fronte scritto,
Quanti mai, che invidia fanno,
Ci farrebbero pietà!
Si vedria che i lor nemici
Hanno in seno; e si riduce
Nel parere a noi felici
Ogni lor felicità.

If our inward griefs were seen written on our brow, how many who are envied now would be pitied! It would be seen that they had their deadliest foe in their own breast, and their whole happiness would be reduced to mere seeming.

See (Lat. Gr.) Appearances.

BE NOT TOO QUICK TO JUDGE.

Giuseppe Riconosciuto, i.

Vederti io bramerei
Nel giudicar men presta
Forse pietade è questa
Che chiami crudeltà.

Più cauta, oh Dio, ragiona ;
E sappi che talvolta
La crudeltà perdona,
Punisce la pietà.

I should like to see you less quick to judge ; perhaps that may be mercy, which you now think to be cruelty. Decide with caution ; and know that sometimes cruelty pardons, and mercy exacts the pain.

It is Difficult to Conceal the Heart's Disease.

Giuseppe Riconosciuto, i.

D' ogni pianta palesa l' aspetto
Il difetto, che il tronco nasconde,
Per le fronde, dal frutto, o dal fior.
Tal d' un' alma l' affanno sepolto
Si travede in un riso fallace ;
Che la pace mal finge nel volto
Chi si sente la guerra nel cor.

The canker which the trunk conceals is revealed by the leaves, the fruit, or the flower. In the same way the anguish of the soul, though buried in the breast, is often revealed by a deceitful smile ; for it is difficult to feign peace on the brow, when there is tumult in the heart.

Be sure thy Sin will Find thee Out.

Giuseppe Riconosciuto, ii.

Del reo nel core
Desti un ardore,
Che il sen gli lacera
La notte, e 'l dì :
Infin che il misero
Rimane oppresso
Nel modo istesso,
Con cui fallì.

In the breast of the guilty there dwells a fury, which tears the bosom night and day ; until the wretch is overwhelmed to the depth that he hath sinned.

See (Lat. Gr.) Conscience, guilty.

The Wicked shall Fall into his own Snare.

Giuseppe Riconosciuto, ii.

Folle chi oppone i suoi
Ai consigli di Dio. Nei lacci stessi,

Che ordisce a danno altrui,
Alfin cade, e s' intrica il più sagace ;
E la virtù verace,
Quasi palma sublime,
Sorge con più vigor, quando s' opprime.

Thou fool, who opposest thy counsels to those of the Most High. He who devises evil for another falls at last into his own pit, and the most cunning finds himself caught by what he had prepared for another. But virtue without guile, erect like the lofty palm, rises with greater vigour when it is oppressed.

So Shakespeare, "Hamlet," act iii. sc. 4 :—

"'Tis the sport to have the engineer
Hoist with his own petar."

See (Lat. Ger.) Wickedness its own punishment.

First Fruits of the Fall.

Morte d' Abele, i.

Qual diverrà quel fiume
Nel lungo suo cammino,
Se al fonte ancor vicino
È torbido così ?
Miseri figlj miei !
Ah, che si vede espresso
In quel, che siete adesso,
Quel che sarete un dì.

What will the stream become in its lengthened course, if it be so turbid almost at its source ? Ah, unhappy sons ! from what is seen at present, we may conjecture what will be in future days !

Different Effects of the same Dispensations.

Morte d' Abele, i.

L' ape, e la serpe spesso
Suggon l' istesso umore ;
Ma l' alimento istesso
Cangiando in lor si va.
Che della serpe in seno
Il fior si fa veleno ;
In sen dell' ape il fiore
Dolce liquor si fa.

The bee and the serpent often suck at the self-same flower; but the food undergoes in them a great change, for the flower becomes poison in the breast of the serpent, while in the bee it becomes a sweet liquid.

Man is the Author of his own Misery.

Morte d' Abele, ii.

Dall' istante del fallo primiero
S' alimenta nel nostro pensiero
La cagion, che infelici ne fa.
Di se stessa tiranna la mente
Agli affanni materia ritrova,
Or gelosa d' un ben ch' è presente ;
Or presaga d' un mal che non ha.

From the first moment of the Fall, the source of all our pain is found in our bosom ; the mind, the tyrant of itself, supplies food to every grief ; now fears to lose a present good, now anticipates some evil that may never come.

See (Lat.) The Mind.

The Omnipresence of God.

La Passione, ii.

Dovunque il guardo giro,
Immenso Dio, ti vedo :
Nell' opre tue t' ammiro,
Ti riconosco in me.
La terra, il mar, le sfere
Parlan del tuo potere.
Tu sei per tutto, e noi
Tutti viviamo in te.

Wherever I turn my eye, Thou omnipresent God, I behold Thee ; I see Thee in Thy works, I meet Thee in my heart. The earth, the ocean, the sky, speak of the wonders of Thy hand ; Thou art everywhere ; we live, and move, and have our being in Thee.

See (Lat. Gr.) God, omnipresence of.

The Pleasures of Hope.

La Festività dell' SS. Natale, i.

Perchè gli son compagna,
L' estivo raggio ardente
L' agricoltor non sente :
Suda, ma non si lagna
Dell' opra, e del sudor.
Con me nel carcer nero
Ragiona il prigioniero ;

Si scorda affanni, e pene,
E al suon di sue catene
Cantando va talor.

Because I am his companion, the swain feels not the scorching rays of summer; he melts with heat, but complains not of the heat and toil; with hope the prisoner cheers his gloomy dungeon; he forgets his pains and sorrows, and at times goes singing to the clanking of his chains.

So Goldsmith, song from the "Captivity:"—

"The wretch condemn'd with life to part,
Still, still on hope relies,
And every pang that rends the heart
Bids expectation rise.
Hope, like the glimmering taper's light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray."

See (Lat. Gr.) Hope.

The Heavens Declare the Glory of God.

La Festività dell' SS. Natale, i.

Sempre il Re dell' alte sfere
Non favella in chiari accenti,
Come allor, che in mezzo ai venti,
E tra i folgori parlò.
Cifre son del suo volere
Quanto il mondo in se comprende:
Parlan l' opre; e poi s' intende
Ciò, che in esse egli celò.

Not always does the King of high heaven speak in those loud accents, as when He spoke in the midst of tempests and lightnings. All that the world contains are ciphers of His will; His works speak, and then we understand what is concealed under them.

Obedience is Better than Sacrifice.

Isaaco, i.

Datti pace, e più serena
A ubbidir l' alma prepara:
Questa cura a Dio più cara
D' ogni vittima sarà.

Chi una vittima gli svena,
L' altrui sangue offre al suo trono ;
Chi ubbidisce, a lui fa dono
Della propria volontà.

Compose thy mind, and prepare thy soul calmly to obey ; such offering will be more acceptable to God than every other sacrifice. He who sheds the blood of a victim, offers the blood of another at His throne ; he who obeys, offers up his own will as his gift.

Prepare God's Altar in thy Breast.

Isaaco, ii.

Sian are i nostri petti,
Sia fiamma un santo amor ;
Vittime sian gli affetti,
Figli del nostro cor,
Svenate a Dio.
Merto non v' ha maggior
Un figlio ad immolar,
Che un folle a soggiogar
Nostro desìo.

Let our breasts be altars, and light the flames with sacred love ; let our affections be the victims, let those children of our bosom be offered up to God. There is no greater merit in sacrificing a son than in subduing some favourite vice or folly.

See Ramage (Lat.), pp. 52, 479 ; (Gr.), pp. 214, 262.

Difficulty and Labour are the School of Virtue.

Alcide al Bivio.

Quell' onda, che ruina
Dalla pendice alpina,
Balza, si frange, e mormora
Ma limpida si fa.
Altra riposa, è vero,
In cupo fondo ombroso,
Ma perde in quel riposo
Tutta la sua beltà.

That water which falls from some Alpine height is dashed, broken, and will murmur loudly, but grows limpid by its fall. That other, it is true, reposes in a hollow shady bed, but loses in that repose all its beauty.

See (Gr.) Life not to be passed ingloriously.

SANNAZARO.

BORN A.D. 1458—DIED A.D. 1530.

GIACOMO SANNAZARO, an elegant Italian poet, born at Naples in 1458, was descended from a family of Pavia, who had followed Charles III. of Durazzo, when he conquered the kingdom of Naples. He was son of Nicolo Sannazaro and Masella Santo Mango, a noble family of Salerno. His family had become reduced in circumstances, and resided at Nocera dei Pagani. Here he studied under Guiniano Majo, who, discovering his talents, recommended his mother to give him the advantage of an education in Naples. She settled in Naples, but her son became enamoured of a fair lady, to whom he addressed poems, both in Latin and Italian, which introduced him to the notice of Frederick, second son of Ferdinand I. Sannazaro became his friend, and lived on an intimate footing with him, though he was disappointed on his accession to the throne that he received only a small pension of six hundred ducats, with a villa on the slopes of Posilipo. He was, however, strongly attached to Frederick, and when he was driven from Naples, accompanied him to France, where he remained with him till his death. On his return to Naples, he attached himself to the court of the Dowager Queen Joanna, widow of Ferdinand I., with whom he lived on familiar terms; but the times were unsettled, and in one of the attacks on Naples, his villa on Posilipo was destroyed by the Prince of Orange, general in command of the troops. This provoked him so much, that when he heard of the general's death, Sannazaro called out, "I shall leave this life with pleasure, since Mars has punished this barbarous enemy of the Muses." He died soon after in 1530. His poem "Arcadia," published, it is believed, in 1502, describes, in alternate prose and verse, the scenes and occupations of pastoral life, intermingling them with real adventures that had occurred to himself. In 1526 appeared the work which gained him the name of the "Christian Virgil," "De partu Virginis." This poem, which was written in Latin, gained him much honour, and was to have been dedicated to Leo X., but as he died before it was finished, it was dedicated to Clement VII.

SPRING.

Ecloga Prima.

Già per le boschi i vaghi uccelli fannosi
I dolci nidi e d' alti monti cascano

Le nevi, che pel sol tutte disfannosi,
E par che i fiori per le valli nascano,
Ed ogni ramo abbia le foglie tenere,
E i puri agnelli per l' erbette pascano.
L' arco ripiglia il fanciullin di Venere,
Che di ferir non è mai stanco, o sazio
Di far de le medolle arida cenere.

Already in the woods the roaming birds are building their pleasant nests, and on the lofty mountains the snow is vanishing under the heat of the sun ; the flowers are springing through the valleys, and every branch is putting forth tender leaves, while the snow-white lambs are browsing on the tender grass. His bow is again taken up by the son of Venus, who is never tired of wounding, and is never satisfied with making dry ashes of the marrow.

Spenser ("Faerie Queene," bk. vi. c. vii. st. 28) says :—

"So forth issued the seasons of the year :
First, lusty Spring, all dight in leaves of flowers
That freshly budded, and new blossoms did bear,
In which a thousand birds had built their bowers,
That sweetly sung to call forth paramours ! "

See (Lat. Ger.) Spring.

Description of Night.

Ecloga Seconda.

Ecco la notte e 'l cielo tutto s' imbruna,
E gli alti monti le contrade adombrano,
Le stelle n' accompagnano e la luna.
E le mie pecorelle il bosco sgombrano
Insieme ragunate, che ben sanno
Il tempo, e l' ora che la mandra ingombrano.

Behold the night and the whole of heaven grows black, and the lofty mountains overshadow the country, the stars and the moon are our companions. My flocks gather together, and leave the wood, as they know well the time and hour which call together the flock.

Milton ("Paradise Regained," bk. i., near end) says :—

"Now began
Night with her sullen wings to double-shade
The desert ; fowls in their clay nests were couch'd ;
And now wild beasts came forth, the woods to roam."

See (Lat.) Night.

A Soul in Heaven.

Ecloga Quinta.

Alma beata e bella,
Che da' legami sciolta

Nuda salisti ne' superni chiostri,
Ove con la tua stella
Ti godi insieme accolta,
E lieta vai schernendo i pensier nostri.
Quasi un bel sol ti mostri
Trà li più chiari spiriti,
E co i vestigi santi
Calchi le stelle erranti,
E trà pure fontane, e sacri mirti
Pasci celesti greggi,
E i tuoi cari pastori indi correggi.
Altri monti, altri piani,
Altri boschetti, e rivi
Vedi nel cielo e più novelli fiori.

O happy and beautiful soul, that released from thy bonds springest unclothed to the abodes on high, where, received with thy star, thou enjoyest thyself, and roamest in happiness, regardless of us. Like a beautiful sun, thou shinest amidst the fairest spirits, and with sacred steps treadest the wandering stars; and amidst pure fountains and sacred myrtles feedest heavenly flocks, and thence directest the steps of thy beloved shepherds. Other mountains, plains, groves, and rivers thou seest in heaven, and the newest flowers.

See (Lat.) Elysium.

Friendship no Longer Exists.

Ecloga Sesta.

Nel mondo oggi gli amici non si trovano,
La fede è morta, e regnano l' invidie,
E i mai costumi ognor più si rinovano.

Now-a-days friends are no longer found; good faith is dead, envy reigns supreme; and evil habits are ever more and more extending.

So Goldsmith, "Vicar of Wakefield," ch. viii. :—

"*The Hermit.* And what is friendship but a name,
A charm that lulls to sleep,
A shade that follows wealth or fame,
And leaves the wretch to weep."

Envy.

Ecloga Sesta.

L' invidia, figliulo mio, se stessa macera,
E si dilegua come Agnel per fascino.

Envy, my son, wears herself away, and droops like a lamb under the influence of the evil eye.

So Thomson, "The Seasons," Spring, l. 283:—

"Base Envy withers at another's joy,
And hates that excellence it cannot reach."

See (Lat. Gr.) Envy.

Place not thy Hopes on Woman.

Ecloga Octava.

Ne l' onde solca, e ne l' arena semina,
E 'l vago vento spera in rete accogliere
Chi sue speranze fonda in cor di femina.

He ploughs the waves, sows the sand, and hopes to gather the wind in a net, who places his hopes on the heart of woman.

See (Lat. Gr.) Woman.

Man is only Wretched so far as he Thinks Himself so.

Ecloga Octava.

Tanto è miser l' uom quant' ei si riputa.

Man is only miserable so far as he thinks himself so.

No Evil in the World is without Remedy.

Ecloga Octava.

Al mondo mal non è senza rimedio.

In the world there is no evil without a remedy.

Description of Night.

Ma venuta la oscura notte pietosa delle mondane fatiche à dar riposo agli animali, le quiete selve tacevano, non si sentivano più voci di cani, nè di fiere, nè di uccelli; le foglie sopra gli alberi non si moveano, non spirava vento alcuno; solamente nel cielo in quel silenzio si potea vedere alcuna stella, o scintillare o cadere.

But the dark night having arrived, that, pitying the labours of the world, gives repose to animated nature, the quiet woods were silent; no longer were heard the sounds of dogs, nor of wild beasts, nor the songs of birds: the leaves of the trees no longer moved, no wind whispered, only in heaven amidst this silence might be seen some star to twinkle or to set.

See (Lat.) Night.

A Contented Mind.

Alla Sampogna.

Onde per cosa vera e indubitata tener ti puoi, che chi più di nascoso e più lontano dalla moltitudine vive, miglior vive. E colui trà mortali si può con più verità chiamar beato, che senza invidia delle altrui grandezze, con modesto animo della sua fortuna si contenta.

Whence you may regard it as a true and undoubted fact, that he who lives at a distance from the crowd lives more happily. And he among mortals may with most truth be called happy, who, without envying the grandeur of others, with a modest mind is contented with his own fortune.

So Spenser, "Faerie Queene," bk. i. can. i. st. 35:—

"The noblest mind the best contentment has."

See (Lat.) Contentment.

Holy Adoration of our Saviour.

Liete, verdi, fiorite, e fresche valli,
Ombrose selve, e solitarj monti,
Vaghi augelletti a le mie note pronti,
Di color persi, variati e gialli:
Voi susurranti e liquidi cristalli,
Voi animali innamorati insonti,
Voi sacre Ninfe, ch' abitate i fonti;
Deh state a udir da' più secreti calli.
Che se 'l gridar questo Signor m' ha tolto;
Tor non potrammi un romper di sospiri,
Un pianger basso, un mormorar occolto;
O, se pur non consente, ch' io respiri;
Almen non sia, che sol mirando 'l volto,
Non vi sian noti tutti i miei martiri.

Ye joyful, green, flowery, and fresh valleys, shady woods and solitary mountains, ye wandering birds, ready to listen to my strains of gray, spotted, and yellow colours, ye murmuring and liquid streams, ye innocent and enamoured animals, ye sacred Nymphs who inhabit the fountains, come and listen from your most sacred paths. For if words to call upon the Lord be taken from me, a breaking forth of sighs is left me, a low wailing, a secret murmuring, or if I am not allowed to breathe, at least while gazing on His countenance it cannot be but that my pangs and anguish should be known.

TASSO.

BORN A.D. 1544—DIED A.D. 1595.

TORQUATO TASSO was born at Sorrento, on the southern shore of the Bay of Naples, and was son of Bernardo Tasso, himself eminent as a poet. His father was a native of Bergamo, and his mother, Porzia Rossi, was of Pistoja. His father having been involved in the misfortunes of a distinguished patron, was obliged to leave the dominions of Naples, and his son was educated at Padua, where he had scarcely finished his eighteenth year, when he published his romantic poem called "Rinaldo," which introduced him to the notice of the family of Este, princes of Ferrara. It is said that he became enamoured of Leonora d'Este, or, according to some biographers, of Lucretia, her sister, but there are doubts as to the truth of this report, but at all events his mind became affected. He gave himself up to the Inquisition, and confessed himself guilty of heretical doubts, which the inquisitors had sense enough to perceive were the mere illusions of hypochondria. In 1579 he returned to Ferrara, but he showed such symptoms of madness that he was confined in the Asylum of Sant' Anna. There he remained more than seven years. The "Gerusalemme Liberata" had been repeatedly published during his confinement, but he re-wrote the whole poem, and published it anew at Rome in 1592, under the title of "Gerusalemme Conquistata." The original edition, however, has kept its place in public favour. In the spring of 1595, while honours were preparing for him at Rome, he felt that his end was approaching, and retired to the convent of St Onofrio, on the brow of the Janiculan Mount. He there expired, and his body still lies beneath the pavement of the little church.

INVOCATION TO THE MUSE.

Gerusalemme, i. 2.

O Musa tu, che di caduchi allori
Non circondi la fronte in Elicona,
Ma su nel Cielo infra i beati cori
Hai di stelle immortali aurea corona;
Tu spira al petto mio celesti ardori,
Tu rischiara il mio canto, e tu perdona
Se intesso fregi al ver, s' adorno in parte
D' altri diletti che de' tuoi le carte.

O heavenly Muse, that not with fading bays,
Deckest thy brow by th' Heliconian spring,
But sittest, crown'd with stars' immortal rays,
In heaven, where legions of bright angels sing,
Inspire life in my wit, my thoughts upraise,
My verse ennoble, and forgive the thing,
If fictions light I mix with truth divine,
And fill these lines with others' praise than thine.

How Children are Induced to Take Medicine.

Gerusalemme, i. 3.

Così all' egro fanciul porgiamo aspersi
Di soave licor gli orli del vaso :
Succhi amari ingannato intanto ei beve,
E dall' inganno suo vita beve.

So we, if children young diseased we find,
Anoint with sweets the vessel's foremost parts,
To make them taste the potions sharp we give;
They drink deceived; and so deceived they live.

Advantages of a Monarchy.

Gerusalemme, i. 31.

Ove un sol non impera, onde i giudici
Pendano poi de' premi e delle pene,
Onde sian compartite opre ed uffici,
Ivi errante il governo esser conviene.
Deh fate un corpo sol de' membri amici :
Fate un capo, che gli altri indrizzi e frene :
Date ad un sol lo scettro e la possanza,
E sostenga di re vece e sembianza.

Where divers lords divided empire hold,
Where causes be by gifts, not justice tried,
Where offices be falsely bought and sold,
Needs must the lordship there from virtue slide.
Of friendly parts one body then uphold,
Create one head the rest to rule and guide,
To one the regal power and sceptre give,
That henceforth may your king and sovereign live.

A Man of Worth.

Gerusalemme, i. 53.

Ei di virilità grave e maturo,
Mostra in fresco vigor chiome canute ;

Mostra, quasi d' onor vestigi degni,
Di non brutte ferite impressi segni.

Grave was the man in years, in looks, in word,
His locks were grey, yet was his courage green,
Of worth and might the noble badge he bore,
Old scars of grievous wounds received of yore.

See (Lat. Gr.) Man of integrity.

True Lovers.

Gerusalemme, i. 57.

Nelle scuole d' Amor che non s' apprende ?
Ivi si fe' costei guerriera ardita :
Va sempre affissa al caro fianco, e pende
Da un fato solo l' una e l' altra vita.
Colpo ch' ad un sol noccia, unqua non scende,
Ma indiviso è il dolor d' ogni ferita ;
E spesso è l' un ferito, e l' altro langue,
E versa l' alma quel, se questa il sangue.

In school of love are all things taught we see,
There learn'd this maid of arms the ireful guise,
Still by his side a faithful guard went she,
One true-love knot their lives together ties,
No wound to one alone could dang'rous be
But each the smart of other's anguish tries ;
If one were hurt, the other felt the sore,
She lost her blood, he spent his life therefore.

The Fear of Evil exceeds the Reality.

Gerusalemme, i. 82.

E l' aspettar del male è mal peggiore
Forse, che non parrebbe il mal presente ;
Pende ad ogn' aura incerta di romore
Ogni orecchia sospesa ed ogni mente ;
E un confuso bisbiglio entro e di fuore
Trascorre i campi e la città dolente.

The fear of ill exceeds the evil we fear,
For so our present harms still most annoy us,
Each mind is press'd, and open every ear
To hear new things, though they no way joy us.
This secret rumour whisper'd everywhere
About the town, these Christians will destroy us.

See (Lat. Gr.) Evil, foreboding of ; (Ger.) Anticipation of.

To Rejoice at the Common Misfortunes.

Gerusalemme, i. 86.

Veggio, dicea, della letizia nova
Veraci segni in questa turba infida;
Il danno universal solo a lei giova,
Sol nel pianto comun par ch' ella rida;
E forse insidie e tradimenti or cova,
Rivolgendo fra se come m' uccida,
O come al mio nemico e suo consorte
Popol, occultamente apra le porte.

I see, quoth he, some expectation vain,
In these false Christians, and some new content;
Our common loss they trust will be their gain,
They laugh, we weep; they joy while we lament;
And more, perchance by treason or by train,
To murder us they secretly consent,
Or otherwise to work us harm and woe,
To ope the gates, and so let in our foe.

See (Ger.) Misfortune of men.

Nature Formed Women to be Won.

Gerusalemme, ii. 15.

Amor, che or cieco or Argo, ora ne veli
Di benda gli occhi, ora ce gli apri e giri;
Tu per mille custodie entro ai più casti
Virginei alberghi il guardo altrui portasti.

O subtle love! a thousand wiles thou hast,
By humble suit, by service, or by hire,
To win a maiden's hold, a thing soon done,
For nature framed all women to be won.

So Shakespeare, "Henry VI.," Part I., act v. sc. 3:—

"She's beautiful; and therefore to be woo'd:
She is a woman; and therefore to be won."

A Tender Lover.

Gerusalemme, ii. 16.

Brama assai, poco spera, e nulla chiede.

He, full of bashfulness and truth,
Loved much, hoped little, and desired nought.

When Unadorned, Adorned the most.

Gerusalemme, ii. 18.

La vergine tra 'l vulgo uscì soletta :
Non coprì sue bellezze, e non l' espose :
Raccolse gli occhi, andò nel vel ristretta,
Con ischive maniere e generose.
Non sai ben dir se adorna o se negletta,
Se caso od arte il bel volto compose :
Di natura, d' amor, de' cieli amici
Le negligenze sue sono artifici.

And forth she went, a shop for merchandise,
Full of rich stuff, but none for sale exposed,
A veil obscured the sunshine of her eyes,
The rose within herself her sweetness closed,
Each ornament about her seemly lies,
By curious chance or careless art composed ;
For what the most neglects, most curious prove,
So beauty's help'd by nature, heaven, and love.

So Thomson, "Autumn," l. 204 :—

"Loveliness
Needs not the foreign aid of ornament,
But is, when unadorn'd, adorn'd the most."

Milton, "Paradise Lost," iv. l. 713, says :—

"In naked beauty, more adorn'd,
More lovely, than Pandora."

A Noble Lie.

Gerusalemme, ii. 22.

Magnanima menzogna, or quando è il vero
Sì bello che si possa a te preporre ?

O noble lie ! was ever truth so good ?
Blest be the lips that such a leasing told.

See (Lat.) Noble virgin.

Description of Night.

Gerusalemme, ii. 96.

Era la notte, allor ch' alto riposo
Han l' onde e i venti, e parea muto il mondo,
Gli animai lassi, e quei che 'l mare ondoso
O de' liquidi laghi alberga il fondo,
E chi si giace in tana o in mandra ascoso,
E i pinti augelli, nell' oblio profondo,

Sotto il silenzio de' secreti orrori,
Sopian gli affanni e raddolciano i cori.

Now spread the night her spangled canopy,
And summon'd every restless eye to sleep;
On beds of tender grass the beasts down lie,
The fishes slumber'd in the silent deep,
Unheard was serpent's hiss and dragon's cry,
Birds left to sing, and Philomene to weep,
Only that noise heaven's rolling circles kest,
Sung lullaby, to bring the world to rest.

So Southey, "Thalaba:"—

"How beautiful is night!
A dewy freshness fills the silent air;
No mist obscures, nor cloud, nor speck, nor stain,
Breaks the serene of heaven:
In full-orbed glory, yonder moon divine
Rolls through the dark-blue depths;
Beneath her steady ray
The desert circle spreads,
Like the round ocean, girdled with the sky.
How beautiful is night!

See (Lat.) Night.

Satan's Trumpet is Blown.

Gerusalemme, iv. 3.

Chiama gli abitator dell' ombre eterne
Il rauco suon della tartarea tromba.
Treman le spaziose atre caverne;
E l' aer cieco a quel rumor rimbomba;
Nè si stridendo mai dalle superne
Regioni del cielo il fulgor piomba;
Nè si scossa giammai trema la terra
Quando i vapori in sen gravida serra.

The dreary trumpet blew a dreadful blast,
And rumbled through the lands and kingdoms under,
Through wasteness wide it roar'd and hollows vast,
And fill'd the deep with horror, fear, and wonder;
Not half so dreadful noise the tempests cast,
That fall from skies with storms of hail and thunder,
Nor half so loud the whistling winds do sing,
Broke from the earthen prisons of their king.

So Milton, "Paradise Lost," b. i. 304:—

"He call'd so loud, that all the hollow deep
Of hell resounded."

Satan.

Gerusalemme, iv. 7.

Orrida maestà nel fero aspetto
Terrore accresce, e più superbo il rende:
Roseggian gli occhi, e di veneno infetto,
Come infausta cometa il guardo splende;
Gl' involve il mento, e sull' irsuto petto
Ispida e folta la gran barba scende;
E in guisa di voragine profonda
S' apre la bocca d' atro sangue immonda.

The tyrant proud frown'd from his lofty cell,
And with his looks made all his ministers tremble,
His eyes, that full of rage and venom swell,
Two beacons seem, that men to arms assemble,
His felter'd locks, that on his bosom fell,
On rugged mountains briers and thorns resemble,
His yawning mouth that foam'd clotted blood,
Gaped like a whirlpool wide in Stygian flood.

Description of a Beauty.

Gerusalemme, iv. 29, 30, 32.

Argo non mai, non vide Cipro o Delo
D' abito e di beltà formo sì care.
D' auro ha la chioma ed or dal bianco velo
Traluce involta, or discoperta appare;
Così qualor si rasserena il cielo,
Or da candida nube il sol traspare,
Or dalla nube uscendo i raggi intorno
Più chiari spiega e ne raddoppia il giorno.

Fa nove crespe l' aura al crin disciolto
Che natura per se rincrespa in onde.
Stassi l' avaro sguardo in se raccolto,
E i tesori d' amore e i suoi nasconde.
Dolce color di rose in quel bel volto
Fra l' avorio si sparge e si confonde;
Ma nella bocca ond' esce aura amorosa,
Sola rosseggia e semplice la rosa.

Come per acqua o per cristallo intero
Trapassa il raggio, e nol divide e parte,
Per entro il chiuso manto osa il pensiero
Si penetrar nella vietata parte.

Ivi si spazia, ivi contempla il vero
Di tante meraviglie a parte a parte ;
Poscia al desio le narria e le descrive,
E ne fa le sue fiamme in lui più vive.

Yet never eye to Cupid's service vow'd
Beheld a face of such a lovely pride ;
A tinsel veil her amber locks did shroud,
That strove to cover what it could not hide :
The golden sun, behind a silver cloud,
So streameth out his beams on every side ;
The marble goddess, set at Guido's, naked,
She seem'd, were she unclothed or that awaked.

The gamesome wind among her tresses plays,
And curleth up those growing riches short ;
Her spareful eye to spread his beams denays,
But keeps his shot where Cupid keeps his fort ;
The rose and lily on her cheek assays
To paint true fairness out in bravest sort ;
Her lips, where blooms nought but the single rose,
Still blush, for still they kiss while still they close.

As when the sunbeams dive through Tagus' wave,
To spy the storehouse of his springing gold,
Love-piercing thought so through her mantle drave,
And in her gentle bosom wander'd bold :
It view'd the wondrous beauty virgins have,
And all to fond desire with vantage told :
Alas ! what hope is left to quench the fire,
That kindled is by sight, blown by desire.

Shakespeare says, "Romeo and Juliet," act i. sc. 5 :—

> "Her beauty hangs upon the cheek of night,
> As a rich jewel in an Ethiop's ear."

A Lady in Tears.

Gerusalemme, iv. 74, 75.

Il pianto si spargea senza ritegno,
Com' ira suol produrlo a dolor mista ;
E le nascenti lagrime, a vederle,
Erano ai rai del sol cristalli e perle.

Le guance asperse di que' vivi umori
Che giù cadean fin delle veste al lembo,
Parean vermigli insieme e bianchi fiori,
Se pur gl' irriga un rugiadoso nembo,

Quando sull' apparir de' primi albori
Spiegano all' aure liete il chiuso grembo ;
E l' Alba che gli mira e se n' appaga,
D' adornarsene il crin diventa vaga.

A tempest railed down her cheeks amain,
With tears of woe and sighs of anger's wind ;
The drops her footsteps wash whereon she treads,
And seems to step on pearls or crystal beads.

Her cheeks on which this streaming nectar fell,
'Still'd through the limbeck of her diamond eyes,
The roses white and red resembled well,
Whereon the rosy May-dew sprinkled lies,
When the fair morn first blusheth from her cell,
And breatheth balm from open'd paradise :
Thus sigh'd, thus mourn'd, thus wept, this lovely queen,
And in each drop bathed a grace unseen.

Cupid Gathers up a Lady's Tears to Forge New Arrows.

Gerusalemme, iv. 76.

Ma il chiaro umor che di sì spesse stille
Le belle gote e 'l seno adorno rende,
Opra effetto di foco, il qual in mille
Petti serpe celato e vi s' apprende.
Oh miracol d' Amor, che le faville
Tragge del pianto e i cor nell' acqua accende?
Sempre sovra natura egli ha possanza ;
Ma in virtù di costei se stesso avanza.

Thrice twenty Cupids unperceived flew
To gather up this liquor ere it fall,
And of each drop an arrow forged new ;
Else, as it came, snatch'd up the crystal ball,
And at rebellious hearts for wild-fire threw.
O wondrous love! thou makest gain of all ;
For if she weeping sit, or smiling stand,
She bends thy bow, or kindleth else thy brand.

Effects of Beauty.

Gerusalemme, iv. 83.

Or che non può di bella donna il pianto,
Ed in lingua amorosa i dolci detti ?
Esce da vaghe labbra aurea catena
Che l' alme a suo voler prende ed affrena.

What works not beauty! man's relenting mind
Is eath to move with plaints and shows of woe:
Her lips cast forth a chain of sugar'd words,
That captive led most of the Christian lords.

Beauty.

Gerusalemme, iv. 84.

Serenò allora i nubilosi rai
Armida, e sì ridente apparve fuore,
Ch' innamorò di sue bellezze il cielo,
Asciugandosi gli occhi col bel velo.

With that she cheer'd her forehead dolorous,
And smiled for joy, that Phœbus blush'd to see;
And had she deign'd her veil for to remove,
The God himself once more had fallen in love.

Gratitude.

Gerusalemme, iv. 85.

Rende lor poscia, in dolci e care note,
Grazie per l'alte grazie a lei concesse,
Mostrando che sariano al mondo note
Mai sempre, e sempre nel suo core impresse:
E ciò che lingua esprimer ben non puote,
Muta eloquenza ne' suoi gesti espresse:
E celò sì sotto mentito aspetto
Il suo pensier, ch' altrui non diè sospetto.

With that she broke the silence once again,
And gave the knight great thanks in little speech;
She said she would his handmaid poor remain,
So far as honour's laws received no breach.
Her humble gestures made the res'due plain,
Dumb eloquence persuading more than speech.
This women know, and thus they use the guise
T' enchant the valiant, and beguile the wise.

The Deceit of Love.

Gerusalemme, iv. 92.

Ma mentre dolce parla e dolce ride,
E di doppia dolcezza inebbria i sensi,
Quasi dal petto lor l' alma divide,
Non prima usata a quei diletti immensi.

Ahi crudo Amor! ch' ugualmente n' ancide
L' assenzio e 'l mel che tu fra noi dispensi;
E d' ogni tempo egualmente mortali
Vengon da te le medicine e i mali.

Sometimes, as if her lips unloosed had
The chains of grief wherein her thoughts lay fetter'd,
Upon her minions look'd she blithe and glad,
In that deceitful lore so was she letter'd;
Not glorious Titan, in his brightness clad,
The sunshine of her face in lustre better'd;
For when she list to cheer her beauties so,
She smiled away the clouds of grief and woe.

See (Lat.) Love, deceit of.

Bashfulness.

Gerusalemme, iv. 94.

Oppur le luci vergognose e chine
Tenendo, d' onesta s' orna e colora,
Sì che viene a celar le fresche brine
Sotto le rose onde il bel viso infiora:
Qual nell' ore più fresche e mattutine
Del primo nascer suo veggiam l' aurora:
E 'l rossor dello sdegno insieme n' esce
Colla vergogna, e si confonde e mesce.

For down she bent her bashful eyes to ground,
And donn'd the weed of women's proudest grace;
Down from her eyes well'd the pearles round
Upon the bright enamel of her face:
Such honey drops on springing flowers are found,
When Phœbus holds the crimson morn in chace;
Full seem'd her looks of anger and of shame,
Yet pity shone transparent through the same.

Outward Show not True Witness of the Secret Thoughts.

Gerusalemme, v. 41.

Soggiunse poi: bench' io sembianza esterna
Del cor non stimi testimon verace;
Che 'n parte troppo cuppa e troppo interna
Il pensier de' mortali occulto giace.

And said,—Although I wot the outward show
Is not true witness of the secret thought,
For that some men so subtle are, I trow,
That when they purpose most, appeareth nought.

See (Lat. Gr.) Hypocrisy.

The Feelings of the Free-Born.

Gerusalemme, v. 42.

Sorrise allor Rinaldo ; e con volto
In cui tra 'l riso lampeggiò lo sdegno ;
Difenda sua ragion ne' ceppi involto
Chi servo è, disse, o d' esser servo è degno.
Libero io nacqui e vissi : e morrò sciolto,
Pria che man porga o piede a laccio indegno.
Usa alla spada è questa destra, ed usa
Alle palme, e vil nodo ella ricusa.

With that a bitter smile well might you see
Rinaldo cast, with scorn and high disdain.
Let them in fetters plead their cause, quoth he,
That are base peasants, born of servile strain ;
I was free born, I live and will die free,
Before these feet be fetter'd in a chain ;
These hands were made to shake sharp spears and swords,
Not to be tied in gyves and twisted cords.

See (Lat. Gr.) Cowards.

No Time to Preach Peace when Swords are Drawn.

Gerusalemme, v. 57.

Chi conta i colpi e la dovuta offesa,
Mentr' arde la tenzon, misura e pesa?

A fool is he that comes to preach or prate,
When men with swords their right and wrong debate.

Satiety of Pleasure.

Gerusalemme, v. 62.

Che qual saturo augel, che non si cali
Ove il cibo mostrando altri l' invita,
Tal ei sazio del mondo i piacer frali
Sprezza, e sen poggia al ciel per via romita ;
E quante insidie al suo bel volto tende
L' infido amor, tutte fallaci rende.

But as the falcon, newly gorged, endureth
Her keeper lure her oft, but comes at leisure ;
So he, whom fulness of delight assureth
What long repentance comes of love's short pleasure,
Her crafts, her arts, herself and all despiseth ;
So base affections fall when virtue riseth.

See (Lat.) Pleasure.

In Dangers the Boldest Counsels are often the Best.

Gerusalemme, vi. 6.

Che spesso avvien che ne' maggior perigli
Son i più audaci gl' ottimi consigli.

For when last need to desperation driveth,
Who dareth most he wisest counsel giveth.

See (Lat.) Cowards.

Night.

Gerusalemme, vi. 103.

Era la notte, e il suo stellato velo
Chiaro spiegava e senza nube alcuna :
E gia spargea rai luminosi, e gelo
Di vive perle la sorgente luna.
L' innamorata donna ivi col cielo
Le sue fiamme sfogando ad una ad una ;
E secretari del suo amore antico
Fea i muti campi e quel silenzio amico.

Invested in her starry veil, the night
In her kind arms embraced all this round ;
The silver moon from sea uprising bright,
Spread frosty pearl upon the candied ground ;
And, Cynthia-like, for beauty's glorious light,
The love-sick nymph threw glist'ring beams around ;
And counsellors of her old love she made
Those valleys dumb, that silence and that shade.

See (Lat.) Night.

Contentment and Safety of a Humble Life.

Gerusalemme, vii. 9, 10.

O sia grazia del ciel che l' umilitade
D' innocente pastor salvi e sublime ;

O che siccome il folgore non cade
In basso pian, ma su l' eccelse cime,
Così il furor di peregrine spade
Sol de' gran re l' altere teste opprime ;
Nè gli avidi soldati a preda alletta
La nostra povertà vile e negletta.

Altrui vile e negletta, a me sì cara,
Che non bramo tesor nè regal verga ;
Nè cura o voglia ambiziosa avara
Mai nel tranquillo del mio petto alberga.
Spengo la sete mia nell' acqua chiara,
Che non tem' io che di venen s' asperga ;
E questa greggia e l' orticel dispensa
Cibi non compri alla mia parca mensa.

Haply just Heaven, defence and shield of right,
Doth love the innocence of simple swains ;
The thunderbolts on highest mountains light,
And seld or never strike the lower plains ;
So kings have cause to fear Bellona's might,
Not they whose sweat and toil their dinner gains,
Nor ever greedy soldier was enticed
By poverty, neglected and despised :

O poverty ! chief of the heavenly brood,
Dearer to me than wealth or kingly crown,
No wish for honour, thirst of other's good,
Can move my heart, contented with mine own ;
We quench our thirst with water of this flood,
Nor fear we poison should therein be thrown ;
These little flocks of sheep and tender goats
Give milk for food, and wool to make us coats.

See (Lat. Gr.) Life, humble.

From what we may Derive Feelings of Contentment.

Gerusalemme, vii. 11.

Così men vivo in solitario chiostro,
Salter veggendo i capri snelli e i cervi,
Ed i pesci giuzzar di questo fiume,
E spiegar gli augelletti al ciel le piume.

Amid those groves I walk oft for my health.
And to the fishes, birds, and beasts give heed,
How they are fed in forest, spring, and lake,
And their contentments for ensample take.

See (Lat.) Contentment.

Description of an Infuriated Warrior.

Gerusalemme, vii. 42.

Infiamma d' ira il principe le gote,
E negli occhi di foco arde e sfavilla;
E fuor della visiera escono ardenti
Gli sguardi, e insieme lo stridor de' denti.

Il perfido pagan gia non sostiene
La vista pur di sì feroce aspetto.
Sente fischiare il ferro, e tra le vene
Già gli sembra d' averlo e in mezzo al petto.

The Prince (whose looks his 'sdainful anger show)
Now meant to use his puissance every deal;
He shaked his head and crash'd his teeth for ire,
His lips breathed wrath, eyes sparkled shining fire.

The Pagan wretch no longer could sustain
The dreadful terror of his fierce aspect,
Against the threaten'd blow he saw right plain
No temper'd armour could his life protect.

A Comet.

Gerusalemme, vii. 52.

Qual colle chiome sanguinose orrende
Splender cometa suol per l' aria adusta,
Che i regni muta, e i feri morbi adduce,
Ai purpurei tiranni infausta luce.

As when a comet far and wide descried,
In scorn of Phœbus 'midst bright heaven doth shine,
And tidings sad of death and mischief brings
To mighty lords, to monarchs, and to kings.

See (Gr.) Comet.

Bull Fight.

Gerusalemme, vii. 55.

Non altramente il tauro, ove l' irriti
Geloso amor con stimoli pungenti,
Orribilmente mugge, e co' muggiti,
Gli spirti in se risveglia e l' ire ardenti;
E 'l corno aguzza ai tronchi, e par ch' inviti
Con vani colpi alla battaglia i venti:
Sparge col piè l' arena, e 'l suo rivale
Da lunge sfida a guerra aspra e mortale.

Like as a bull, when prick'd with jealousy,
He spies the rival of his hot desire,
Through all the fields doth bellow, roar, and cry,
And with his thund'ring voice augments his ire,
And threat'ning battle to the empty sky,
Tears with his horn each tree, plant, and bush, and brier,
And with his foot casts up the sand on height,
Defying his strong foe to deadly fight.

See (Lat.) Bull fight.

Description of a Warrior Selling his Life Dearly.

Gerusalemme, viii. 19.

Di sangue un rio, d' uomini uccisi un monte
D' ogni intorno gli fanno argine e fossa ;
E dovunque ne va, sembra che porte
Lo spavento negli occhi, e in man la morte.

A stream of blood, a bank of bodies slain,
About him made a bulwark and a moat,
And whensoe'er he turned his fatal brand,
Dread in his looks, and death sat on his hand.

Fierce Combat.

Gerusalemme, ix. 23.

Non cala il ferro mai, ch' appien non colga ;
Nè coglie appien, che piaga anco non faccia ;
Nè piaga fa, che l' alma altrui non tolga :
E più direi ; ma il ver di falso ha faccia.

He struck no blow, but that his foe he hit,
And never hit but made a grievous wound,
And never wounded but death followed it ;
And yet no peril, hurt, or harm he found.

Everything Subject to God.

Gerusalemme, ix. 56.

Ha sotto i piedi il Fato e la Natura,
Ministri umili ; e 'l moto e chi 'l misura.

Under whose feet (subjected to His grace),
Sit Nature, Fortune, motion, time, and place.

See (Gr.) The gods.

A Fiery Steed Escaped from his Stall.

Gerusalemme, ix. 75.

Come destrier che da le regie stalle
Ove all' uso dell' arme si riserba,
Fugge, e libero alfin per largo calle
Va tra gli armenti o al fiume usato o all' erba;
Scherzan sul collo i crini e su le spalle,
Si scote la cervice alta e superba,
Suonano i piè nel corso, e par ch' avampi
Di sonori nitriti empiendo i campi.

As a fierce steed 'scaped from his stall at large,
Where he had long been kept for warlike need,
Runs through the fields unto the flowery marge
Of some green forest where he used to feed,
His curled main his shoulders broad doth charge,
And from his lofty crest doth spring and spread,
Thunder his feet, his nostrils fire breathe out,
And with his neigh the world resounds about.

See (Lat.) Horsa.

The Stout and Wise.

Gerusalemme, x. 20.

Che sovente advien che 'l saggio e 'l forte
Fabro a se stesso è di beata sorte.

They make their fortune who are stout and wise,
Wit rules the heavens, discretion guides the skies.

Elysium.

Gerusalemme, x. 63, 64.

V' è l' aura molle, e 'l ciel sereno, e lieti
Gli alberi e i prati, e pure e dolci l' onde;
Ove fra gli amenissimi mirteti
Sorge una fonte, e un fiumicel diffonde;
Piovono in grembo all' erbe i sonni queti
Con un soave mormorio di fronde;
Cantan gli augelli; i marmi io taccio e l' oro
Meravigliosi d' arte e di lavoro.

Apprestar su l' erbetta ov' è più densa
L' ombra, e vicino al suon dell' acque chiare,
Fece di sculti vasi altera mensa,
E ricca di vivande elette e care.

Era qui ciò ch' ogni stagion dispensa,
Ciò che dona la terra, o manda il mare,
Ciò che l' arte condisce ; e cento belle
Servivano al convito accorte ancelle.

The heavens were clear, and wholesome was the air,
High trees, sweet meadows, waters pure and good;
For there in thickest shades of myrtles fair
A crystal spring pour'd out a silver flood ;
Amid the herbs, the grass, and flowers rare,
The falling leaves down patter'd from the wood ;
The birds sung hymns of love ; yet speak I nought
Of gold and marble rich and richly wrought.

Under the curtain of the greenwood shade,
Beside the brook, upon the velvet grass,
In massy vessels of pure silver made,
A banquet rich and costly furnish'd was ;
All beasts, all birds, beguiled by fowler's trade,
All fish were there in floods or seas that pass ;
All dainties made by art ; and at the table
A hundred virgins served, for husbands able.

See (Lat. Gr.) Elysium.

Man Makes a God of his Will.

Gerusalemme, xii. 5.

O Dio l' inspira,
O l' uom del suo voler suo Dio si face.

Whether high God my mind therewith inspire,
Or of his will his god mankind doth make.

See (Lat.) A will.

Man likes a Home of his Own.

Gerusalemme, xii. 33.

E tra gli antichi amici in caro loco
Viver, temprando il verno al proprio foco.

To get some seely home I had desire,
Loath still to warm me at another's fire.

So J. H. Payne, "Home, sweet home:"—

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home."

See (Ger.) Home.

A Miserable Triumph.

Gerusalemme, xii. 59.

Misero ! di che godi ? Oh quanto mesti
Fiano i trionfi, ed infelice il vanto !
Gli occhi tuoi pagheran, se in vita resti,
Di quel sangue ogni stilla un mar di pianto.

Why joy'st thou, wretch? Oh what shall be my gain?
What trophy for this conquest is't thou rears?
Thine eyes shall shed (in case thou be not slain)
For every drop of blood a sea of tears.

Death.

Gerusalemme, xii. 66–69.

Amico, hai vinto : io ti perdon—perdona
Tu ancora, al corpo no, che nulla pave :
All' alma sì ; deh per lei prega : e dona
Battesmo a me, ch' ogni mia colpa lave.
In queste voci languide risuona
Un non so che di flebile e soave,
Ch' al cor gli serpe, ed ogni sdegno ammorza,
E gli occhi a lagrimar gl' invoglia e sforza.

Poco quindi lontan nel sen del monte
Scaturia mormorando un picciol rio :
Egli v' accorse, e l' elmo empiè nel fonte,
E torna mesto al grande ufficio e pio.
Tremar sentì la man, mentre la fronte
Non conosciuta ancor sciolse e scoprìo.
La vide, e la conobbe ; e restò senza
E voce e moto. Ahi vista ! ahi conoscenza !

Non mori già ; che sue virtuti accolse
Tutte in quel punto, e in guardia al cor le mise,
E premendo il suo affanno, a dar si volse
Vita con l' acqua a chi col ferro uccise.
Mentre egli il suon de' sacri detti sciolse,
Colei di gioja trasmutossi, e rise :
E in atto di morir lieto e vivace,
Dir parea : s' apre il cielo ; io vado in pace.

D' un bel pallore ha il bianco volto asperso,
Come a gigli sarian miste viole ;
E gli occhi al cielo affisa, e in lei converso
Sembra per la pietate il cielo a 'l sole ;
E la man nuda e fredda alzando verso
Il cavaliero, in vece di parole,
Gli dà pegno di pace. In questa forma
Pasta la bella donna, e par che dorma.

Friend, thou hast won ; I pardon thee : nor save
This body, that all torments can endure,
But save my soul ; baptism I dying crave,
Come, wash away my sins with waters pure.—
His heart relenting high in sunder rave,
With woeful speech of that sweet creature ;
So that his rage, his wrath, and anger died,
And on his cheeks salt tears for ruth down slide.

With murmur loud down from the mountain's side
A little runnel tumbled near the place,
Thither he ran and filled his helmet wide,
And quick return'd to do that work of grace ;
With trembling hands her beaver he untied,
Which done, he saw, and seeing knew her face,
And lost therewith his speech and moving quite ;
O woeful knowledge ! ah unhappy sight !

He died not, but all his strength unites,
And to his virtues gave his heart in guard ;
Bridling his grief, with water he requites
The life that he bereft with iron hard :
And while the sacred words the knight recites,
The nymph to heaven with joy herself prepared ;
And as her life decays her joys increase ;
She smiled and said—Farewell ! I die in peace.

As violets blue 'mongst lilies pure men throw,
So paleness 'midst her native white begun.
Her looks to heaven she cast ; their eyes, I trow,
Downward for pity bent both heaven and sun.
Her naked hand she gave the knight, in show
Of love and peace ; her speech, alas ! was done,
And thus the virgin fell on endless sleep.
Love, beauty, virtue, for your darling weep !

Grief.

Gerusalemme, xii. 75.

Io vivo ? io spiro ancora ? e gli odiosi
Rai miro ancor di questo infausto die ?

Di testimon de' miei misfatti ascosi,
Che rimprovera a me le colpe mie.
Ahi man timida e lenta ! or che non osi,
Tu che sai tutte del ferir le vie,
Tu ministra di morte empia ed infame,
Di questa vita rea troncar lo stame ?

What ! live I yet ? and do I breathe and see
Of this accursed day the hateful light,
This spiteful ray which still upbraideth me
With that accursed deed I did this night ?
Ah ! coward hand ! afraid why shouldst thou be ?
(Thou instrument of death, shame, and despite !)
Why shouldst thou fear, with sharp and trenchant knife
To cut the thread of this blood-guilty life !

See (Lat.) Grief.

Fearful Sounds.

Gerusalemme, xiii. 21.

Esce allor della selva un suon repente,
Che par rimbombo di terren che treme.
E 'l mormorar degli austri in lui si sente,
E 'l pianto d' onda che fra scogli geme :
Come rugge il leon, fischia il serpente,
Come urla il lupo, e come l' orso freme,
V' odi ; e v' odi le trombe, e v' odi il tuono :
Tanti e sì fatti suoni esprime un suono.

When from the grove a fearful sound out breaks,
As if some earthquake hill and mountain tore,
Wherein the southern wind a rumbling makes,
Or like sea-waves against the craggy shore ;
There lions grumble, there hiss scaly snakes,
There howl the wolves, the rugged bears there roar,
There trumpets shrill are heard and thunders fell,
And all these sounds one sound expressèd well.

See (Lat.) Sounds.

An Enchanted Wood.

Gerusalemme, xiii. 23.

Signor, non è di noi chi più si vante
Troncar la selva : ch' ella è sì guardata,
Ch' io credo, e 'l giurerei, che in quelle piante
Abbia la reggia sua Pluton traslata.

Ben ha tre volte e più d' aspro diamante
Ricinto il cor chi intrepido la guata ;
Nè senso v' ha colui ch' udir s' arrischia.
Come tonando insieme rugge e fischia.

My lord, not one of us there is, I grant,
That dares cut down one branch in yonder spring ;
I think there dwells a sprite in every plant,
There keeps his court great Dis, infernal king :
He hath a heart of harden'd adamant
That without trembling dares attempt the thing ;
And sense he wanteth who so hardy is
To hear the forest thunder, roar, and hiss.

Do not Disturb the Souls of the Dead.

Gerusalemme, xiii. 39.

O tu che dentro ai chiostri della Morte
Osasti por, guerriero audace, il piede,
Deh, se non sei crudel quanto sei forte,
Deh non turbar questa secreta sede.

O hardy knight ! who through these woods had pass'd,
Where death his palace and his court doth hold,
Oh, trouble not these souls in quiet placed !
Oh, be not cruel as thy heart is bold.

A Sound Like Human Speech.

Gerusalemme, xiii. 40.

Fremere intanto udia continuo il vento
Tra le frondi del bosco e tra i virgulti,
E trarne un suon che flebile concento
Par d' umani sospiri e di singulti,
E un non so che confuso instilla al core
Di pietà, di spavento e di dolore.

Him thought he heard the softly whistling wind,
His blasts amid the leaves and branches knit,
And frame a sound like speech of human kind,
But full of sorrow, grief, and woe was it.

An Enchanted Tree.

Gerusalemme, xiii. 42.

Tu dal corpo che meco e per me visse,
Felice albergo già, mi discacciasti ;

Perchè il misero tronco a cui m' affisse
Il mio duro destino, anco mi guasti?
Dopo la morte gli avversari tuoi,
Crudel, ne' lor sepolcri offender vuoi!

Thou didst me drive
Out of the body of a noble maid.
Who with me lived, whom late I kept alive;
And now, within this woeful cypress hid,
My tender rind thy weapon sharp doth rive.
Cruel! is't not enough thy foes to kill,
But in their graves wilt thou torment them still?

Description of Results from Excessive Heat.

Gerusalemme, xiii. 53–56.

Spenta è del cielo ogni benigna lampa;
Signoreggiano in lui crudeli stelle,
Onde piove virtù ch' informa e stampa
L' aria d' impression maligne e felle.
Cresce l' ardor nocivo, e sempre avvampa
Più mortalmente in queste parti e in quelle.
A giorno reo notte più rea succede,
E di peggior di lei dopo lei riede.

Non esce il sol giammai che, asperso e cinto
Di sanguigni vapori entro e d' intorno,
Non mostri nella fronte assai distinto
Mesto presagio d' infelice giorno:
Non parte mai che in rosse macchie tinte
Non minacci egual noja al suo ritorno,
E non inaspri i già sofferti danni
Con certa tema di futuri affanni.

Mentre egli i raggi poi d' alto diffonde,
Quanto d' intorno occhio mortal si gira,
Seccarsi i fiori, e impallidir le fronde,
Assetate languir l' erbe rimira,
E fendersi la terra, e scemar l' onde;
Ogni cosa del ciel soggetta all' ira;
E le sterili nubi in aria sparse
In sembianza di fiamme altrui mostrarse.

Sembra il ciel nell' aspetto atra fornace;
Nè cosa appar, che gli occhi almen ristaure.
Nelle spelunche sue zefiro tace,
E 'n tutto è fermo il vaneggiar dell' aure:

Solo vi soffia (e par vampa di face)
Vento che move dall' arene maure,
Che gravoso e spiacente, e seno e gote
Co' densi fiati ad or ad or percote.

The planets mild their lamps benign quench'd out,
And cruel stars in heaven did signorise,
Whose influence did cast fiery flames about,
And hot impressions through the earth and skies;
The growing heat still gathered deeper root,
The noisome night a hurtful day succeeds,
And worse than both next morn her light outspreads.

When Phœbus rose, he left his golden weed,
And donn'd a gite in deepest purple dyed;
His sanguine beams about his forehead spread,
A sad presage of ill that should betide;
With vermeil drops at even his tresses bleed,
Foreshows of future heat, from th' ocean wide
When next he rose; and thus increased still
Their present harms with dread of future ill.

While thus he bent 'gainst earth his scorching rays,
He burnt the flow'rets, burnt his Clitie dear;
The leaves grew wan upon the wither'd sprays,
The grass and growing herbs all parchèd were;
Earth cleft in rifts, in floods each stream decays;
The barren clouds with lightning bright appear;
And mankind fear'd lest Climene's child again
Had driven away his sire's ill-guided wain.

As from a furnace flew the smoke to skies,
Such smoke as that when damned Sodom brent;
Within his caves sweet Zephyr silent lies;
Still was the air, the rack nor came nor went,
But o'er the lands with lukewarm breathing flies
The southern winds from sunburnt Afric sent,
Which, thick and warm, his interrupted blasts
Upon their bosoms, throats, and faces casts.

Approach of a Storm after Long Drought.

Gerusalemme, xiii. 74.

Così dicendo, il capo mosse; e gli ampi
Cieli tremaro, e i lumi erranti e i fissi,
E tremò l' aria riverente e i campi
Dell' oceano, e i monti, e i ciechi abissi.
Fiammeggiare a sinistra accesi lampi
Fur visti, e chiaro tuona insieme udissi:
Accompagnan le genti il lampo e l' tuono
Con allegro di voci ed alto suono.

At these high words great heaven began to shake,
The fixed stars, the planets wand'ring still,
Trembled the air, the earth and ocean quake,
Spring, fountain, river, forest, dale, and hill:
From north to east a lightning flash outbrake,
And coming drops presaged with thunder shrill.
With joyful shouts the soldiers on the plain
These tokens bless of long-desired rain.

See (Lat.) Fire and torrents, description of.

Virtue an Idle Name.

Gerusalemme, xiv. 63.

Folli! perchè gettate il caro dono
Che breve è sì, di vostra età novella?
Nomi e senza soggetto idoli sono
Ciò che pregio e valore il mondo appella.
La fama che invaghisce a un dolce suono
Voi superbi mortali, e par sì bella,
È un eco, un sogno, anzi del sogno un' ombra
Ch' ad ogni vento si dilegna e sgombra.

O fools, who youth possess yet scorn the same,
A precious but a short abiding treasure;
Virtue itself is but an idle name,
Prized by the world 'bove reason all and measure;
And honour, glory, praise, renown, and fame,
That men's proud hearts bewitch with tickling pleasure,
An echo is, a shade, a dream, a flower,
With each wind blasted, spoiled with every shower.

Why should Mortal Man Repine to Die.

Gerusalemme, xv. 20.

Muojono le città, muojono i regni;
Copre i fasti e le pompe arena ed erba:
E l' uom d' esser mortal par che si sdegni.
O nostra mente cupida e superba!

So cities fall, so perish kingdoms high,
Their pride and pomp lie hid in sand and grass;
Then why should mortal man repine to die,
Whose life is air, breath wind, and body glass?

Idolatry of Mankind.

Gerusalemme, xv. 28.

Gli soggiunge colei: diverse bande
Diversi han riti ed abiti e favelle.

Altri adora le belve ; altri la grande
Commune madre ; il sole altri e le stelle.
V' è chi d' abbominevoli vivande
Le mense ingombra scelerate e felle.
E 'n somma ognun che 'n qua da Calpe siede,
Barbaro è di costumi, empio di Fede.

As divers be their nations (answered she),
Their tongues, their rites, their laws, so diff'rent are ;
Some pray to beasts, some to a stone or tree,
Some to the earth, the sun or morning star :
Their meats unwholesome, vile and hateful be,
Some eat men's flesh, and captives ta'en in war ;
And all from Calpe's mountain west that dwell,
In faith profane, in life are rude and fell.

The Elysian Fields.

Gerusalemme, xv. 36.

Qui non fallaci mai fiorir gli olivi,
E 'l mel dicea stillar dall' elci cave ;
E scendar giù da lor montagne i rivi
Con acque dolci, e mormorio soave ;
E zefiri e rugiade i raggi estivi
Temprarvi sì, che nullo ardor v' è grave :
E qui gli Elisi campi, e le famose
Stanze delle beate anime pose.

The olive fat there ever buds and flowers,
The honey drops from hollow oaks distil,
The falling brook her silver stream down pours,
With gentle murmur from their native hill ;
The western blast temp'reth with dews and showers
The sunny rays lest heat the blossoms kill ;
The fields Elysian (as fond heathens feign)
Were there, where souls of men in bliss remain.

See (Lat. Gr.) Elysium.

Beauty.

Gerusalemme, xv. 60–62.

Qual mattutina stella esce dell' onde
Rugiadosa e stillante ; o come fuore
Spuntò nascendo già dalle feconde
Spume dell' ocean la dea d' amore ;
Tal apparve costei ; tal le sue bionde
Chiome stillavan cristallino umore.

Poi girò gli occhi ; e pur allor s' infinse
Que' duo vedere, e in si tutta si strinse :

E 'l crin che 'n cima al capo avea raccolto
In un sol nodo, immantiente sciolse ;
Che lunghissimo in giù cadendo e folto,
D' un aureo manto i molli avori involse.
Oh che vago spettacolo è lor tolto !
Ma non men vago fu chi loro il tolse.
Così dall' acque e da' capelli ascosa,
A lor si volse lieta e vergognosa.

Rideva insieme, e insieme ella arrossia ;
Ed era nel rossor più bello il riso,
E nel riso il rossor che le copria
Insino al mento il delicato viso.
Mosse la voce poi si dolce e pia
Che fora ciascun altro indi conquiso :
Oh fortunati peregrin, cui lice
Giungere in questa sede alma e felice !

As when the morning star escaped and fled
From greedy waves with dewy beams up flies,
Or as the queen of love, new-born and bred
Of the ocean's fruitful froth, did first arise;
So vented she, her golden locks forth shed
Round pearls and crystal moist therein which lies;
But when her eyes upon the knights she cast,
She start and feign'd her of their sight aghast.

And her fair locks, that on a knot were tied
High on her crown, she 'gan at large unfold ;
Which falling long and thick, and spreading wide,
The ivory soft and white mantled in gold ;
Thus her fair skin the dame would clothe and hide.
And that which hid it no less fair was hold.
Thus clad in waves and locks, her eyes divine
From them ashamed did she turn and twine.

Withal she smiled and she blush'd withal,
Her blush her smiling, smiles her blushing graced ;
Over her face her amber tresses fall,
Whereunder love himself in ambush placed ;
At last she warbled forth a treble small,
And with sweet looks her sweet songs interlaced;
O happy men ! that have the grace (quoth she),
This bliss, this heaven, this paradise to see.

See (Gr. Beauty).

A Beautiful Garden.

Gerusalemme, xvi. 9.

Poichè lasciar gli avviluppati calli,
In lieto aspetto il bel giardin s'asperse ;
Acque stagnanti, mobili cristalli,
Fior vari, e varie piante, erbe diverse,
Apriche collinette, ombrose valli,
Selve e spelunche, in una vista offerse.
E quel che 'l bello e 'l caro accresce all' opre,
L' arte che tutto fa, nulla si scopre.

When they had passed all these troubled ways,
The garden sweet spread forth her green to show,
The moving crystal from the fountains plays,
Fair trees, high plants, strange herbs, and flow'rets new,
Sunshiny hills, dales hid from Phoebus' rays,
Groves, arbours, mossy caves, at once they view ;
And that which beauty most, most wonder brought,
Nowhere appeared the art which all this wrought.

See (Gr.) A garden.

Fruit.

Gerusalemme, xvi. 11.

Nel tronco istesso, e tra l' istessa foglia,
Sovra il nascente fico invecchia il fico.
Pendono a un ramo, un con dorata spoglia,
L' altro con verde, il novo e 'l pomo antico.
Lussureggiante serpe alto e germoglia
La torta vite, ov' è più l' orto aprico ;
Qui l' uva ha in fiori acerba, e qui d' or l' ave
E di piropo, e già di nettar grave.

The leaves upon the self-same bough did hide,
Beside the young, the old and ripen'd fig ;
Here fruit was green, there ripe with vermeil side,
The apples new and old grew on one twig ;
The fruitful vine her arms spread high and wide,
That blended underneath their clusters big ;
The grapes were tender here, hard, young, and sour,
There purple, ripe, and nectar sweet forth pour.

Time Passes Swiftly, Enjoy the Present Moment.

Gerusalemme, xvi. 14-19.

Deh mira (egli cantò) spuntar la rosa
Dal verde suo modesta e verginella,
Che mezzo aperta ancora e mezzo ascosa,
Quanto si mostra men, tanto è più bella.
Ecco poi nudo il ser già baldanzosa
Dispiega ; ecco poi langue, e non par quella,
Quella non par, che desiata avanti
Fu da mille donzelle, e mille amanti.

Così trapassa al trapassar d' un giorno,
Della vita mortale il fiore e 'l verde :
Nè perchè faccia indietro april ritorno,
Si rinfiora ella mai nè si rinverde.
Cogliam la rosa in sul mattino adorno
Di questo di che torto il seren perde ;
Cogliam d' Amor la rosa ; amiamo or quando
Esser si puote riamato amando.

Tacque ; e concorde degli augelli il coro,
Quasi approvando, il canto indi ripiglia.
Raddoppian le colombe i baci loro :
Ogni animal d' amar si riconsiglia.
Par che la dura quercia, e 'l casto alloro,
E tutta la frondosa ampia famiglia ;
Par che la terra e 'l acqua e formi e spiri
Dolcissimi d' amor sensi e sospiri.

Fra melodia sì tenera, e fra tante
Vaghezze allettatrici e lusinghiere,
Va quella coppia ; e rigida e costante,
Se stessa indura ai vezzi del piacere.
Ecco tra fronde e fronde il guardo avante
Penetra, e vede, o pargli di vedere,
Vede pur certo il vago e la diletta,
Ch' egli è in grembo alla donna, essa all' erbetta.

Ella dinanzi al petto ha il vel diviso,
E 'l crin sparge in composto al vento estivo :
Langue per vezzo, e 'l suo infiammato viso
Fan biancheggiando i bei sudor più vivo.

Qual raggio in onda, le scintilla un riso
Negli umidi occhi tremulo e lascivo.
Sovra lui pende ; ed ei nel grembo molle
Le posa il capo, e 'l volto al volto attolle.

E i famelici sguardi avidamente
In lei pascendo, si consuma e strugge.
S' inchina, e i dolci baci ella sovente
Liba or dagli occhi, e dalle labbra or sugge ;
Ed in quel punto ei sospirar si sente
Profondo sì, che pensi : or l' alma fugge,
E 'n lei trapassa peregrina. Ascosi
Mirano i duo guerrier gli atti amorosi.

The gently-budding rose (quoth she) behold,
The first scant peeping forth, with virgin beams.
Half ope, half shut, her beauties doth upfold
In their dear leaves, and less seen fairer seems ;
And after spreads them forth more broad and bold,
Then languisheth and dies in last extremes ;
Nor seems the same that decked bed and bower
Of many a lady late and paramour.

So in the passing of a day doth pass
The bud and blossom of the life of man,
Nor e'er doth flourish more, but like the grass
Cut down, becometh withered, pale, and wan ;
Oh, gather then the rose, while time thou hast,
Short is the day, done when it scant began ;
Gather the rose of love while yet thou mayst,
Loving be loved, embracing be embraced.

She ceased ; and as approving all she spoke
The choir of birds their heavenly tunes renew:
The turtles sigh'd and sighs with kisses broke,
The fowls to shades unseen by pairs withdrew ;
It seem'd the laurel chaste and stubborn oak,
And all the gentle trees on earth that grew,
It seem'd the land, the sea, and heaven above,
All breathed out fancy sweet and sigh'd out love.

Through all this music rare and strong consent
Of strange allurements, sweet 'bove mean and measure,
Severe, firm, constant, still the knights forth went,
Hard'ning their hearts 'gainst false enticing pleasure,
'Twixt leaf and leaf their sight before they sent,
And after crept themselves at ease and leisure,
Till they beheld the queen sit with their knight
Beside the lake, shaded with boughs from sight.

Her breasts were naked, for the day was hot,
Her locks unbound waved in the wanton wind;
Some deal her sweat (tired with the game you wot),
Her sweat-drops bright, white, round, like pearls of Inde;
Her humid eyes a fiery smile forth shot,
That like sunbeams in silver fountains shined;
O'er him her looks she hung, and her soft breast
The pillow was where he and love took rest.

His hungry eyes upon her face he fed,
And feeding them pined himself away;
And she, declining often down her head,
His lips, his cheeks, his eyes kiss'd as he lay;
Wherewith he sigh'd, as if his soul had fled
From his frail breast to hers, and there would stay
With her beloved sprite. The armed pair
These follies all beheld and this hot fair.

See (Lat.) Enjoy the present.

The Girdle of Venus.

Gerusalemme, xvi. 25.

Teneri sdegni, e placide e tranquille
Repulse, cari vezzi e liete paci,
Sorrisi, parolette, e dolci stille
Di pianto, e sospir tronchi, e molli baci;
Fuse tai cose tutte e poscia unille,
Ed al foco temprò di lente faci,
E ne formò quel sì mirabil cinto
Di ch' ella aveva il bel fianco succinto.

Of mild denays, of tender scorns, of sweet
Repulses, war, peace, hope, despair, joy, fear,
Of smiles, jests, mirth, woe, grief, and sad regret,
Sighs, sorrows, tears, embracements, kisses dear,
That mixed first by weight and measure meet,
Then at an easy fire attemper'd were,
This wond'rous girdle did Armida frame,
And when she would be loved wore the same.

See (Gr.) Love, charms of.

Mingled Looks of Pride and Respect.

Gerusalemme, xvii. 42.

Sorge e si volge al rè dalla sua sede,
Con atto insieme altero e riverente;
E quanto può, magnanima e feroce
Cerca parer nel volto e nella voce.

And where the king sat in his pride,
With stately pace and humble gestures went;
And, as she could, in looks, in voice, she strove
Fierce, stern, bold, angry, and severe to prove.

How True Happiness is to be Attained.

Gerusalemme, xvii. 61, 62.

Signor, non sotto l' ombra in piaggia molle,
Tra fonti e fior, tra Ninfe e tra Sirene;
Ma in cima all' erto e faticoso colle
Della virtù, riposto è il nostro bene.
Chi non gela e non suda, e non s' estolle
Dalla vie del piacer, là non perviene.
Or vorrai tu lungi dall' alte cime
Giacer, quasi tra valli augel sublime?

T' alzò natura inverso il ciel la fronte,
E ti diè spirti generosi ed alti,
Perchè in su miri, e con illustri e conte
Opre te stesso al sommo pregio esalti;
E ti diè l' ire ancor veloci e pronte,
Non perchè l' usi ne' civili assalti,
Nè perchè sian di desiderj ingordi
Elle ministre, ed a ragion discordi.

Not underneath sweet shades and fountains shrill;
Among the nymphs, the fairies, leaves, and flowers;
But on the steep, the rough, and craggy hill
Of virtue, stands this bliss, this good of ours;
By toil and travail, not by sitting still
In pleasure's lap, we come to honour's bowers;
Why will you thus in sloth's deep valley lie?
The royal eagles on high mountains fly:

Nature lifts up thy forehead to the skies,
And fills thy heart with high and noble thought,
That thou to heavenward aye shouldst lift thine eyes,
And purchase fame by deeds well done and wrought;
She gives thee ire, by which hot courage flies
To conquest; not through brawls and battles fought
For civil jars, nor that whereby you might
Your wicked malice wreak and cursed spite.

See (Lat. Gr.) Happiness.

Pluto between Two Furies.

Gerusalemme, xviii. 87.

E fra due maghe che di lui seguaci
Si fer, sul muro agli occhi altrui s' offerse ;
E torvo e nero e squallido e barbuto,
Fra due furie parea caronte o Pluto.

'Twixt two false wizards, without fear or awe,
Upon the walls in open sight he came ;
Black, grisly, loathsome, grim, and ugly-faced,
Like Pluto old betwixt two furies placed.

See (Gr.) Pluto.

Heads Crushed as Meal by a Millstone.

Gerusalemme, xviii. 89.

In pezzi minutissimi e sanguigni
Si disperser così l'inique teste,
Che di sotto ai pesanti aspri macigni
Soglion poco le biade uscir più peste.

To less than nought their members old were torn,
And shiver'd were their heads to pieces small,
As small as are the bruised grains of corn,
When from the mill resolved to meal they fall.

Death of a Bold, Bad Man.

Gerusalemme, xix. 26.

Moriva Argante ; e tal moria, qual visse :
Minacciava morendo, e non languia.
Superbi formidabili feroci
Gli ultimi moti fur, l' ultime voci.

Argantes died, yet no complaint he made.
But as he furious lived, he careless dies ;
Bold, proud, disdainful, fierce, and void of fear,
His motions last, last looks, last speeches were.

So Spenser "Fairie Queene," 1., i. 37 :—

"A bold, bad man ! that dared to call by name
Great Gorgon, prince of darkness and dead night."

The Taking of Jerusalem.

Gerusalemme, xix. 30.

Ogni cosa di strage era già pieno :
Vedeansi in mucchi e in monti i corpi avvolti ;

Là i feriti sui morti, e qui giacieno
Sotto morti insepolti egri sepolti.
Fuggian premendo i pargoletti al seno
Le meste madri co' capelli sciolti;
E 'l predator, di spoglie e di rapine,
Carco, stringea le vergini nel crine.

Blood, murder, death, each street, house, church defiled,
There heaps of slain appear, there mountains high;
There, underneath th' unburied hills up-piled
Of bodies dead, the living buried lie;
There the sad mother with her tender child
Doth tear her tresses loose, complain, and fly;
And there the spoiler, by her amber hair,
Draws to his lust the virgin chaste and fair.

The Character of Women.

Gerusalemme, xix. 84.

Femmina è cosa garrula e fallace;
Vuole e disvuole: è folle uom che sen fida,
Sì tra se volge.

Women have tongues of craft, and hearts of guile,
They will, they will not; fools that on them trust;
For in their speech is death, hell in their smile.

See Ramage (Lat.), pp. 404, 452, 299; (Gr.) pp. 10, 184, 205, 211

Lament of a Lover on the Supposed Death of her Beloved.

Gerusalemme, xix. 107, 108.

Ma che? squallido e scuro anco mi piaci.
Anima bella, se quinci entro gire,
S' odi il mio pianto, alle mie voglie audaci
Perdona il furto e 'l temerario ardire.
Dalle pallide labbra i freddi baci
Che più caldi sperai, vo' pur rapire.
Parte torrò di sue ragioni a morte,
Baciando queste labbra esangui e smorte.

Pietosa bocca che solevi in vita
Consolar il mio duol di tue parole,
Lecito sia ch' anzi la mia partita
D' alcun tuo caro bacio io mi console.

E forse allor, s' era a cercarlo ardita,
Quel davi tu, ch' ora convien che invole,
Lecito sia ch' ora ti stringa, e poi
Versi lo spirto mio fra i labbri tuo.

Though gone, though dead, I love thee still; behold
Death wounds but kills not love; yet if thou live,
Sweet soul, still in his breast, my follies bold
Ah pardon! love's desires and stealth forgive;
Grant me from his pale mouth some kisses cold,
Since death doth love of just rewards deprive;
And of thy spoils, sad death, afford me this,
Let me his mouth, pale, cold, and bloodless kiss.

O gentle mouth! with speeches kind and sweet
Thou didst relieve my grief, my woe, and pain;
Ere my weak soul from this frail body fleet,
Ah, comfort me with one dear kiss or twain;
Perchance, if we alive had happ'd to meet,
They had been given which now are stol'n; O vain,
O feeble life, betwixt his lips out fly!
O let me kiss thee first, then let me die!

Honour a Dead Enemy.

Gerusalemme, xix. 117.

Nessuna a me col busto esangue e muto
Riman più guerra; egli morì qual forte;
Onde a ragion gli è quell' onor dovuto,
Che solo in terra avanzo è della morte.

With his dead bones no longer war have I:
Boldly he died and nobly was he slain;
Then let us not that honour him deny,
Which after death alonely doth remain.

See (Gr.) Enemy, hate not.

Two Armies Waiting the Signal of Battle.

Gerusalemme, xx. 30.

Bello in sì bella vistà anco è l'orrore,
E di mezzo la tema esce il diletto.

Horror itself in that fair sight seem'd fair,
And pleasure flew amid sad dread and fear.

So Byron, "Childe Harold," iii. 28:—

"Battle's magnificently-stern array."

The Fury of Battle.

Gerusalemme, xx. 50.

Così si combatteva : e 'n dubbia lance
Col timor le speranze eran sospese.
Pien tutto il campo è di spezzate lance,
Di rotti scudi, e di troncato arnese :
Di spade, ai petti, alle squarciate pance
Altre confitte, altri per terra stese ;
Di corpi, altri supini, altri co' volti ;
Quasi mordendo il suolo, al suol rivolti.

Thus fought they long, yet neither shrink nor yield,
In equal balance hung their hope and fear ;
All full of broken lances lay the field,
All full of arms that cloven and shatter'd were ;
Of swords, some to the body nail the shield,
Some cut men's throats, and some their bellies tear,
Of bodies, some upright, some grovelling lay,
And for themselves cut graves out of the clay.

See (Lat.) Battle, description of; (Ger.) Battle-field.

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EDWARD HOWELL, CHURCH STREET, LIVERPOOL.

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